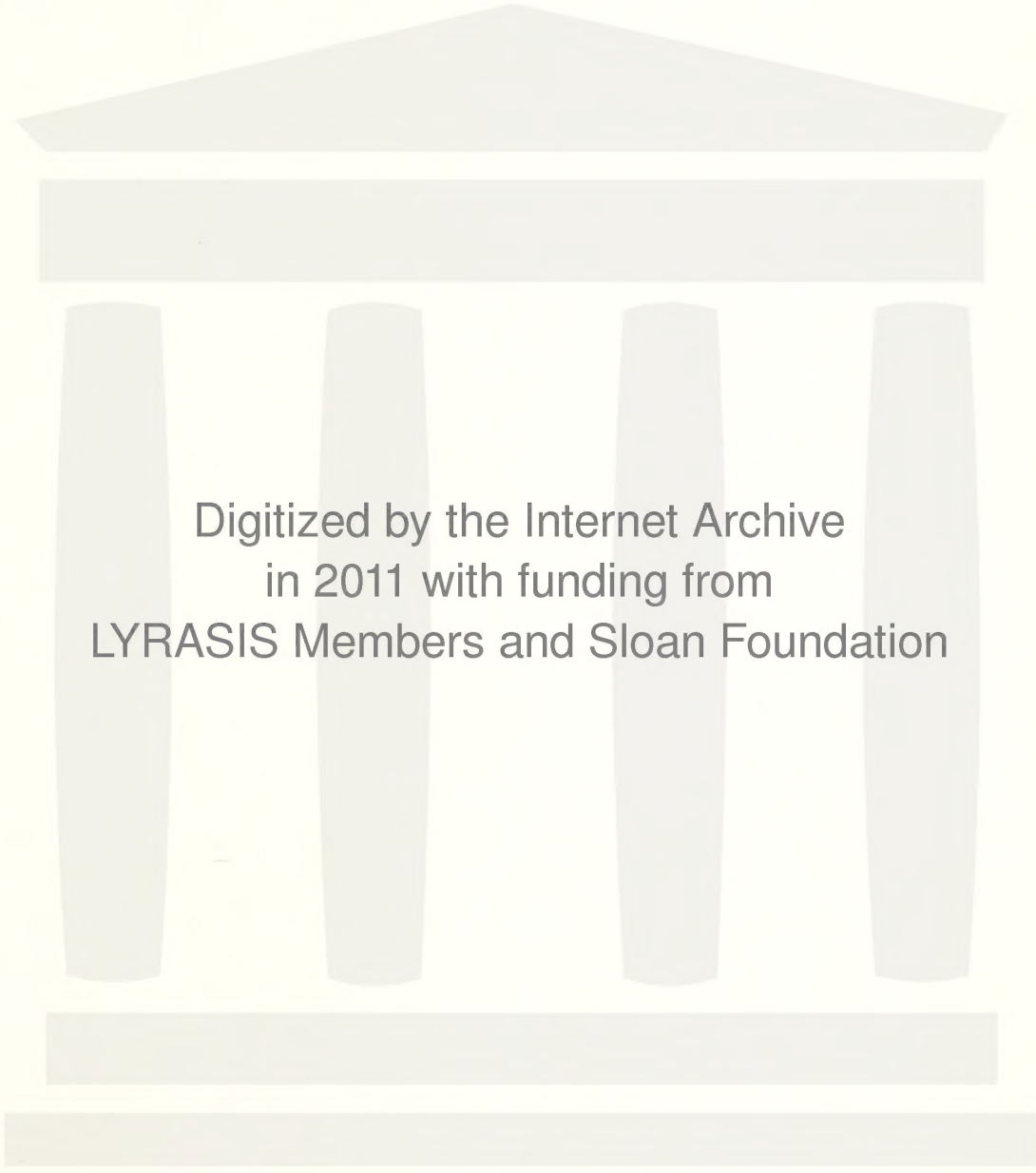
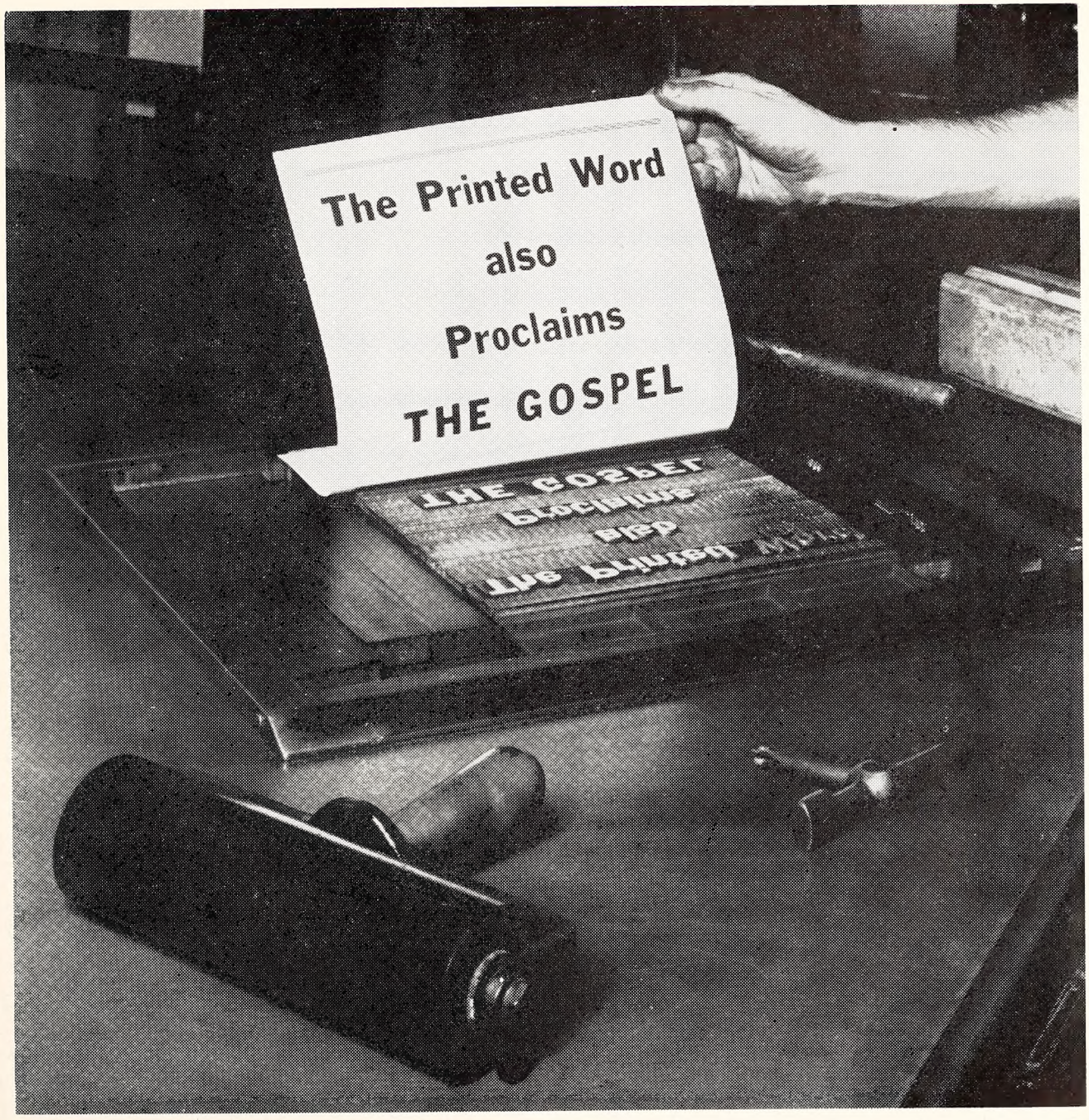


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The Brethren EVANGELIST



JANUARY IS PUBLICATION OFFERING MONTH

Vol. XCIII January 2, 1971 No. 1

The Brethren EVANGELIST

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NOTES and COMMENTS

BETWEEN THE YEARS

Clayton S. Brown

Another Year!
Scare did we greet you, till you're gone
To take your ordered place with all the others
In that avenue of time we call the past.
And there you stand, irrevocable, defying touch of ought
Save memory. Gone with you, Year, are hopes a few,
And plans we may have had when you began.

Another Year!
And turning full around we face you,
Not to see a fixt and changeless thing,
But something new and fresh, inviting,
Like a sheet of paper clean, with pencil near at hand,
Or bit of plastic clay to mold;
Or like a map of some enchanted country
With chance to enter it, at will, and find its pleasant places,
And its shadow too.

Oh, Years, help us to know that in between
You who have passed, and you now coming in,
There lies that scene of action we call "Now";
That it belongs to us; that even kings, or mighty men
Can have no more of it than we;
That in this breathless, passing moment
There is still time to live, and do, and love,
And serve our fellowmen, and God.

The Missionary Tidings



By the Way

"IT'S TIME FOR GOOD NEWS!"

SINCE JANUARY is Publication Offering Month, it might be apropos to issue a few facts concerning what is currently happening in the news media and the bookselling business. This, of course, is taking a look at both of these subjects from a Christian viewpoint.

The first perspective we might give proper evaluation to is in the realm of Christian books. Mrs. Helen Kooiman, a 19-year veteran in the bookselling business and now editorial assistant to the president of Christian Freedom Foundation, polled 400 "class A" bookstores in the United States for a special report prepared for the Christian Writing School in Minneapolis for 1970.

A few of the observations made and conclusions arrived at from this report were that Christian people are reading more these days. The questions which were most relevant were, what are they reading? What do they like best?

According to one college bookstore, only 2 or 3 per cent of sales are "Christian" fiction. Some of the other booksellers mourned the "wishy-washy" content of Christian fiction. What fiction does sell moves out as paperbacks.

Shorter books or books with shorter chapters seem to be what many customers are looking for according to forty-one percent of the booksellers polled, but this is the order which was given as far as popularity in books is concerned (in order of preference): Modern speech translations and/or paraphrases of Scriptures; inspirational, devotional, deeper-life books; books that counsel; Bible-study helps; contemporary experiences of Christians; personal encounters of people today; prophecy; current social issues; "how to" books; Biography: missionary.

Perhaps the most vital revelation from this poll is the subject matter customers are asking for in new books. These are the subject of hell; junior age books; books on Satan; more books on how to teach children about sex; books on wholesome parent-child relationships; encouragement and inspiration for unwed mothers; books on the Holy Spirit; missionary program books; year-round plays and programs; books for racial groups; books for boys and servicemen; books on the problem of retarded children; humor acceptable to Christians; more helps for new Christians.

The booksellers also had some remarks for writers urging them to: keep in mind youth's thirst for challenge; get to the meat without a lot of words; be a keen observer of human nature; get proper writing training; be positive; stop imitating other writers; remain spiritually optimistic; write from genuine experiences; write the truth in love; write from the heart, not the head.

The biggest need of all: **"More people to read the books we have!"** It has also been brought to light from other sources that exposure of evangelism is more pronounced now than it has been for quite some time. Readers of newspapers and magazines and viewers of TV by the millions are being reminded that the promise of life abundantly and eternally still is in Jesus Christ.

Esquire Magazine for December published another article by British critic Malcolm Muggeridge titled, "The Decade of the Great Liberal Death Wish." In it he clearly stated his belief in Christ as man's only hope.

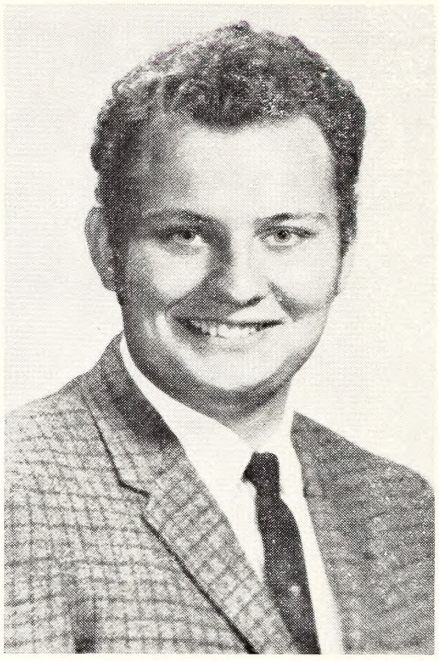
At the most recent convention of the Evangelical Press Association, President Sherwood E. Wirt appealed to the journalists to seize the opportunities of the media. "There is no limit to the outreach, influence or effectiveness of the Christian journalist who is prepared to train himself and to make himself available as a servant of God's Word," Dr. Wirt said.

Since the Brethren Church through its Publishing Company is involved in both the book selling and magazine phases of Christian Literature and the news media, its concern naturally should be to feed a spiritually starved nation of individuals who may be turning aside on the broad road to hear the Truth. Your concern as members of the Brethren Church may be manifested as the appeal for the annual Publication Day offering is being made this month of January 1971.

(G. S. ed.)



Youth Beat



Carl W. Yoder, Jr.

CARL W. YODER, son of Mr. and Mrs. Carl W. Yoder, of Meyersdale, Pennsylvania, was chosen "Boy of the Year" at Meyersdale Area High School by vote of the high school faculty. Selection was made on the basis of qualifications in scholarship, leadership, service and personality.

Carl graduated from high school in May 1970 and is now attending the Indiana University of Pennsylvania, where he is majoring in criminology.

In high school Carl served as president of the Science Club. He participated in both District and County Chorus as a bass singer. In sports, Carl won three letters in football. He was also a member of Meyersdale's undefeated Scholastic Quiz Team.

A member of the Main Street Brethren Church in Meyersdale, Carl serves as Sunday School secretary and has been in the church choir for three years.

The record of Carl's school attendance is worth noting. He never missed a day of school from the time he enrolled in first grade in 1958. An accident during a football scrimmage resulted in torn knee ligaments for Carl, and everyone expected him to be absent for an operation. But Carl resolutely hobbled around until Christmas vacation and then the operation was performed. Not even crutches could stop him. As he swung into homeroom one sub-zero morning he quipped, "I had a little trouble this morning. My one crutch wouldn't start!" But he was there!

VARIETY GALORE FOR VINCO INTERMEDIATES

GREETINGS from the Vinco Intermediate BYC'ers!

We here in Vinco have been having a busy and successful year! Soon after our meetings began, we elected officers for the year; they are as follows:

President LeRoy Aurandt
Vice President Randy Hagerich
Secretary Betty Goughenour
Treasurer Peggie Gillespie
Chorister Wanda Goughenour

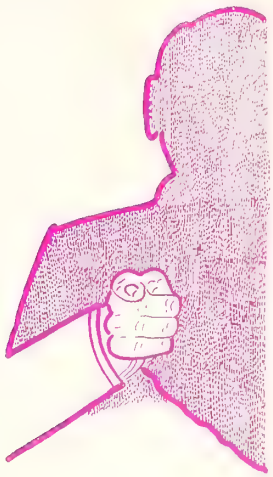
The advisors this year are Mrs. Peg Emerson and Nancy Bates.

So far this year we have had a variety of programs which have included Bible Baseball, Bible Olympics, filmstrips and a special "Trip to the U.N." via pictures. We also had the opportunity to hear from and see pictures from the Congo which were taken by returned missionary, Miss Anthony. For Thanksgiving we heard a challenging message from Mrs. Roxie Grove, with the help of flannelgraph.

One evening we made leaves that are to be used for a church Bible-reading tree. And one of the best times we had was the evening we went to see the Johnstown Jets hockey game!

We have many more interesting and exciting things planned for the rest of the year, and with God's help, this will truly be a good year for the Intermediates of Vinco!

YOU ARE ON THE WANTED LIST!



YOU ARE WANTED . . .
TO START THE NEW YEAR RIGHT!

YOU ARE WANTED . . .
TO PARTICIPATE IN TWO VITAL PROJECTS!

YOU ARE WANTED . . .
TO HELP B. Y. C. MEET ITS NATIONAL BUDGET GOAL!

YOU ARE WANTED . . .
ARE YOU RUNNING?
TURN YOURSELF IN . . .
INTO A CHEERFUL GIVER!

YOU ARE WANTED . . .
TO SUPPORT THE $12,900.00 B. Y. C. BUDGET INCLUDING THESE PROJECTS—

$2,000 FOR ST. PETERSBURG
AND
$6,000 FOR SUMMER CRUSADERS!

(Consult the new BRETHREN YOUTH LEADERS RESOURCE GUIDE for fund raising ideas.)

NEWEST FILMSTRIP ACQUISITIONS

The following filmstrips have just been placed in the Board of Christian Education audio-visual library and are available on the usual $1.00 per filmstrip rental basis.

S-23 **The Search For Black Identity: Malcolm X**—Part I, Man of Challenge—103 frames, color and b & w photos, rec. & man., jr. high-adult, 19 min.

For young Malcolm, life is a continual challenge from being raised by white foster parents on to "street life" in Boston, Roxbury and Harlem. His hustling career ends in a prison sentence. In prison, he learns of the new religion that is gaining acceptance in the black community—the religion of Islam, and he is converted to the Muslim faith. Malcolm proves to be a superb preacher, and excerpts of his speeches and ideas are presented in this filmstrip. Part I ends with the ominous power struggle within the Black Muslim movement, that culminates in Malcolm's expulsion from the organization. But his convictions and goals are not changed, and he makes up his mind to seek a spiritual preparation for whatever lies ahead by making the pilgrimage to Mecca.

S-24 **The Search For Black Identity: Malcolm X**—Part II, Man of Change—78 frames, color and b & w photos, rec. & man., jr. high-adult, 15 min.

The trip to Mecca quickly turns into a triumphal tour of the Middle East and Africa. Malcolm is accepted as the unofficial ambassador from Black America. He makes several trips abroad during this final period of his life. A new philosophy is evolving. He learns that "true" Islam, as opposed to Elijah Muhammed's version of it, frowns on racial prejudice and preaches that men must be judged by their moral character and conduct, not by their skin color. But as Malcolm's ideas expand in scope and sophistication, the black community draws back, skeptical of his seeming inconsistencies. Then he is assassinated. Then the film strip turns to a group of young black students with the question, "What was Malcolm's political legacy? And how does his life struggle relate to the problems of young people today?" This discussion will be a starting point for your own discussion.

S-25 **Environment: Changing Man's Values**—Part I "The Enemy Is Us"—96 frames, color photos rec. & man., jr. high-adult, 14 min.

Part I begins by pointing out some of the ways in which each of us contributes to the destruction or pollution of our surroundings. In the present environmental crisis, we need to look beyond our own material interests, our own property rights, and to recognize the needs of the community—and then of the total environment to which we belong. Part I ends by showing some of the things the individual can do to bring about this feeling of community responsibility.

S-26 **Environment: Changing Man's Values**—Part II Remaking the Patterns—90 frames, color photos rec. & man., jr. high-adults, 13 min.

Part II examines some of the economic and political patterns that will have to change if our survival is to be assured. And the changes must begin, not somewhere else—like Washington, D.C., where the responsibilities can be shifted to a government bureau—but right in our communities, where the problem is closest to us.

HOLD SKATING PARTY

THE YOUTH of the First Brethren Church, Falls City, Nebraska, had their first monthly party on Sunday afternoon, October 25, 1970. The group met at 12:45 p.m. at the church and left by bus for Sycamore Springs for a roller skating party. The bus was driven by Lester Peck, the teacher of the first-year high school class. A total of 32 class members and their guests were accompanied on the trip by Mrs. John Rieger, junior superintendent; Mr. and Mrs. Gene McGinnis, Bob Wissinger, Sue Peck, Miss Laura Janie Wissinger, Harold Alexander and Mr. and Mrs. Francis Yoder.

Mrs. McGinnis and Miss Peck led in group singing. A treat of cookies and ice cream bars was furnished by Mrs. Reiger. The group returned at 4:15 p.m.

Mrs. John Reiger

"EXPLO '72"

Dallas, December 3—An international student congress on evangelism that is expected to draw 100,000 students and laymen to Dallas from throughout the United States and most foreign countries was announced here today.



The Congress called **"Explo '72,"** short for **"Explosion 1972,"** will be held in Dallas June 12-17, 1972, under the sponsorship of Campus Crusade for Christ International. Dr. Bill Bright, Campus Crusade president explained that the six-day Congress will "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world."

Bright, a former California businessman who founded Campus Crusade in 1951, told a press conference in Dallas that literally thousands of students each week all over America are turning to Christ.

Bright said his organization has found that the most attractive person to students, including many campus radicals, is Jesus Christ.

"We believe that people must be changed from within," Bright said, "and that changed people will do something constructive about social and political problems." Bright pointed to Wesley Revival in England during the nineteenth century as an example of a spiritual revolution which led to such social and political reforms as the first child labor laws, the first labor union, and women's suffrage.

He described Campus Crusade as "an interdenominational student Christian movement which stresses the importance of the local church and seeks to cooperate closely with churches of all denominations."

Mass sessions of the Congress in the Cotton Bowl each evening, featuring Evangelist Billy Graham and other Christian leaders, will be televised nationwide.

Bright said morning sessions will be held at some fifty locations throughout the city to train students and laymen "how to experience the abundant life in Christ and how to share their faith in Christ with others."

The Congress will close with a rally in a natural amphitheater near Dallas that may draw 250,000 people, Bright said. The director of **Explo '72** is Paul Eshleman who will head a 30-man conference preparation team.

The Congress budget was set at $4 million, half of which will go for national television and scholarships.

Plans call for month-long Institutes of Biblical Studies to follow at various sites throughout the United States to train people in Biblical principles of spiritual revolution, Bright said.

"Explo '72," said Bright, "is a springboard to Operation Penetration which will seek to train hundreds of thousands of college students who could reach all 3,000 college campuses in the United States and generate a movement for Christ that would sweep our country and the world." He anticipates that one-half million people will be trained during 1972 as the initial phase of a strategy to saturate the nation with the claims of Jesus Christ.

"The hope for our nation and world rests in a great spiritual awakening," Bright said. "People have tried everything else," he said, "Now by the process of elimination, they're coming back to God."

The movement is active on 450 college campuses in the United States and 45 countries of the world. It has a full-time staff now numbering 2,200. Its international headquarters is located at Arrowhead Springs, near San Bernardino, California.

WORLD RELIEF COMMISSION SENDS HELP TO EAST PAKISTAN

Brethren Can Help

The following news release outlines what the World Relief Commission has already done to bring some relief and aid to East Pakistan. This report is for Brethren who have wanted to help in some way, but didn't know how to go about it. It is not a special appeal for funds, but simply notice that those Brethren desiring to help alleviate the suffering resulting from this calamity do have a channel in our own church through which they can share. Several did this following the earthquakes in Peru earlier this year. Mark **"For Pakistan"** on all individual and church contributions and send them to:

World Relief Committee
Mr. George Kerlin
Rt. 4, Box 227
Goshen, Indiana 46526

The World Relief Commission will act as a transmittal agency for funds from evangelical Christians in the States to aid the stricken people of East Pakistan.

An initial check was forwarded to Rev. W. H. W. Paget, home director of International Christian Fellowship, which has regional headquarters in Decca, East Pakistan. Rev. Phil Parshall is regional director.

WRC feels that sending funds is the quickest way to get help to the people. The missionaries know the people, the language, and the need. They will purchase necessary supplies at unaffected areas and distribute them.

The International Christian Fellowship has a missionary boat which has been serving the people of the offshore islands where the cyclone-tital wave hit.

The International Christian Fellowship (Wheaton), formerly the Ceylon and India General Mission, is a member of the Interdenominational Foreign Missions Association (IFMA).

The World Relief Commission will also be working with Assemblies of God, which is a member of the Evangelical Foreign Missions Association (EFMA).

WRC, overseas relief arm of the National Association of Evangelicals has headquarters in Long Island City, N.Y. Dr. Everett S. Graffam is Executive Vice President. The Commission has programs of relief and rehabilitation in Vietnam, Korea, Nigeria, Chile, Peru; and helps in a limited way in West Pakistan, Hong Kong, and Thailand.

Report from East Pakistan . . .

A WORLD VISION INTERNATIONAL RELEASE

by Jerry Ballard

THE WORST IS YET TO COME

Dacca—"Let us help in one of the most inaccessible areas where the cyclone hit the hardest." This was the request made by World Vision International here to the Relief Commissioner for East Pakistan, in the wake of what has been termed "the 20th Century's worst natural disaster."

On the scene to direct World Vision's relief operations was its representative William Kliewer, normally based in Hong Kong. He reported touring areas with "absolutely no food, clothing or shelter" and suggested that "the worst is yet to come."

Kliewer conferred with government officials and

church leaders and presented the request: "Let us help in one of your most needy areas." His later report: "They took us at our word."

With Dacca soccer star James Biswas, a volunteer serving with the East Pakistan Christian Council, Kliewer toured areas with up to 90% loss of life. "Most of the survivors have only the clothes on their back," he wrote, "and we are overwhelmed by the tragedy of death and the helplessness of those still alive."

But World Vision's representative had come to do more than just look. Kliewer carried with him $2,000 in cash for immediate aid and worked with Matthew Malakar, director of East Pakistan Christian Council, to organize a relief team.

"While the United States celebrated Thanksgiving Day," wrote Kliewer, "World Vision sent out a relief team of ten university students, all Christians, and all volunteers. They were led by Professor Patra from the University and Biswas.

"The team took food, water, rice, protein biscuits, water purification tablets, and clothing for a thousand people. They traveled by boat most of the way as the island areas were hardest hit.

"Here are Christian young people taking relief supplies in the name of Christ to almost inaccessible areas which are probably untouched by most other relief efforts."

Describing the needs, Kliewer wrote: "I visited villages where only a few hundred survived out of a population of several thousand. Their loved ones had vanished with no chance for burial—a tragedy in itself for Muslims. In all, I saw thousands of human bodies and animal carcasses yet to be buried."

From its Monrovia, California, headquarters, World Vision International quickly responded to Kliewer's reports and calls for help. It arranged for immediate shipment to East Pakistan of protein food supplies valued at more than $81,000. Branch offices of World Vision were alerted to begin procuring huge quantities of food, water purification tablets, clothing, cholera vaccine—even tools, cooking utensils and building materials.

"Keep in mind," said Kliewer in an overseas telephone report, "that these people have lost everything."

World Vision of Canada also acted swiftly. From its own warehouses and through contacting food and pharmaceutical companies, it was able to provide the Canadian Relief Coordinator with over $125,000 worth of relief supplies.

But Kliewer reminded that the need is far from over: "In the worst hit areas there is absolutely no food, clothing or shelter. The next rice crop is at least six months away. These people were already the poorest in East Pakistan, with an average earning of only 26 cents per day. So the worst is yet to come."

I WAS HUNGRY

I was hungry
and you circled the moon;
I was hungry
and you told me to wait;
I was hungry
and you told me to pull myself up by my bootstraps;
I was hungry
and you set up a commission;
I was hungry
and you said, "Machines do that kind of work";
I was hungry
and you said, "The poor are always with us";
I was hungry
and you said, "Law and order first";
I was hungry
and you said, "So were my ancestors";
I was hungry
and you said, "We don't hire over 35";
I was hungry
and you said, **"Let us pray about it."**

CHRISTIANITY AND RELEVANCE

by John Brownsberger

The first Lay Theology course, entitled "The Biblical Doctrine of the Church," was held at Warsaw, Indiana, during the fall quarter of 1970. Following is an abstract of one of the papers written for the course by Rev. John Brownsberger, pastor of the Winding Waters Brethren Church.

RELEVANCE is a significant word in contemporary life. Many people are demanding that the Christian faith be relevant to certain human systems and unless it produces, is quickly rejected on the ground that Christianity isn't relevant. But what criteria determines what is relevant and what isn't?

The word relevance cannot stand in isolation. When asked if something is relevant, it is reasonable to reply, "Relevant to what?" In stating the question, "Is the Christian faith relevant?" we need to ask, "Relevant to what?"

In his book, "The Church Inside Out," J. C. Hoekendijk mentions three Greek words from the New Testament which are basic to the Christian faith if it is to be relevant. The first is *Kerygma,* the good news that God came among man in Jesus Christ, that Christ died for our sins, arose from death, and is now Lord of all life. The Christ-event is the word of God's New Creation, His forgiveness, His love and His mercy to alienated man. Our response to the "good news" of the Christ-event means that our sin and guilt are put away, and by an act of the will we turn the management of our lives over to God in Christ. The church must dare to say what really and ultimately counts is for sinners to find wholeness and realize the promise of heaven.

The second Greek word is *Koinonia,* a fellowship of sharing and participation in depth with a few other Christians. Living the Christian life in response to the *Kerygma,* requires spiritual conversation of continual openness and honesty with a few significant persons which opens one's life to vulnerability and transparence. Here is the test which reveals how much we truly believe the "good news" that God accepts us as we are.

The third Greek word is *Diakonia* or entering into service with people in God's world. The service is done not to convince people of spiritual truth, but to demonstrate Christ's love with no strings attached. The service is offered to individuals, to groups and to society in general. It can be service to meet spiritual, physical, economic or political needs. The service has for its foundation the continual response to the *Kerygma* and finds support in the *Koinonia.* The church without *Diakonia* is "phoney" in its *Kerygma* and *Koinonia.* On the other hand, for the church to separate *Diakonia* from the *Kerygma* and *Koinonia,* is to simply offer pure unadulterated humanism. Ironically, the very church or Christian whose slogan is relevance may in the Christian sense of the word be most irrelevant. For the seeming relevance of a direct social action may merely be an evasion of the responsibility to respond personally to the *Kerygma* and to set right the affairs of one's own life with God through the experience of *Koinonia.*

Kerygma, Koinonia, Diakonia—herein lies the relevance of the Christian faith. To claim relevance without all three makes the relevance of the Christian faith irrelevant and one is simply swept along passively and blindly by the march of time.

INTERNATIONAL EVANGELISM CENTER DEDICATED BY UNITED PENTECOSTALS

Hazelwood, Mo. (EP)—A multi-million-dollar headquarters building has been dedicated here by the United Pentecostal Church for its publishing and office ministries.

Named the World Evangelism Center, the complex houses all departments of the church, according to the Rev. Stanley W. Chambers, general superintendent.

"The building program has been a tremendous stride forward for the church," Chambers said.

The United Pentecostal Church was formed in 1945 by the merger of the Pentecostal Church, Inc. and the Pentecostal Assemblies of Jesus Christ. The demonination is described as one of the largest and fastest growing Pentecostal bodies, now serving 4,700 ministers and 2,225 churches in the U.S. and Canada. Some 125 missionaries are sponsored in 29 foreign countries.

THE OX AND THE MULE

A farmer had an ox and a mule that he hitched together to a plow. One night after several days of continuous plowing, the ox said to the mule:

"We have been working pretty hard; let's play sick tomorrow and lie here in the stalls all day."

"You can if you want to," replied the mule, "but I believe I'll go to work."

So the next morning when the farmer came out the ox played sick; the farmer bedded him down with clean straw, gave him a bucket of oats, and left him for the day as he went forth to plow with the mule alone.

All that day the ox lay in his stall, ate his feed and chewed his cud. That night when the mule came in, the ox asked how they got along with the plowing.

"Well," said the mule, "it was pretty hard and we did not get much done."

"Did the old man say anything about me?"

"No," answered the mule.

"We'll, then," went on the ox, "I believe I'll play sick again tomorrow; it was so nice to lie here all day and rest."

"That's up to you," replied the mule; "I'm going out to plow."

So the next day the ox played off again, and lay all day, nodding and chewing his cud.

When the mule came in at night, the ox asked how they got along without him.

"About the same as yesterday," replied the mule coldly.

"Did the old man have anything to say about me?" again inquired the ox.

"No," said the mule, "not to me, but he did have a long talk with the butcher on the way home."

POLICE BRUTALITY

Copied from St. James Bulletin

(A letter to the police department of a large city in Texas by the wife of a minister.)

Dear Sirs:

One of the most common phrases heard in our society and our city today is "police brutality." Perhaps I don't understand the meaning, but I would like to give you one mother's viewpoint on this subject.

To begin, I should first tell you that I have two teen-age sons, and being a mother I cannot help but want the very best of everything for them. I am a "typical mother" in that I don't want to see them hurt by anyone. I am not a typical mother, for I see things many mothers never hear of, much less become involved in, because my husband is a minister and we see the very best and the sordid worst.

I would like you to be **brutal** with my sons. Is that a surprise?

If you find them speeding in a car **please be brutal!** I have sat at the hospital holding a grieving mother's hand because of someone's mistake. That was **brutal.** I have gone with my husband to tell a wife her husband was killed. That was **brutal.** I have helped nurse a beautiful teen-age girl crippled in a wreck. That was **brutal.** I have played organ music at funeral services for babies, teen-agers, and adults because someone drove too fast. That was **brutal.**

If you should catch my under-age sons with liquor in their possession, please be **brutal!** I have sat all night by my husband's side trying to help piece together two under-age young men's lives, both broken by drinking. That was **brutal.** I have listened to the horrors experienced by another man while he was drunk and heard him recall the many jails he had served time in for this. That was **brutal.** I have helped feed hungry children because a drunken father didn't come home. That was **brutal.** I have tried to console a mother whose daughter was killed after being struck by a drunken driver. That was **brutal.**

If you should find my sons with drugs in their possession, **please be brutal!** I have tried to help rehabilitate a woman just out of prison for shooting her husband while she was drugged. That was **brutal.** I have seen a handsome young man turn into an old ugly one because of drugs. That was **brutal.** I have seen a young mother who was addicted to a drug scream and rave for lack of a "fix." That was **brutal.**

If you find my sons committing any kind of immoral act or carrying any pornographic material, please be **brutal!** I have listened to the sad cry of a young girl who was pregnant but not married. That was **brutal.** I have been present when a boy and girl broke the news to their parents that they had to marry. That was **brutal.** I have tried to comfort a mother whose beautiful daughter was criminally raped. That was **brutal.** I have seen a promising young man with a brilliant future have to give it up and too young assume the responsibilities of a wife and baby. That was **brutal.**

If you ever see my sons taking something that isn't theirs or willfully destroying property, please be **brutal.** I have walked into a hushed, sacred church that was stripped of everything that could be sold. That was **brutal.** I have seen a lovely expensive home and yard completely torn up by vandals. That was **brutal.** I have wiped a little boy's tears and helped him hunt for his stolen bicycle. That was **brutal.**

If you should ever catch my sons doing anything iliegal, please be **brutal!** I have come to realize that your kind of "brutality" cannot in any way compare with the brutality that comes from breaking our laws. My husband and I have tried to teach our sons that their rights end where someone else's begin. We believe they have learned this lesson, but in any case they forget, we look to you and others who influence their lives—teachers, coaches, etc.—to see that they remember. And if you must be **brutal** to remind them—**then please, be brutal!** I do not want my two sons to grow into two grown-up boys. I want them to become men, able to assume their places in this world and make a good contribution to it. I sincerely hope they won't need your help, but if they do, and if you must **then be brutal!**

KIDS NEED "L. S. D." WINNING ESSAY URGES

Hamilton, Ohio (EP)—An essay contest sponsored in this city has been won by a 12-year-old girl who advocates heavy doses of "L-S-D" for young people today.

The prize of $10 went to the teenager, according to newscaster Paul Harvey, for her entry which read: "What the kids of today need is lots of L-S-D, love, security, and discipline."

news... from the Brethren

Attention: Since **In Orbit** has merged with **Insight** and the **Brethren Evangelist** for Brethren News, we shall appreciate pastors or laity sending us their bulletins or midweek reminders and monthly letters. The purpose is to share progress spiritually and materially, also to share ideas and plans in our churches. However, the main purpose is to inform so we can pray for each other as individuals and churches. When you read the news accounts keep this in mind as pastors and laity. Satan is making final efforts to destroy the Church of Jesus Christ and make it a laughing stock in every community. Let us beware the lukewarmness that exists in so many Brethren Churches. Let us "come alive in Christ" and allow God to work fully through us through His Holy Spirit! Agree? Send your news to: Herbert Gilmer, Box 246, Roann, Indiana 46974. This is a very time-consuming job, and you can help if you'll circle news you feel is important in your bulletins. Thank you and the Evangelist for the Brethren News Bits.

South Bend, Ind. Pastor and Mrs. St. Clair Benshoff were guest musicians with organ and piano November 29 from 5 to 6 p.m. The church committed themselves to the support of David Loy, who is from East Malasia as a ministerial student in the Ashland Theological Seminary. It will cost $2,000 for a full-year's support and our Missionary Committee believes all classes, Laymen, etc. can meet this. Since Kumar's support was very well invested, why not support another worthy student?

Johnstown, Pa. (Second) The W.M.S. had their Public Service Sunday evening, November 15. Their theme was, "Thanks Be To God." They had readings, special music and filmstrips. They had their annual Christmas party December 3. Pastor Joseph Hanna publishes the Brethren Bugle which is filled with many good thoughts. We appreciate it very much.

St. James, Md. A pulpit exchange was held within the district on December 6. Rev. James Naff exchanged with Rev. Marlin McCann from the Mt. Olive church. The Deacon Board is to organize commissions to promote evangelism, missions, stewardship, worship, and Christian nurture. Pastor Naff will be conducting special classes during the coming year for officers and committees, newly weds, a membership class and teacher's training. Rev. William Thomas is to be evangelist January 24-29. A Missionary Conference will be held May 14-16 with John Rowsey.

Gratis, Ohio. The December Gazette gives a very fine "Personal Testimony" of Virgil Barnhart, who is a member of Gratis. He tells how he had a difficult decision to make pertaining to his job and a conflict with his going to the Southeast Laymen's Rally at Mt. Olive, Virginia. He was the guest speaker. He settled the matter with God in "Conversational Prayer," and the Lord definitely gave an answer which was amazing. Virgil is doing a good work as National Laymen's President and has many speaking engagements. God bless him greatly.

Johnstown, Pa. (Third) The District Leadership Conference was held here on Saturday, November 14. We need their bulletins for news.

Roann, Ind. At the Union Thanksgiving Service November 25, the five churches in Roann had the dedication of a fluorescent lighted sign, located at highway junction 15 and 16. It states, "Roann Churches welcome you—Christian Church, United Methodist, First Brethren, Church of the Brethren and Evangelical Methodist." Cost of sign $450. Roann ministers are making plans to involve more people in calling on elderly people and shut-ins. The young people of the Roann Brethren Church are calling and singing for these people.

Pittsburgh, Pa. The church must raise $1,607.04 to complete Building Fund apportionment of $10,000 which is due February 1, 1971. Their radio program has been cancelled.

Bryan, Ohio. Homecoming was observed Sunday, November 29. The Good Will Class provided a program at the Bryan Nursing Home on two evenings in November. Fourteen took part in the program.

Kokomo, Ind. Evangelistic Services were held November 30 through December 6, with Clayton Berkshire as the evangelist. Mrs. Gable (wife of the pastor) needs our continued prayers as her health has not been good for the last six months.

Vinco, Pa. Each Sunday night an organ recital is enjoyed 15 minutes before services. There were 66 young people present in BYC on October 25. They have three age groups and sponsors for each. Miss Florence Rowland, a recently returned missionary from India was evening speaker on November 8. She worked where the Kumars are now. The Deacons have a "Needy Fund" to which the Church gives in November. All benevolent work is channeled through the Deacon Board, and everything is kept confidential.

Gretna, Ohio. A goal of 100 in Sunday school as an average has nearly been met. Ohio Youth Retreat was at Camp Bethany, November 27-29. The program was provided by the Collegiate Crusaders. The community supports CROP.

Oakville, Ind. The church is sponsoring a Boy Scout Troup with Mr. John Coulter II, a member of the church, as the scoutmaster. Renovation of foyer and porch area of the church has been delayed until spring due to legal problems. Pastor's class begins December 13.

Vandergrift, Pa. November revival results were: 8 first-time confessions, 27 rededications and 4 anointings for healing. Two anointings were public. Average attendance was 110. Fourteen were baptized after the meetings. Adults were received as members and the young people are to complete Pastor's Class before becoming members. Men in the church preparing for the Brethren ministry are: Robert Young, Robert Wadding and John Crawford. Advent coin cards are being filled for their support.

Elkhart, Ind. Trustees announce that plans for the remodelling of the front entrance of the church building are ready to submit for bids. Also they are investigating the possibility of buying a church bus. Laymen are going to purchase a new filmstrip projector or phonograph for church use. The church is cooperating with the Leighton Ford Crusade for the entire county soon. Training classes are in session now for Crusade preparation. Christmas programs are planned and a Christmas Candlelight service will be held on December 23.

Goshen, Ind. The church had a dedication service for the new altar, cross, etc. recently. Max Slaybaugh gave a report on the work at Krypton for Margaret Lowery on November 29 in the evening service. Goshen uses their bus for Kentucky work schedules and to haul supplies.

Warsaw, Ind. The Nu-Tones sang at the All-State Youth Rally November 27. Only 87 attended the Rally and Banquet. School and Thanksgiving conflicts cut down on the number.

Derby, Kans. A goal of $1,500 was set for Faith Promise missionary giving and when the final tally was made, the amount was $1,802! Praise God for the vision and faith He gave. Thursday nights are visitation nights to reach a community that has a fast turnover of people because of the Air Base. Pastor Moore's grandmother passed away October 27. She was a member of the Highland Brethren Church.

Sarasota, Fla. Midweek prayer services has four age groups meeting. High attendance for Wednesday is 115! Work is being done around the new church building such as landscaping, new sidewalks, painting outside of old sanctuary and cleaning inside. A local radio station continues the "Brethren Hour" with Rev. Hamel as speaker. (Station WSAF, 1220 on the dial, 8 a.m.) Many northern visitors attending Sunday worship hour.

Lanark, Ill. Community Cottage Meetings are in session on Wednesday nights. There are six groups. Total participation is around 60 each week. The host is not the leader. Scripture passages are given to each group. They are announced on Sunday so everyone can study previous to the meeting. The leaders are husband and wife or two ladies or two men. The meetings last one hour. Light refreshments may be served. Four or five couples meet with the host. This is a union effort of the community. Other ministers are attending. Anyone desirous of more information write to Rev. Paul Steiner, 220 East Locust Street, Lanark, Illinois 61046. Progress is being made in work on the church sanctuary entrance. Virgil Barnhart, National Laymen's President, was guest speaker at the District Rally at Milledgeville, December 5.

North Manchester, Ind. Pastor Woodrow Immel is to be commended for the fine work he has done on the Kentucky Commission of our National Mission Board. Rev. Immel filled his station wagon with clothing for Krypton and Dale and Pauline Smith followed him with their pick-up loaded up to high side racks. The choirs are busy preparing a candle-light service to be held December 20. Sixty youth and sponsors went to Fort Wayne to see the new film, "The Cross and the Switch Blade" on November 1. Another film, "My Favorite Phony" was viewed and discussed on November 15. The youth and sponsors had a Sunday afternoon outing at Salamonie State Park October 15. Dr. Michael Silvers met with these youth one Sunday evening as medical advisor.

Memorials

HUSTON. Mrs. Lyne Kraemer Huston, 22, was buried December 8, by Rev. Gilbert L. Dodds. Funeral services were held in the Lynch Funeral Home of Roanoke and burial was in the Roanoke Cemetery. Mrs. Huston was a member of the First Brethren Church of Roanoke, Indiana

Rev. Gilbert Dodds

* * *

KESSLER. Mrs. Leah Kessler, age 90, widow of the late Henry Kessler, passed away November 20, 1970. She was a member of the First Brethren Church of Falls City. Rev. Elmer Keck was in charge of the services with burial at Hiawatha, Kansas.

Ethyl Schroedl

* * *

McKIM. Taps were sounded for Raymond S. McKim, Jr., age 41, on November 25, 1970. He was a member of the First Brethren Church of Falls City. Services, with military rites, was held on November 28 with Rev. Elmer Keck officiating. Burial was in the Steele Cemetery.

Ethyl Schroedl

Ordination of . . .

MICHAEL HURD

MR. MICHAEL HURD, Cheyenne, Wyoming, was ordained into the Gospel ministry on November 22, 1970. The service took place in the Cheyenne Brethren Church of which Mr. Hurd has been pastor since September 1969.

Pastor Hurd was born in Cass County, Michigan and grew up in South Bend, Indiana, where he was a member of the Ardmore Brethren Church. He has a Bachelor of Science degree from Ashland College and attended Ashland Theological Seminary. He has served as part-time pastor for the Fremont, Ohio, Brethren Church and the Baptist Church of Greenwich, Ohio. He had previously taught at Kelly's Island, Ohio, High School before going to Cheyenne. He is married to the former Corina Basualdo of Buenos Aires, Argentina. The Hurds have two children, Timothy, five years old, and Rachel, two years old.

Participating in the service of ordination were Rev. Brian H. Moore and Rev. Russell C. Gordon, District Evangelists of the Midwest District of the Brethren Church. Rev. Gordon delivered the ordination sermon.

CHEEP ADVICE



Character is higher than intellect. A great soul will be strong to live as well as strong to think.

— R. W. Emerson

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

— Southey

It is well to think well; it is divine to act well.

— Horace Mann

When I read the life of such a man as Paul, how I blush to think how sickly and dwarfed Christianity is at the present time, and how many hundreds there are who never think of working for the Son of God and honoring Christ.

— D. L. Moody

One of those poor fellows that had become a Christian was badgered by his companions; and one of them said, "How do you know that Jesus Christ has forgiven your sins?" The man turned at once and said, "How do you know when you have got sugar in your tea?"

— John B. Gough

Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will blow it out.

— David Thomas

If anger proceeds from a great cause, it turns to fury; if from a small cause, it is peevishness; and so is always either terrible or ridiculous.

— Jeremy Taylor

Time is short, your obligations are infinite. Are your houses regulated, your children instructed, the afflicted relieved, the poor visited, the work of piety accomplished?

— Massillon

BOOK REVIEWS

Habitation of Dragons, by Keith Miller. Word Books, Waco, Texas, 1970. Cloth, 188 pages, $4.95. This is a good book. It is an honest and realistic book. It is a truly Christian book in the sense that it deals with the Christian life honestly.

In this book, Keith Miller, author of **The Taste of New Wine** and **A Second Touch,** has opened his inner life as a disciple of Christ in such a way as to call the reader to new insight, personal honesty, sincere confession, renewed faith, and reinforced courage.

The over-simplistic approach to life with Christ as a "continuous victory celebration," which is characteristic of too much of our evangelism and Bible teaching, is dealt with effectively and lovingly. Conversely, the intellectual approach that categorizes daily personal experiences with the living Christ as emotional fantasy is refuted intelligently and kindly.

Habitation of Dragons (Isaiah 35:7 KJV) discusses the dragons that inhabit our lives as "human" Christians and so often bring fear and desolation. They are portrayed in the realistic context of the human struggle. Mr. Miller's format of 42 daily meditations with appropriate scripture, prayers and quotes from Christian classics, should bring hope and release to many sincere but struggling Christians. The dragons of fear, "total honesty," sexual problems, anger, pride, criticism, immaturity, discouragement, disappointment, resentment, and many others get succinct but helpful treatment.

The author writes, not as one who has already attained, but as an often faltering follower of Christ, who is continually making new, often painful discoveries about himself and his dragons, and in the process gaining new insights into the sufficiency of the grace of God. A book like this has been long overdue, for in the cycles of Christian emphases we have needed a return to this kind of healthly self-examination and appreciation of the riches of Christ's redemption.

The following prayer excerpts are indicative: "Lord, help me to need you and want you so consciously and continually that I will turn to you regardless of my religious feelings." "Lord, help me to have the courage to look for the inner walls and fortresses in my relationships, behind which I protect my pride." "Lord, I don't know who started the notion that being a Christian, or a deacon, or even a bishop somehow seals one's life off from the problems of the world, but I wish you would tell whoever it was to stop saying it."

I recommend this book for all, whatever stage they be in, as they tread the human path, for we all struggle with many common dragons—defeatable only in the power of the Gospel.

L. Henry Nielsen



The Emerging Church, by Bruce Larson and Ralph Osburne. Edited by Richard Engquist. Word Books, Waco, Texas. 1970. Cloth, 160 pages, $3.95.

The title of this book is very interesting. The authors are not speaking about the current ecumenical movement, but instead are concerned about the church being (or becoming) "the Church." The word "renewal" is also given some explanation. Renewal is a concept foreign to the emerging Church. Renewal implies that the Church was once what God intended it to be and that our task is to bring back that golden age. From its earliest beginnings until now, the Church has been in the process of becoming, and it shall always be so. If the Church is true to its Lord, it may never properly say that it has "emerged."

The authors dwell on goals, resources, and strategies for the emerging church. This is not an answer book but it does seem to point the finger and cause one to ask, "Why are you doing this?"

Pastors and church councils will find it contains useful material. Some guidelines which a congregation may use for evaluation are also included.

I like this paragraph which also sets the general tone of the book: "A colleague of ours once asked an official of the Westinghouse Corporation how Westinghouse would run the church if it had that opportunity. The answer that came back was profound in its simplicity. 'We would ask only two questions: What product are we trying to produce? Are we producing it?' "

These two questions ought to be asked of every congregation and every ruling board of every church in the land. What is your church trying to produce? Are you producing it?

Stanley G. Knudson

TRANQUILIZERS OR PSALMS

by Charlotte Cole

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"Well, good luck!" The druggist sounded sympathetic as he handed me the medicine, prescribed by my doctor for insomnia and a persistent rash on my neck. Suddenly I realized what the little pills were!

"Tranquilizers?" I asked.

"Yes."

I dropped the box in my purse and left the store, disgust at myself causing me to clench my hands and walk rapidly from the direction of home. Without consciously planning it, I was on the way to see my pastor!

I was belligerent as I shook hands with Dr. Randolph. I'd come without plan, so I just took out the box of tranquilizers and tossed them (threw them, actually) onto his desk.

"Tranquilizers!" I barked at him. "See what I've come to? Teaching a Sunday school class of 10-year-old boys. Heathen, that's what they are! And riding hundreds of miles in a bus to take a bunch of teenagers to an Indian Mission. Half of those kids came home going steady. I came home with insomnia!"

Dr. Randolph started to speak but I ranted on.

"You'll have to get somebody to take my Sunday school class, and sponsor the H.S. group, and make pies for Wednesday night dinners, and . . . and. . . ."

I paused to think up more grievances against this good man who was not at fault in any way for my predicament, and to gain composure, for my emotionalism was getting the best of me.

"Now, now, wait a minute!" Dr. John, as we all fondly called our pastor, pushed me gently into a chair. "I guess we have been overloading you, without the proper fuel for all the uphill pulls!"

"Fuel!" I cried, my anger returning. "What I need is dynamite to blow up these going-to-be juvenile delinquents in the church and their lazy parents who are glad to let one or two of us cope with their little darlings!"

Even through the chaos of my anger I thought I saw an answering flash of anger in Dr. John Randolph's eyes. He picked up the box of tablets on his desk, tore open the package, took out two of the tranquilizers and held one out to me.

"Let's both take one," he said, and I thought, I'm giving him nerves too.

"Oh, I'm sorry!" Contrite as usual after one of my outbursts, I traveled just as fast in the opposite direction.

"It's just me!" I wasn't myself this morning, emotionally or grammatically. "I enjoy every bit of my church work. Really I do. Even the Sunday school class. It's just that I get so tired, so 'shook' those teenagers would say. Then this morning the doctor. . . ."

"I know." Dr. John put a hand on my shoulder. "I know, Charlotte. Trying to run up hill—a long, difficult hill, without fuel. Ever try it with your car?"

I remembered all too well driving a group of my circle members 100 miles to a distant meeting, and, in my haste at getting started, after all the preliminaries of breakfast, report cards to sign, a lost school book, a baby sitter, and other household trivia, I had neglected to get gasoline before taking off. The result, of course, was a stalled car.

"Don't remind me!" I said testily, the persectuion complex beginning to build up in me again. "Just tell me where a woman pushing 40, with a family of six, and a crazy compulsion to say 'yes' to every plea for help is going to get serviced for the job!"

Dr. John was leisurely, relaxed. No hurry, no tension, although he must have had hospital calls to make, a luncheon engagement to keep, a sermon to prepare. He sat at his desk, facing me. Idly, it seemed, he pulled the Bible toward him, toyed with it, riffling the pages. I relaxed too. My pastor was thinking of a solution to my problem. He was interested. He'd come up with something.

Being Still Before God

Still riffling the pages of the Bible he asked, without looking at me, "How long since you've sat down with this friend for a good chat?"

"Why, of course, every Saturday when I study my Sunday school lesson, and when I have to give a devotional, and when I hear Joan practice the Scripture for the contest at Young People's. . . ."

"In other words the way you use the Bible is to say, 'Give me.' You don't go to it for companionship, or inspiration, or relaxation. Just for help on a lesson or a devotional. And I'd be able to wager that when you hear Joan repeat her Scripture, you prop the Bible open while you go on with your mending or your pie-making —a pie for the church dinner, of course."

Dr. John was smiling but there was a barb in his words for me. The barb struck home. It hit a tender spot. I knew I should take more time for personal devotions, that I was missing something precious and vital in my life.

"I've tried." My voice was meek. Then I remembered something and the edge of resentment crept into it. "But—take yesterday, for instance. I sat right down after the breakfast dishes were done, and I opened the Bible and started to read, then the phone rang. It was the calling chairman of the evangelistic committee, wanting me to take down the names of persons I am to call on. By the time we were through, I had to rush to get ready to go to a meeting of all circle chairmen." I was making quite a case for myself!

"How often do you lie on the couch, close your eyes and listen to those wonderful sacred records you have in your record library?"

"Never!" I said fiercely. How the man was punishing me! "There's never time. . . ."

Dr. John made a clucking sound.

"Your poor engine!" he murmured, almost to himself. "And you run so fast and so hard, and up such steep hills—that Sunday school class, for instance. I don't know how the motor has stood up this long."

Then, with that air of detachment, and still without looking at me, he said in a voice barely audible, "And your prayer life? What about it?"

Now my face flamed.

"At meals," I stammered lamely.

"With your mind on the food getting cold, and one eye, figuratively, on the clock, and the children hoping you or your husband will make it short?"

"Yes." I wished I hadn't come. But Dr. John was relentless.

"And at night you fall asleep praying?"

Like a fighter almost down but fighting to the last, I threw out a resentful protest.

"I like to say I fall asleep talking to God!" I said with dignity.

"With unfinished sentences and incoherent words. Is that the way you like to have your husband and your best friend talk to you?"

"Oh, I'm wicked and I try so hard! I just can't keep up!"

But Pastor John wasn't through yet.

"You asked me about fuel, Charlotte," he said, leaning toward me now, trying to pentetrate my martyrdom. "You are an educated woman. What are you reading these days?"

I was the epitome of penitence.

"The newspapers," I replied, then added in a spirit of complete confession, "and the missionary books, for reading points for my circle."

Some Good Advice

"My dead child!" There was sympathy in Dr. John's voice. "Cut your milage. Reduce your speed. Refuel daily. And one more thing: learn to say 'no.' Say, 'I can't take on that duty. I'm low on fuel and must replenish.' Then read a chapter in the Bible, listen to music, fool around at the piano (you used to play quite well!), sit on your front porch and think! Not about what you're going to bake for the food sale, nor what you'll say when you give that talk on Cuban refugees, nor how your circle can raise money for carpeting. Just say, 'Come in, God.' You'll be surprised how quick his acceptance will be."

Did I imagine a wistfulness in our over-worked pastor's eyes? But he went on talking, earnestly and sensibly.

"And Charlotte, we'll relieve you of those teenagers. You have three of your own. That ought to make you exempt. But the 10-year-olds are yours for keeps! Now, I know a half dozen women in our church who bake just as good pies as you do—(don't get mad!). And at least a dozen women who if urged, or maybe given the chance, could give devotionals every bit as inspiring as yours. (Not angry, are you?) So refuel, and refuel, and refuel, and watch that motor!

The phone rang while we were having dinner that night. I took it on the dining room extension.

"Your name has been suggested for chairman of the music committee."

"Chairman of the music committee?" I repeated. "Sorry, can't accept. You see, I'm low on fuel. I must replenish. Besides there are a dozen women in our church who would do just as good a job as I would."

I hung up, probably on a startled woman who was looking into the receiver, wondering if the wires had gotten crossed.

My family looked at me incredulously.

"What's all this jazz about being out of fuel and the music committee?" asked Jock, his mouth too full of potatoes and gravy.

"Don't talk with your mouth full," I admonished my son. "And we'll excuse you for a minute while you go put on that new record of Marian Anderson's I bought the other day."

Jack, the other twin, looked up from his plate and asked anxiously, "Ain't—I mean aren't—you feeling good—I mean well—Mom?"

"Just low on fuel, son," I replied, "but we're getting that straightened out. Hand your father the Bible—it's there on the end table—he'll read us one of the Psalms."

My husband, who through almost 20 years of married life knows my foibles and eccentricities, began to look uneasy.

"You're acting strangely tonight, Charlotte," he said. "Just what's going on here, anyway? This is choir practice night, you know. Do you have time for a chapter?"

"I resigned from the choir this afternoon. And the new neighbor next door is going to replace me. I've heard her singing around the house. She has a lovely alto voice. And she was pleased when I asked her. Said her husband travels and she hasn't a thing to do evenings."

"Can I—may I—be excused?"

Of course it was Jack, always in a hurry, always rushing.

"No. You need refueling too."

Then, seeing the utter bewilderment on my husband's face, I laughed.

"Explanations later," I told him.

A light began to dawn in his mind.

"I bet you got your doctors mixed this afternoon," he guessed shrewdly. "You sound like you'd been to Dr. John!"

"You're so right!" I told him. "It was tranquilizers or Psalms. I chose Psalms!"

by Charlotte Cole

"He who dwells in the shelter of the Most High, Who abides in the shadow of the Almighty, will say to the Lord, My refuge and my fortress; my God, in whom I trust!" Psalm 91:1-2

G.I. WITHOUT A GUN

by Candi Baker

Candi Baker is the wife of Larry Baker, Minister of Christian Education at the Park Street Brethren Church in Ashland, Ohio. She is the daughter of Rev. and Mrs. Duane Dickson of Wabash, Indiana.



OVE . . . PEACE . . . PACIFISM . . . are three words frequently included in the vocabulary of today's oung people. Often times people tend to be over critical f their dress, ideas or perhaps just their age, while heir theories and opinions fall on deaf ears. I can't peak of Tom Snyder's view on love, dress or peace, ut I would like to relay his ideas on pacifism and the rmed forces. The issue of bearing arms in the military ad always disturbed Tom so he began searching for n answer and would like to share it with you.

Tom Snyder is an active member of the College Corer Brethren Church located near Wabash, Indiana. He s the son of Reverend Fredrick Snyder, pastor of the Marion Brethren Church. Born in Peru, Indiana on May 1, 1948, Tom grew up in the Wabash area and attended chool there. He graduated in 1966 from Southwood High School where he was a member of the band and Future Farmers of America. Tom didn't limit his activiies to school but also participated in the work of his hurch and Sunday school. He served as president of he College Corner BYC for five years and vice presilent of the Southern Indiana District BYC for one year. He was an assistant teacher in the primary department f the Sunday school for a while. Tom was then emloyed by the Chrysler Co-operation in Kokomo, Indiana or two years.

Tom registered for the draft at the age of eighteen nd was classified as 1-A that stated his availability for ervice. Due to personal religious convictions he felt unble to bear arms in the military. The conscientious bjection deferment known as the 1-O classification hat states, "Conscientious objector available for civilian vork contributing to the national health, safety, or nterest," did not satisfy his needs so the search for an lternate service was initiated. Several attempts through arious religious boards and personnel failed to yield ny beneficial information so Tom contacted his local draft board. They were able to supply him with literaure on a classification known as the 1-A-O which states, 'Conscientious objector registrant available for noncombatant military service only."

Tom discovered that the congregation of the Seven-Day Adventist Church introduced this classification to he military and is primarily used by the men of this lenomination. There are several factors to be concerned n regards to 1-A-O such as a man must be drafted into he armed forces in order to make use of this classifiation. Neither the Air Force nor the Navy are drafting t the present time thus eliminating these branches to he 1-A-O. A man can register at the age of eighteen or the 1-A-O and if approved by his local draft board an use it when drafted. This classification is not limited only to men with religious convictions but also to approved moral objections to bearing arms. Tom applied for the 1-A-O classification and after receiving it he pursued it when drafted on July 17, 1968.

Tom was stationed at Fort Sam Houston, Texas for basic training which included mostly physical fitness and military terminology with the elimination of all types of weapon training. After completing boot camp, Tom continued his military education with ten weeks of medic-training followed by a short leave with his family.

On December 14, 1968 Tom left California for Viet Nam where he was stationed at the 12th Evacuation Hospital near Cu Chi—a town so small that it is not located on most civilian maps of Viet Nam. The Cu Chi air-base is situated approximately twenty miles northwest of Saigon and eighteen miles east of the Cambodian border. Here Tom's duties were to assist the doctors and nurses with treatments and medications in the disease ward of the military hospital. Many of his patients suffered from malaria and hepatitis as well as the numerous injuries acquired in combat. They were transferred to larger hospitals as soon as they were able to travel, but Tom had the opportunity to witness his faith in God many times. It was through his sincere attitude that Tom's stand on bearing arms was highly respected among the hospital personnel and other GI's.

Working as a military conscientious objector did not exempt Tom from the pain and death of the war. On February 19, 1969 the Viet Cong invaded the Cu Chi airbase killing several men on duty by cutting their throats and destroyed many of the United States aircraft with bombs. Weekly attacks were made on the base by the Vietnamese rockets resulting once in serious damage to one ward of the hospital. During the fourteen months of service at the hospital Tom experienced the coldness of death when four young GI's died of various diseases in his presence. Tom worked at the hospital twelve hours a day for six days each week which left him little time for any social activities.

The first three-day leave Tom received was spent at the home of a missionary couple known to the servicemen as "Mom and Pop Warren." He grew to love and respect these dedicated Christians who devoted their lives to comforting the people involved in the war. Tom and two of his friends at the hospital accompanied Mom and Pop to a Christian crusade in Singapore on their seven-day rest and relaxation leave. Later these three fellows organized a Bible school class on Thursday evenings with their co-workers. The group slowly grew from the original three to twelve with an organist, preacher, and seminary student included. On February 19, 1970 Tom returned to the United States and was given an honorable discharge from the Army on February 21, 1970.

This information is provided for any of the readers of **The Brethren Evangelist** who are interested in alternate service. A decision in this effect should be made between you and God. Prayer and much study are the primary instruments of communication with our Lord. Please think carefully about this service before you act upon it.

Presently, Tom is living in Somerset, Indiana and is attending the Indiana Business College in Marion. He welcomes any letters or questions that you may have pertaining to the 1-A-O classification or any type of alternate service. His address is:

Tom Snyder
Box 6
Somerset, Indiana 46901
Phone: 317-981-7407

"SHOW AND TELL"

New York—"Eternity doesn't come wrapped in plastic or dipped in smoke. Man must be reminded that only God promises immortality—and man's need for this reminder is urgent."

These words were spoken today by the Rev. Dr. James Z. Nettinga, Executive Secretary for National Distribution of the American Bible Society. He addressed a group of nearly 200 representatives appointed by the denominations and communions which support the Society financially, during the 52nd Advisory Council at the Commodore Hotel here. The Council, which opened November 30, will conclude December 2 with a session at Bible House, headquarters of the Society, 1965 Broadway, New York City.

Dr. Nettinga further told his listeners that in light of man's need for a personal knowledge of the Bible, the American Bible Society "today is declaring a first-stage Scripture alert."

"The same blight that blots out the sun of man, blocks out the Son of God. It is the blight of indifference, greed, and inhumanity—and only a strong, fresh Bible breeze can blow it away," he contended.

The American Bible Society is making available "tiny seismic Scripture selections designed to "shake up, wake up the people of each state in the U.S. to the promise and responsibility of mankind to what God has created," Dr. Nettinga explained.

Labeling the selections a " 'show and tell' record of God's love," Dr. Nettinga challenged the men and women present "to place these state-oriented Scriptural sentinels at every point where people gather, in every home, from border to border."

The Society, with the help of the representatives of the denominations and communions, "is inaugurating a vast recycling program . . . designed to recycle God's Word through the lives and hearts of men," he declared.

Earlier the Rev. Dr. Eugene A. Nida, Executive Secretary, Translations Department, told the Council there has been a greater demand this year for new translations and revisions of the Scriptures than at any other time in the history of the United Bible Societies, the fellowship of 49 national Bible Societies of which the American Bible Society is one.

In terms of the "actual demand" for assistance in providing help for translators, the United Bible Societies is falling "approximately $130,000 short of actual established needs," he said.

Dr. Nida also asserted that the demand for popular language translations is increasing at an "almost incredible rate."

"Where 10 years ago people were skeptical about having a translation that people could understand, they now are demanding that translations be prepared in such a way that the average person can comprehend what the Bible says," Dr. Nida disclosed.

In 1969 a total of 145,300,866 copies of Scriptures were distributed by the United Bible Societies throughout the world. In the United States 76,216,533 copies of Scripture were distributed during the year.

OUR LANGUAGE HAS GONE TO POT!

Remember when **Hippie** meant big in the hips,
And a **Trip** involved travel in cars, planes and ships?
When **Pot** was a vessel for cooking things in,
And **Hooked** was what Grandma's rug might have been?
When **Fix** was a verb that meant mend or repair,
And **Be In** meant simply existing somewhere?
When **Neat** meant well organized, tidy and clean,
And **Grass** was a ground cover, normally green?
When lights and not people were switched **On** and **Off,**
And the **Pill** might have been what you took for a cough?
When **Dig** meant to shovel and spade in the dirt,
And **Put-On** was what you did with a shirt?
When **Tough** described meat too unyielding to chew,
And **Make-a-scene** was a rude thing to do?
Words once so sensible, sober and serious,
Are making the **Freak Scene** like Psychedelirious.
It's **Groovy, Man, Groovy,** but English it's not;
Me thinks that the language has gone straight to **Pot!**

Selected

A LITTLE MORE

A little more kindness, a little less creed . . .
A little more giving, a little less greed . . .
A little more smile, a little less frown . . .
A little less kicking, a man when he's down.
A little more "we" a little less "I"
A little more laugh, a little less cry . . .
A little more flowers, on the pathway of life,
And fewer on graves at the end of the strife.

Selected by Mrs. T. G. Phillips
Seminole, Oklahoma
reprinted with permission from TRUTH.

RECIPE FOR LIFE

cup of good thoughts
cup kind deeds
cup consideration for others
cups well beaten faults
cups forgiveness

Mix thoroughly and add tears of joy, sorrow and sympathy for others. Fold in 4 cups of prayer and faith to lighten other ingredients. Let rise to a heights of Christian living. After pouring all this into your family life, bake well with the warmth of human kindness. Serve with a smile.

A MORNING PRAYER

O Lord, in the morning I pray to Thee
And ask Thy help for the day to be.
I know by now that my flesh is weak,
So humbly then Thy love I seek.

Always we are faced by sin.
I pray today my battle to win,
But if I fail I'll say to Thee
Forgive me God and it will be.

Let me understand that I never own
For if I do I must atone.
Everything is Yours and the work I do
Must serve to witness and glorify You.

If someone says an unkind thing
Please defend me, O my King.
Teach me not to hurt another,
For I must treat him as a brother.

Lay Thy hand upon Thy child,
And this day I'll be meek and mild,
Knowing tonight I'll sleep in peace,
Since in Thy arms my worries cease.

Helen Barnhart

1970 — Many voices, many banners

RELIGION IN REVIEW

by Norman Rohrer, Director
EP News Service

As a member of the EVANGELICAL PRESS ASSOCIATION the BRETHREN EVANGELIST receives a year-end report of happenings throughout the world pertaining to events dealing solely with religious topics. Portions of this long report are being published as a synopsis of these events which occurred in 1970.

With the unrolling of God's prophetic scroll, the year 1970 has run its course and passed into history. A net gain of 72.6 million people were added to the global community on the watery planet this year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970. Each purchased the opportunities of this year for his Creator or squandered them in selfish, futile crusades.

Trends

For every religious movement to the right this year one could be charted heading to the left in the direction of secularism. Worship was characterized increasingly by noninstitutional or anti-institutional movements. But despite the restless urge for change the church by and large played it safe.

A staggering increase of drug abuse was recorded, forcing churches to search harder for a challenging alternative to the "religion of drugs" in reaching young advocates of the psychedelic culture. People are searching desperately for all kinds of person-changing experiences.

A new York psychiatrist summed up: "Nobody feels significant or that it's worth it anymore." He said the individual is losing his sense of value and significance and, to compensate for his ego depravation, may turn to violence "by getting a gun and shooting somebody."

The old Protestant-ethic industriousness, technology, economic planning and social structure was attacked in 1970 as being inadequate to make U.S. citizens "whole."

Despite the erosion of respect for authority and an increasing denial of moral absolutes, a Harvard University professor hailed the year as marking the dawn of a "social revolution" which has brought, he said, "an increase in principled morality."

Chaplains invaded industry in 1970 to help peop'e with spiritual problems right on the job; clergymen rode along in police cars; Christian houses flourished among the young; "Moral Advance" was founded by Christian Freedom Foundation; Intercristo harnessed the computer to match people with missionary opportunities; the Satellite Christian Institute opened, marking a whole new idea in Christian leadership training; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Illinois.

Church and State

While citizens burned the flag, marched in protest or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear Atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U.S. Senators proposed legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism" The U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by ho'ding the line against a move for increased postal revenue.

The President continued his church-in-the-home worship habit and in late spring attended the Knoxville Ky. Billy Graham Crusade. He told 70,000 cheering listeners that today's troubled young people will become tomorrow's "great generation."

Denominations

Membership in churches and synagogues of the U.S. totalled 128,469,636—up slightly in the downward trend from peak church attendance in 1958. This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the gospel."

Blame for the decline among churches seeking to be "relevant" was laid to many reasons. Officials of the Lutheran Church in America said a "materialistic ethos" is the greatest cultural factor causing a decline in its membership growth. Blamed also were religious indifference, affluence, urbanization and population mobility.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Overseas, a major step in the ecumenical movement was made with the announcement of merger by the World Alliance of Reformed Churches and the International Congregational Council. The new organization will result in the 59 million-member World Alliance of Reformed Churches.

The Inter-faith Committee for Religious Careers opened a drive to solicit recruits for ministerial positions, but poor pay, uncertainty about their roles in a changing society, conflicts with church authorities, and lack of encouragement from people in the pew were driving more and more pastors from the pulpit. The salary of ministers in 20 major Protestant churches was still far below that offered by most other professions.

Unless a wave of evangelical renewal sweeps over Protestant Christianity, present-day churches may become spiritual ghost towns, Dr. Carl F. H. Henry told the American Baptist Convention in Cincinnati. "It is no credit to churches to keep up venerable traditions that now accomodate the indifference of multitudes to the Gospel when there are more vital ways of enlisting them," he said.

Education

The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberities Union stood ready in every state to take court action against prayers in schools. In Netcong, N.J., voluntary presession prayers were even outlawed despite the approval of the local school board.

Despite the Administration's lean toward widening of federal aid to parochial schools, the "parochiaid" drive lost its steam in 1970.

For the first time in its century-long history, the University of California at Berkeley introduced religion as an academic discipline. The move illustrated that although prayers in public schools are few, there is more talk than ever about religion.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. Billy Graham contended that the great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people.

Press

The religious press in 1970 was in trouble. A survey of 10 major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scare, printing costs were skyrocketing and postal rates increasing. Meanwhile, those raunchy, dirty, misspelled little underground sheets were flourishing!

The Associated Church Press reported that its membership suffered circulation declines for the second straight year. One editor scolded his colleagues for widening an already enormous credibility gap by magnifying trivia and avoiding conflict in their journals and for not being honest about what is happening in the church. Another editor saw the press as occupying an "island position" in the contemporary church—"rejected by radicals because it is not revolutionary enough, and by conservatives because it is too revolutionary." Dr. Sherwood E. Wirt, president of Evangelical Press Association (EPA) called for "reformation journalists" to seize the opportunities of the media.

Most member periodicals in EPA were not complaining of such worrisome drops in circulation. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

Ceasing publication during 1970 were, This Day, slick journal of Missouri-Synod Lutherans; The Canadian Mennonite; The Watchman-Examiner, 151-year-old Baptist publication, and the Sunday School World (both purchased by Eternity); and the Reformed and Presbyterian World. Changing times, high costs, and different reading habits were blamed.

Missions

For the first time since the depression years of the 1930's, the number of Protestant missionaries from North America declined. The year began with 33,289 Protestant missionaries from North America serving abroad, according to the Missions Advanced Research and Communication Center (MARC) of World Vision International.

Though workers were fewer, giving increased—up 81 per cent from 1959 and up nine per cent from 1967 to an estimated $345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshalling sentiment against Christianity and in passing anti-conversion laws. Greece prosecuted evangelicals and Czechslovakia cracked down hard on the church.

A statement by a West German missions leader that role of the white missionary is finished was challenged by TEAM associate director as he introduced 72 new missionary candidates.

The year 1970 recorded Asia's biggest "Bible boom." Bible sales worldwide were up. Correspondence courses and radiobroadcasts flourished in countries otherwise inaccessible. Key evangelical literature leaders worked out methods of cooperation during the All-Asia Literature Strategy Conference in Singapore. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Europe, where Billy Graham's closed-circuit TV "Euro '70" at Dortmund, Germany introduced a new way to reach additional millions of people with the Gospel, was viewed by German leaders as "once again a mission field."

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian business men quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

The events of 1970 will be interpreted according to the prejudices of all who read them. But it will surely be the year remembered by all as the year of the worst disaster in living memory when tital waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru.

The year 1970—the year a scientist created a living and reproducing cell . . . the first man-made gene . . . and found the "center of creation" among the Milky Way.

This was the year of Women's Lib, the formal search for Noah's Ark, the public's determined outcry against pollution of natural resources, the "Jesus Freaks," the historic "Frankfurt Declaration" refuting the identification of messianic salvation with progress, development, and social change, the blessed campus revivals originating at Asbury Theological Seminary.

This year women entered pulpits of major denominations, were allowed to be divorced in Italy, and campaigned for ZPG (Zero Population Growth.)

The year of 1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God.

But the measured cadence of the calendar moves on to a new year with its promise of hope.

New York—Two great advocates of Bible reading have united forces to lead people everywhere to a greater awareness of God's love and care for his children as expressed in His Word—a "truly great need in these days of tension and turmoil."

The American Bible Society, in cooperation with Evangelist Billy Graham, has founded the American Bible Society/Billy Graham Bible Readers Fellowship to encourage scheduled and planned reading of the Bible.

Scripture references for reading will be supplied to everyone who indicates a desire to participate. A certificate signed by the American Bible Society's President, Edmund F. Wagner, and the noted evangelist will be issued to each upon completion of the prescribed Scripture readings.

Persons indicating a desire to participate in the Fellowship, upon filling out a blank with their name and address, will receive information and literature from the American Bible Society.

They will be encouraged to read the Bible "regularly and with confident faith."

A list of Scripture references, carefully chosen to help the reader better understand God's Word, will be enclosed. Also it will be recommended that the participants read these passages "thoughtfully and prayerfully," remembering that God speaks through the Bible.

"Read with imagination, make notes, and read each day," are further suggestions, with the final words of encouragement:

"If at first you don't understand remember that repeated readings will often bring to light the answers to your questions."

The participants will be expected to read a chapter a day of the 50 chapters on a chart, and to check each after it has been read. Upon completion the chart is to be mailed to the American Bible Society/Billy Graham Bible Readers Fellowship in the envelope provided for that purpose.

The American Bible Society, a non-profit organization, founded in 1816, has as its object the translation, publication and distribution of the Scriptures, without note or comment, to men everywhere in a language they can read or understand at a price they can afford.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

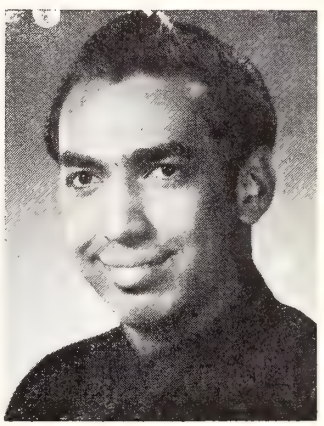
MISSIONARY NEWS

BRETHREN BEGINNINGS IN INDIA

By Reverend Kadmiel Prasantha Kumar

PROJECTIONS

NOTE: The last issue of THE BRETHREN EVANGELIST carried an article on the work in our new India mission program. This CONCLUSION deals with the PROJECTIONS and NEEDS for our new field.



Steps are being taken for wider interchurch participation and fellowship and for closer ties with other Christian organizations—mostly evangelicals. Missionary Kumar is anticipating a meeting with Dr. Ben Wati, Executive Secretary, Evangelical Fellowship of India to seek his guidance in interchurch participation and for collective working in literature, correspondence Bible courses, theological discussions, leadership training, cooperative evangelism and the necessary action at times of political pressure.

The Brethren Bible Mission has applied for membership in the Christian Association for Radio and Audio-Visual Service, learned it will be eligible for membership in the Evangelical Fellowship of India in 1972 and is making arrangements to associate with other evangelical groups through cooperation with the Union Biblical Seminary.

The missionaries are trying their best to communicate with friends of the B.B.M. in the United States and in other Brethren Mission fields. They have printed two news letters; one in March and the other in July. The first time they mailed ninety copies and the second time, ninety-seven copies. In addition to the general information they have tried to write personal messages in many of these letters. They felt the need to increase the number of letters and also to write as often as possible. They are also thinking of inserting some Indian scenes and pictures of general interest in their letters.

In order to get the B.B.M. recognized as rendering humanitarian service, Kumar planned an orphanage inauguration by the Minister of Social Welfare, Government of Andhra Pradesh. As the Indian Government is making plans to restrict foreign money into India, except for humanitarian purposes, Kumar is trying to evangelize India with the good will of the government.

The need for evangelical workers is increasing as the Ministry of B.B.M. is growing. Kumar already has three men working with him under his direction. He is making plans to start a preacher's training course to train about ten men to minister in the villages which are reached by the Brethren Bible Mission. He is in contact with some men who are willing to associate with him. Kumar will keep close contact with them by visiting them constantly and by inviting them for classroom work to make them "fishers of men." The Lord willing, this will be started soon.

Plans are made to encourage Christian education in India. Work is in progress to print notebooks with scripture verses on each page to be given free to the poor children. Kumar is trying to find ways and means to start adult schools in the villages to train the uneducated elders to read and write. Through Christian teachers, interest can be created in these people to read tracts and Bible. Kumar is also pondering the possibility of making some scholarships available to help promising students of poor families living in Christian communities. This will encourage them and may lead them into the ministry. The missionaries are completely dependent upon the Holy Spirit for His leading in all their plans and programs to establish a Christ-centered mission of the Brethren Church in India.

NEEDS

When the program grows in numbers the needs generally increase accordingly. It is true with the Brethren Bible Mission. The most important need is prayer. It is with great pleasure the missionaries are expressing thanks to those who are praying for them and sending parcels and letters of encouragement.

As the outreach in the villages is getting good response, Kumar wants to visit the neighboring villages as many times as possible. So far the missionaries are using taxis. These vehicles are generally not in good condition; therefore, in addition to the high price, they are not always reliable. There were occasions when the missionaries had to wait long hours in the middle of highways until the taxi was repaired. The Scooter which is provided through the Missionary Board is serving them to go around in the city in times of good weather but in times of rain and hot weather they have to use some other means. It is hoped that a small car can be obtained some time in the future to travel in all kinds of weather over the rough Indian roads.

Another need which the missionaries feel in their evangelistic meetings in the villages is a portable public addressing system with a record player. The people are interested in music but most of them have neither record players nor records. They listen to music wherever they can hear it. As some Christian records are available in Telugu, Kumar wants to make good use of them both in the city and also in the villages. As the outreach into the villages is making significant strides the Kumars hope to use all possible means to bring the neighboring villages of Rajahmundry into the knowledge of Christ.

In conclusion, Reverend and Mrs. Prasantha Kumar want to express that God has ordained them to be the pioneers of the Brethren Missions in India and it is He who is leading them. The Holy Spirit has graciously blessed them in the first year of ministry in India. **To Him be the Glory!**

THE KUMARS' CHRISTMAS LETTER



Dear Friends,

We wish you a happy Christmas tide, that on you God's best may abide.

It doesn't seem possible it has been a year since we landed in India! Our good Lord has been so kind to us by protecting us, leading us and guiding us in our ministry. Praise the Lord! How wonderful the Lord is! Doors that seemed closed are now being opened. We feel that prayers have certainly been answered.

We are all doing fine and are in sound health. Our daughter, Shanthi, is becoming a big girl, learning so many things to say and do; and now needs lots of our attention. She is always into mischief. Nirmala's sister Kanthi, came to stay with us for a month and a half. She was good company and help to Nirmala, and we all enjoyed her stay.

We know you are all busy in Christmas preparations. We, too, are looking forward for that day of our Lord's birth. Here in India we'll celebrate on Christmas Eve and also Christmas day. On the 24th of December, all the city churches will have Christmas programs in the evening, with carol singing, Christian drama and music, after the Christmas message. We are also planning to organize a drama and some carol singing in Rajahmundry. Prasanth is busy in training the youth for the play and the orphanage boys for the carol singing. This is the best way of communicating the Gospel to the non-Christian population.

On Christmas day there will be regular worship services in all churches. New clothes, dinners and parties on that day depend on the individual's ability. We are planning on buying new clothes for the orphanage children along with a good meal on that day. This will be the first time in the lives of these children to know the real meaning of Christmas and enjoy it spiritually and materially.

We wish to inform you that Prasanth went to New Delhi and met Dr. I. Ben Wati, president of the World Evangelical Fellowship, and has taken some suggestions for the progress of our mission work in India. During his stay in New Delhi, he had the honor of meeting the Honorable Sri. V. V. Giri, President of India. He had a few minute's talk with the President at Rashtrapathi Bhavan (the President's palace). Prasanth informed him about our mission work in India, and the President was pleased to know about our service to humanity.

Our mission work is progressing well. We are able to visit a good number of villages and witness to numerous people about Jesus Christ. Presently we have baptized 44 people and established churches in three different places. We have many more plans ahead, and we are seeing the Lord's help to lead us in the right direction.

May our love to Christ abound and Christmas joys spread all around! May the Lord continue to bless you and your families as He has ours.

In Christian love,
Nirmala and Prasanth

CHRISTMAS IN ARGENTINA

by Regina Rowsey

SINCE ARGENTINA is located in the Southern Hemisphere, it is immediately apparent that the month of December happens to be summertime. For someone who has enjoyed the "traditional" white Christmas, it takes some adjustment to accept a hot, humid December 25th.

Christmas is a time of joyful family reunions and as often as not the traditional "barbecue" is eaten in the patio with many delicious salads. A favorite Christmas dessert is called "pan dulce," similar to fruit cake.

A few small presents may be given on Christmas day, but the day the children look for that big gift is on January 6, Day of the Kings. On the eve of January 6, the shoes of the children are left outside of the door so that the Kings will place their gifts in the shoes.

December 30 brings noisy firecrackers and rockets to herald in the New Year.

Although the customs are different the story is the same—the remembrance of Christ's birth.

A NIGERIAN HOLIDAY OF JOY

by Kitty Winfield

CHRISTMAS IS the most joyous holiday for Christians in Northern Nigeria. It is not accompanied by the commercialism which we know and expect, and there is no exchanging of gifts and cards. There is no music associated only with Christmas and no decorations and trees. But the Christians in Northern Nigeria (the area in which the Missionary Board of the Brethren Church is working) celebrate Christmas in three ways —presenting the Christmas story, getting new clothes, and sharing food with family and friends. The simplicity of the Nigerian Christmas celebration helps to highlight the true significance of this holy day—the remembrance of the incarnation of God's Son.

Few costumes are needed in the pageant because the Nigerians' flowing robes and dresses are much like the clothes of Bible times. Animals, such as sheep, goats, dogs and donkeys (which normally wander about), will sometimes wander on the outside "stage" to add more realism to the Bethlehem stable. No lines are memorized, but the Christmas story is read from the Bible and the actors portray it, speaking extemporaneously. Nigerians generally enjoy role-playing and do it well. They speak lines which would have been natural to them if they had been in the situations of the original scenes. Thus the story rings true to the audience and is not just an event of the past.



Nigerian Christians presenting a Christmas pageant



Nigerians dressed in their Christmas finery

The dramatic presentation of the Christmas story is the season's biggest event for the church and the community. Hundreds of Christians and non-Christians gather outdoors to see the Christmas story retold from a Nigerian perspective. The stage for many of the Christmas pageants is the shade of a giant tree, because no church building can hold the crowds. People from distant villages walk for miles, carrying their new Christmas clothes on their heads and donning them when they near the place of the gathering. The beating of drums and singing and clapping announce the beginning of the pageant.

Three years ago in the Mbororo area there was a outbreak of smallpox before Christmas. As traveler went into the larger towns for buying and selling, the were stopped at the main roads and vaccinated. And s in the Christmas pageant that year, when the Nigeria Joseph and Mary entered Bethlehem, they too wer vaccinated for smallpox. The school headmaster men tioned that he knew there weren't vaccination program in Jesus' day, but the players associated this with trave ing at that immediate time, so it was included in th production.

Three hours may pass as you sit on the ground watching the Christmas story unfold, Nigerian style. But you do not tire because Nigerians not only add touches of realism to their play, but also touches of humor. In the same Mbororo pageant, a little boy was appointed to be the dog guarding the Bethlehem inn. As travelers came to the door, he would rush at them, barking and growling. Their frightened reactions to the dog would always bring laughs from the audience. Who knows that the tired, overworked innkeeper didn't have a dog? So many times our Christmas programs are so hushed and formal that the joy which is in Christmas isn't expressed. Nigerians allow themselves laughter during their Christmas program, and then afterwards, there is general merrymaking, with singing, playing instruments, and, perhaps, dancing.



Music makers visit the homes and receive money for their performance

Christmas is a time for special meals and a time for hospitality. At the mission Bible school the women are taught how to can tomatoes in bottles and to seal them with paraffin. The women told me that they were especially glad they learned how to do this because they saved their last bottled tomatoes for their Christmas soup. The soup is sure to have fresh meat, which is a treat to the average family which may have such meat only once or twice a week. In the families who live near the place where the pageant is held, the women will spend hours preparing food for those who walk many miles to see the Christmas production.

Christmas is also the time for new clothes. Because crops are sold about this time of the year, there is money for new clothes for the whole family. The head of the family will buy several six-yard-pieces of cloth (many times all of the same pattern) at the local market. He will take the material to the tailor who will make new outfits for all the family. Some ready-made clothes are available in Nigeria, but they are expensive and not of the highest quality. It's fun to see families coming to church together at Christmas, because many times their robes, shirts and dresses will be of the same colorful material. Children strut with pride, especially when the new outfit includes a pair of plastic shoes. Little girls will repeatedly take off and put on their new headscarves in the church service in order to see their pretty designs. Women admire each other's new jewelry and the baby's new hat. Since Nigerians generally have few changes of clothes, their new Christmas outfits will be well used throughout the year.

However and whenever Christmas is celebrated, it should be a time of expressing our great joy. Our joy that God in His divine love and wisdom gave His Son. Nigerians express this joy in one way and Christians of other nationalities express it differently. But the source of this joy is the same—expressed in the wonderful news of the angels, "unto you is born a Saviour. . . ."

Kitty Winfield
Furloughed missionary
from Nigeria

CHRISTMAS IN INDIA

by Mr. & Mrs. William Hoke

TO PARAPHRASE ROBERT BROWNING'S "Oh, to be in England now that April's there—" we would say "Oh, to be in India now that Christmas time is here."

In a heathen country there are none of the usual things that help to create a Christmas atmosphere. There are no beautifully decorated shops or Christmas music and carols. In rural India, there were no Christmas trees or Santa Claus and, of course, no manger scenes.

Our children came home the beginning of December from boarding school which was over nine hundred miles away, and then we tried to create as much of the Christmas atmosphere as we could within and around our home. Each day, along with all the regular responsibilities at the mission station, we would try to make special Christmas cookies or candy and many inexpensive fruit cakes, with dates and the chopped peelings of tangerines, a bit of extra spice and topped with brightly colored candy anise seeds to give or serve to the many callers during the Christmas season.

We made December the time to prune the cedar trees in the front yard and wired the branches together to make a tree and decorated it with the balls and lights, which we had used while on furlough, and pictures cut from Christmas cards and mounted on cardboard.

At every conceivable place we placed a manger set of many and varied types, a lighted one on the wall, a stand-up one on a table, another one on a bookshelf, and we had a continuous flannelgraph with the scenes from the Annunciation to Christ's Resurrection on the wall. These people needed to learn not only of the babe in the manger, but of His death and Resurrection to be our Savior. Decorating and preparing for Christmas really had meaning. The tree, the lights, the candles were an attraction and created the opportunity to tell over and over again the wonderful story of Christ the Savior. The high and the low came. Outside we put up a large billboard manger scene and rented a light so all could see as they passed by. For hours we would play Christmas carols over the loudspeaker and short gospel messages were given. Groups of people stopped to listen.

Each year the Indian Christians would have a Christmas drama of the Christmas story. On Christmas eve there was a carol sing and everyone who wanted to sing a special number had the opportunity. Following this the church was decorated with yards and yards of purple, pink, blue, green, yellow and red paper chains and artfully cut paper designs. I have to confess that at first I didn't have very great appreciation for all this gaudy array, until one day I was out on tour with one of our Christian workers; when we came to the courtyard, she started jumping and clapping her hands when she saw a piece of string with some blue, green, red and yellow streamers attached and said, "Oh, oh, he hasn't been baptized yet and by putting up those colored papers he is giving a witness to all his neighbors that he is a Christian." In India, it makes a lot of difference on which day you light your candles and hang up your colored paper. On Christmas day it is a Christian witness, but on Dewali it is a sign of being a good Hindu.

The Indian people decorate, prepare special sweets and foods and they go caroling during the night. Group after group would come in, and we would listen to them sing and then serve them hot tea, cake, cookies and candies and give them a little money. There is little or no sleep for anyone that night. For us there was no time for a regular meal on Christmas eve or Christmas day. We tried to get together as a family and have a special treat of canned weiners roasted in the fireplace on Christmas eve and exchange our gifts, but there was never any time on Christmas day for a special dinner. The missionary family would get together about the middle of December for the Christmas dinner so everyone could be with the Indian Christians during all the Christmas celebrations.

On Christmas day everybody went to church. Most everyone wore a new sari or shirt. New clothing was the gift which was wanted on Christmas day. Christmas came in the cold season, and cloudiness brought a very penetrating cold when one has been accustomed to the intense heat. Our last Christmas in India was such a day. Many times we would refrain from wearing our heavy coats because the people of India did not have any warm clothing, but this day we wore them. I remember a little girl sat down on the bench beside me in church, and I could feel the coldness of her body through my heavy coat. I picked her up and set her under the coat with me. All through the service I felt the coldness coming through her body to mine. Even though it was forty degrees or nearly down to freezing none of us had heat in our homes. We had a fireplace, but used it very sparingly as wood was hard to get and expensive.

After the service we went to call at the homes and were given Christmas sweets and tea. Our boys decided that it was a good idea to carry a plastic bag to receive of their gracious generosity and then snacked on it during the next week while we were out on tour in the villages.

On Christmas midnoon we returned to our homes and then received guests and greetings from the government officials to the low caste villagers. All were offered tea, cookies, cake and candies. One side of the table was arranged with food for vegetarians, the other, for non-vegetarians. Then we would take them around the living room and tell the Christmas story over and over again, until I actually lost my voice. Christmas was the one time when both the high and low castes shared our living room at the same time and no one seemed to mind. Such a Christmas was really meaningful.

By 8:30 after having 250 to 300 callers we were exhausted and turned out the lights and turned off the music and began cleaning up for on the morrow we would have sports and games in the morning, and then we would leave for a week to go with the tribals to the villages. There were Christians and new believers in these villages, and we would help them tell the story of Christmas to their neighbors and families and friends. As with a scroll we would again use the flannelgraph pictures (which were sewn fast to the background so they wouldn't blow away in the breezes) beginning with the Annunciation and ending with the Resurrection and Christ's coming again. Through this period of time there would be no regular meals, and we would be sleeping in a cow shed or on the mud floor of the house, or if the host permitted, in our little tent. However, soon these discomforts would be forgotten as we would behold the joy of those who were born anew in Christ and their zeal as they witnessed to their neighbors and friends. As many Christians as possible then would gather at a central place on New Year's Eve and sing and praise God and bring their gifts in kind—corn, wheat, rice, eggs or a chicken for a New Year's thankoffering.

Brethren in Christ Mission
By Mrs. William Hoke

Note: Mr. and Mrs. William Hoke were missionaries to India with Brethren in Christ Mission, and presently William Hoke is enrolled at Ashland Theological Seminary. We are most thankful for her sharing with us this account of Christmas in India.

World Religious News in Review

EDUCATOR QUESTIONS INCREASING INTEREST IN RELIGIOUS STUDIES

Philadelphia (EP) — Reports that religious studies in colleges and universities have been picking up during the past two decades might not mean what some people think they mean.

So reports Dr. Claude Welsch, co-author of a study of graduate education in religion.

"We could be entering a post-Christian era," he said, citing impressive statistics outlining the increased interest in religion as an academic study.

Although the number of undergraduates enrolled in religion classes and the number of faculty members teaching them has more than doubled in the past 15 years that expansion has been almost parallel to the over-all growth in college enrollments and faculties generally, Dr. Welsh said.

Growth is more evident on the graduate level, he said. Nearly half of the 53 doctoral programs in the U.S. and Canada have been established in the past 10 years. Some 700 candidates are enrolled.

He pointed out however that in Roman Catholic schools where religion requirements have been dropped or reduced recently, fewer students are enrolled, and the same is true in Protestant church-related schools.

He said there is growing recognition that if you want to be an educated person, you can't overlook the religious dimension of human existence.

The study was sponsored by the American Council of Learned Societies and financed by the Henry Luce Foundation.

PASTORS QUITTING FOR LACK OF PAY

New York (EP) — Poor pay is causing more and more ministers to leave their work, according to newspaper columnist George Cornell.

Two recent Protestant studies on morale among American clergymen put complaints about remuneration at the top of the list, in addition to complex modern sociological and psychological factors that were drifting men out of the pulpit.

The two new studies, in the United Methodist and Episcopal churches, found that a key source of clergymen's dissatisfaction was their low salaries, putting a strain on their families and their sense of effectiveness.

Other reasons mentioned: uncertainty among clergymen over their roles in a changing society, their seemingly waning influence, conflicts with church authorities, and lack of encouragement from people and church colleagues.

NO MYTHS, LEGENDS IN GENESIS, ARCHAEOLOGIST SAYS

Auckland, N.Z. (EP) — There is no reason to treat the first 10 chapters of Genesis as myth or legend, says Dr. Donald J. Wiseman, English university professor and archaeologist visiting here.

Dr. Wiseman, professor of Assyriology at the University of London, told the editors of Challenge that the introduction to the first five historical books of the Bible follows the same literary pattern as the earliest history we know from any other source.

"The Bible stands on its own because it is unique in so many ways, in the message it brings to us," Dr. Wiseman said.

LINKLETTER NEEDLES ROCK MUSICIANS

Sacramento (EP)—Some rock-'n'-roll musicians display a life style that helps fan a "forest fire" of drug addiction among the nation's youth, Art Linkletter maintains.

He specifically mentioned the Rolling Stones, the Beatles, the Jefferson Airplanes and Jimi Hendrix, the singer found dead in London apparently of an overdose of drugs.

"These kinds of young, thrilling, exciting musical heroes" said the father of a girl who died under the influence of LSD, "began to be looked up to by youth and... preached that it was good to turn on with drugs."

Speaking before the State Department of Education's annual professional staff meeting here Linkletter said, "It's a beautiful example of missionary work for drugs."

PAT BOONE 'MOTIVATED BY FAITH' TELLS OF SURVIVAL IN CRISIS

Philadelphia (EP) — Fear and faith are the two great motivators in life, Pat Boone told a reporter from the Inquirer here, adding that he had finally chosen the route of faith.

"The man motivated by faith can move mountains," he said, alluding to Scripture.

"Now I have a sense of fantastic liberation. I don't have to pretend to be someone I'm not," the 36-year-old singer said.

Boone worked out his financial problems by writing a book, "A New Song." To solve his spiritual struggles he abandoned nightclub and secular movie roles. He stars in the movie, "The Cross and the Switchblade," which he calls the most uplifting experience of his life.

The movie, due for release at the end of the month, is adapted from the Rev. David Wilkerson's book by the same title. Boone succeeded in getting an option on the book for $5,000 and Dick Ross as producer.

"The great thing about the story is that it's true," he said. "It deals with so many of the problems confronting us today, drug addiction, violence, teenage rebellion, dropping out, virtual anarchy of giant segments of our society...."

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

I WILL BUILD MY CHURCH THROUGH THE PRINTED WORD

CHRIST WILL build His Church, but only through you and me on this earth. We must be His hands and arms and feet. The **PRINTED WORD** has been instrumental in spreading the Gospel since Gutenberg and his Bible. Will **WE** keep it so?

January Is Publication Month

We can help build the **CHURCH** by—

— Subscribing to the **EVANGELIST**

— Encouraging others to subscribe

— Giving generously to the **PUBLICATION OFFERING**

A goal of 75¢ per member for the Publication Offering has been approved by General Conference. Won't you do better than that to make up for those who can't or don't care enough? The goal is—

$13,000



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The Brethren
EVANGELIST

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NOTES and COMMENTS

KEVIN

KEVIN GENTLE, son of Rev. and Mrs. Spencer Gentle, died January 2, at his home in Tempe, Arizona, where his father is pastor of the Papago Park Brethren Church.

Kevin was born 11 years ago in Goshen, Indiana but had lived most of his life in Ashland, Ohio, while Spencer was Editor of Publications for the Brethren Church. While in Ashland Kevin attended the Dale-Roy school and was known for his ready smile and his happy nature. Shortly before he moved to Tempe with his family he suffered a broken ankle. He never seemed to recover from this minor injury, and it appeared to be God's will that He take him home.

The sympathies of the staff at the Brethren Publishing Company and the whole Brethren Church go out to this family in their sorrow.

"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."



see page 25

The Funderburg Library
Manchester College
North Manchester, Ind.

What Do You See?

What do you see, the trees or the forest?

There is an old cliche that says that we get so near the trees that we can't see the forest. We get so involved in the little things that we can't see the main project. We get bogged down with the details and lose sight of the ultimate goal. We get hung up on minor objections and sacrifice the major purpose.

One of the problems that faces the Publishing Board is the continuing low level of subscriptions. This condition has faced the Board as long as I can remember, certainly as long as I have actually been a member of the Board. Now we on the Board sometimes get hung up on the obvious monetary situation caused by this low circulation but, actually the tragedy is that a LOT of the Brethren don't get the message that the various boards of the church send out and the church suffers from the lack of a unified effort.

Why don't more of our people subscribe to the Evangelist. Let me say here that I'm obviously not talking to the right people, you do subscribe, so hand this to someone who doesn't. Some of the reasons for not subscribing are discussed below.

IT COSTS TOO MUCH. This is the cry in some quarters. But does it? A single issue of the Evangelist costs only 15½ cents, only 11½ if you're from a 100% church. A cup of coffee costs that much, more in a lot of places. We all get magazines that cost much more, that we read less, and that are certainly not as important to the church. Cost cannot really be a factor. There must be something else!

I DON'T AGREE WITH THE ARTICLES. I actually had one layman tell me he discontinued his subscription because of the PEACE articles. Now I'm sure many of us find articles in the Evangelist that we take issue with. I'm just as sure that most of the secular magazines that we have in our homes also have articles that are contrary to our thinking. We continue to subscribe to them, but we drop the church paper. It just doesn't ring true. It's not that we don't agree with the articles. It's deeper than that. There must be something else.

THE ARTICLES DON'T INTEREST ME. This could be true part of the time, but not all the time. Not all the articles and stories can interest everyone, I suppose, as with every publication, but IF we are interested in our church, I mean the Brethren Church not the local congregation, then every issue of the Evangelist has something for us. There's got to be something else.

I think the answer that we've been looking for is that many of our people are congregational to the degree that the denomination actually means very little to them. The Evangelist, which purports to bring us all together, does not demand their loyalty. How can we develop this loyalty?

Oddly enough, loyalty must be fed by knowledge, and that's what the Evangelist is for—to increase the knowledge of its readers. If the Brethren know more about their denomination, it follows that their loyalty will be stronger.

What do you see, the trees or the forest? Let's not get hung up on minor objections and sacrifice the major purpose. Let's not be so congregational that we lose the advantages of our denomination. Let's look for the forest.

Elton Whitted, President
Brethren Publishing Co.

I AM THE PRINTING PRESS

I am the printing-press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratories of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike.

I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do better deeds, and soldiers die.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing-press.

Robert Hobart Davis

THE NEW COLOSSUS

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed, to me:
I lift my lamp beside the golden door.

Emma Lazarus

OUT OF BOUNDS

A little Boy of heavenly birth,
 But far from home today,
Comes down to find His ball, the earth,
 That sin has cast away.
O comrades, let us one and all
 Join in to get Him back His ball!

John Banister Tabb

SECOND WRITERS' WORKSHOP PLANNED

THE BRETHREN WRITERS' WORKSHOP held last August at General Conference will, hopefully, levelop into an annual Brethren Writers' Conference where Brethren people can learn how to write better, plan what needs writing, and pool their abilities and skills to produce whatever God needs produced by the Brethren Church. Sponsored by The Brethren Publishing Company, the workshop attracted far more people than had been hoped for even in the wildest of dreams. Some 20-30 people attended each session, though not the same 20 or 30 each day. This changing personnel, combined with a busy conference schedule, precluded any great amount of finished writing, but a start was made toward getting Brethren people to write. At least the ones who seemed interested.

An attempt was made to acquaint the participants with the Printshop facilities and the mechanics of preparing manuscript to send to the Editor. Some general principles of composition for various purposes were discussed, and printed instructional materials were distributed. Practice exercizes gave the writers a chance to try the skills being demonstrated. All in all, it was a good beginning.

The Publishing Company learned that Brethren people are interested in such a thing, and so plan to continue in the direction they have started—developing new materials in the area of Christian Literature. If the Brethren Church has something to say to the world, it will be printed and distributed through the Brethren Bookstores.

To this end, then, another Writers' Conference is being planned. It will be planned so it will not conflict with Conference, and it will be more thorough than the first workshop. If possible, writing for radio and TV will be included since our developing work in these areas will need material as much as will our **Evangelist** and other printed materials. If this Writers' Conference is to do an effective job, the number of participants must be limited to those really interested in writing. Probably registrants will be asked to submit a manuscript early to assure registration. Watch for particulars in the **Evangelist** and get your writing started now.

A list of the Workshop participants is incomplete. If you attended any of the sessions at Conference last year, will you send your name and address to the Editor, George Schuster, at The Brethren Publishing Company, 524 College Ave., Ashland, Ohio, 44805. You will then receive information about the next Writers' Conference, in addition to the notice in the **Evangelist.**

For those who are not interested in a full Writers' Conference but would like a workshop session at General Conference, this will probably be repeated one afternoon during conference week.

---THE PRINTED PAGE BUSINESS

"The medium is the message," says Marshall McLuhan, and "The printed page makes individuals of us all." He explains that the printed page allows a person to be alone and to think in the rational, logical, sequential manner that has produced our Western Culture.

The Brethren Publishing Company is in the printed page business:

—Print shop has modern, up-to-date equipment and skilled personnel

—Bookstores (two of them) are modern and well equipped

—Publications include Bible study materials for adults, **The Brethren History Book** and other Brethren materials and **The Brethren Evangelist,** a family magazine designed to coordinate our denominational efforts and make effective our individual lives.

Spread apart as we are, we depend on written communication and the telephone. Business can be conducted quite efficiently via the news letter or phone; but to build and maintain the family of Brethren, the feeling of oneness, takes a bit more doing. As Brethren people we are being built into The Church. What is our place? What are we to do? Or are we to **be** something? So God can **do** something?

Perhaps, in addition to the subtle influence of the medium (print), the massage is the method (as a radio speaker said), and we can learn much from a look at the name of our paper: **The Evangelist**

EV — well

ANGEL — messenger—thus the good news, the Gospel

IST — one who does or practices, a person skilled in or occupied with, an adherent of or believer in—the Gospel, the good news.

Thus the **Evangelist** must

not just proclaim the good news—but practice it.
not just report the actions of people—but be skilled in doing
not just plan and coordinate—but engender belief.

A big order? Of course! But consider this:

"God so loved the world that he gave His only begotten son, that whosoever [an individual person] believeth in Him should not perish but have everlasting life."

Maybe an evangelist is important.



THROUGH THE COOKING POT . . .

OR A WINTER RETREAT IN FLORIDA

AS SEEN THROUGH THE EYES OF THE COOK!

YOU ARRIVE AT CAMP FREEDOM at 8:30 in the morning, search for the kitchen, look over facilities and make tracks for Brethren House where huge quantities of food are supposed to be waiting—and they are! You greet Pastor Lersch, his wife Jean and their children, Susan and John, amist much screeching and grating of skates on the cement circle in front of Brethren House—for nearly a dozen children from the neighborhood have gotten new skates for Christmas and are now busily testing them (and their bottoms) on the cement at Brethren House.

Food all loaded up (except for a few items left to be retrieved later in the week) and you are off back to Camp Freedom. By this time nearly all 36 kids and 4 adult staff members are either engaged in a rip-roaring football game or cheering them on. (After 20 hours or more on the road, they were all supposed to be sleeping but you wouldn't have guessed it by listening and looking toward the rear of Camp Freedom.)

You enter the kitchen, confront the mounds of food and begin checking to see what you have of the food ordered via phone to Sarasota and find that everything is there. However there are still a few more items to obtain so you make a deal with Dorman Ronk to hit a couple of stores for meat, milk and such other small items as are needed. By 11:30 you decide that the kids are not going to sleep and you are going to have to come up with an unexpected meal—so cold meat, potato chips, drink, fruit and cookies are quickly placed on the table for 40 wound-up retreaters. Spirits are high and instead of sleeping after lunch, the group goes to Brethren House to get its first look at the work there and learn something about what they will be doing for the next two and a half days with Pastor Lersch.

That leaves the cook—you know where—right in the middle of the kitchen and preparations begin for a large supper. Thirteen pounds of hamburger are soon turned into meat loaves and placed in huge pans, 55 potatoes are washed and wrapped in foil for baking and two large green bean casseroles are prepared. Three cakes are baked, and since there is no electric mixer or hand beater that works, you revert to pioneer methods and hand beating the batter with a spoon. Soon



Ron Waters and Steve Zerbe appear and offer a "beating hand" for the two chocolate cakes, and after that ordeal they retire to the outside, saying they will return in a few minutes to beat the white cake. But they do not appear, and the cook prepares the white cake. (Just before supper they inquired how their cakes baked, and they were informed that they fell flat—which they believed for a while until the cakes appeared on the table.) Also a surprise cake arrived resplendent with candles to celebrate Dale Stoffer's birthday (which was the day before while on the road to St. Pete).

First big meal over and the amount of food and drink consumed is fantastic! A work crew helps clean up and all (including the cook) are on their way to Brethren House where Pastor Lersch told about the work of Brethren House via slides to a "packed house." Then during a break, retreaters paid the rest of their registration fee (only $35 total for the whole trip and stay in Florida) and Mrs. Lersch served hot chocolate, cookies and candy. After large quantities were consumed, the kids were given opportunity to sign up for the work and activities they wished to participate in during the following days and got acquanted with some of the kids of the neighborhood who were also there. Then a unique Christmas program with slides of children from Brethren House depicting the Nativity story, Scripture reading, tape recording and narration by Pastor Lersch completed the evening.

Back at Camp Freedom, and all were instructed to get right to bed for a good night's rest to be ready for the work of the following day (by this time some had not slept for 40 hours).

The cook shared a room with Debbie Brady and Dale Fields from Washington, D.C. and did not have an alarm clock. Therefore, sleep was light so she wouldn't miss the hour to rise—however, since the room was rather dark and a watch could not be read without turning on a light, the cook listened for sounds of morning and got up. By 6:30 a.m. the cook was at work in the kitchen—preparing hot chocolate, scrambling four dozen eggs and toasting bread. About 7:30 a.m. Becky Bachtel (the cook's helper) arrived to set table and lend a helping hand with preparations. Only one two-piece toaster was available and the bread kept popping up before it was done and the whole process took forever even though toast was stored in the warm oven. The cooks couldn't keep up with the demand, and the next day measures were taken to correct the situation.

After breakfast clean-up, the kids departed for Brethren House where they began manual labor on the property—scrubbing mold off the back wall to prepare it for painting, painting the front wall, doing yard work and preparing for the House to be open in the afternoon to the children of the neighborhood. Some of the retreaters paired off and went out into the community to do a questionnaire survey for Pastor Lersch—and meanwhile back at the kitchen, the cook was preparing lunch. When the hungry and thirsty mob returned, they had chicken noodle and mushroom soup waiting, leftover and warmed meatloaf for sandwiches as well as bologna, cake and what seemed like a huge quantity of lemon blend. The latter was consumed in nothing flat and many headed for the water faucet to quench their thirst. (The cook learned that greater quantities of drink would be necessary.)

The kids headed for Brethren House after lunch to help with its activities (Monday-Wednesday from 2:30-5 p.m. the House is open to children of the neighborhood to participate in games and learning activities which are Bible centered) while some did more survey work and some went to the beach. The night before when all signed up for the activities they wished to participate in, it was gratifying to hear some say they wanted to go to the beach, but they also wanted to be at Brethren House to work, so could they just go to the beach for a little while and then come back to work.

And the cook—she was back in the kitchen preparing foot long hot dogs, potato chips, 6 gallon of lemon drink and dessert which disappeared in record time. As Becky said, "That one end of the table just absorbs everything you set on it."

After supper, a good presentation by Pastor Lersch on the historic peace position of The Brethren Church generated lively discussion which only came to a halt with the announcement that popcorn was ready for all in the kitchen.

Wednesday morning—6 a.m.—the cook is up and at 'em! Cereal, toast, hot chocolate and fresh fruit are on the breakfast menu. Rev. Hamel from Sarasota brought four sacks of oranges, bananas and grapefruit to be enjoyed by the group. Some of it had to be washed since it came directly from the trees, so several large bowls of fruit were washed and the hot chocolate was started. Becky arrived at 7:30 a.m. to set table, get out the cereal and milk containers and aid in toast preparation. This morning the toast is prepared on a griddle on the stove with melted butter and all the bread was toasted that we had and still was not enough. So a last minute batch was prepared out of special loaves to be used for lunch. But the process was much faster and produced needed quantities as opposed to the "one horse shay" method of the day before.



The kids soon left for Brethren House and more work. Kenny VanDuyne worked hard and was so determined to finish his painting at the House that he would not come back for lunch. Others worked hard on various projects or went into the community surveying.

Meanwhile back on the "range"—chili was brewing in a huge, huge pot, special loaves of bread were ready, crackers, fruit cocktail, cookies and milk. When the hungry crew arrived, the cooks dipped up the chili and it barely went around—more would have been eaten!

The weather turns cold and this dampens some spirits for beach activities in the afternoon, but a few hearty souls can't resist and make the trek to the Gulf. Others work at Brethren House conducting the afternoon's activities since Pastor Lersch can't be there. He and about six of the retreaters go to the local TV station to tape a week's programs of 10 minutes each to be shown on St. Petersburg TV. And more community survey work was completed in the afternoon by teams. Right after lunch, Dick Allison and the cook make another trip to get food and milk. The day before a similar excursion netted several large sacks of groceries at the K-Mart and 10 gallon of milk from Freezer Fillers. Today more supplies have to be purchased at K-Mart and 6 more gallon of milk. Dick reports that the man at Freezer Fillers looks a bit shocked with all the purchases of milk, but if he could have seen how 40 people consumed all that milk, he wouldn't have looked so shocked —or maybe he would have fainted on the spot to see it disappear so quickly!

While the kids are away, the cook does not play —she cooks. Wednesday supper calls for barbecued chicken, scalloped potatoes, peas, (left-over green bean casserole), and frozen cream pies. The cook salts and peppers chicken, chicken, chicken and more chicken. Fern Smith has said you need to figure one quarter of chicken per person so 40 quarters of chicken were ordered but Pastor Allison and the cook decided that we got 40 whole chickens. Two huge, huge, huge kettles were stuffed with chicken and a smaller pan was needed to cook all the chicken. Needless to say the afternoon was spent fixing chicken, preparing scalloped potatoes, peas and the rest. When supper came, everyone ate all the chicken they could hold and there were pans of it left. While the clean-up crew worked, a cotton pickin,' chicken pickin' crew set about taking the remaining chicken off the bone to be used the next day.

The evening was spent in viewing several filmstrips on black migration to the cities and discussion followed. Pastor Lersch and the boss (Fred Burkey) spent some time consulting on the next day's schedule and events. Arrangements were made for some to go to an orange grove, some to visit the open-room school where Mrs. Lersch teaches, some to view the TV tapes made the day before and more work projects were planned.

The cook fixed a large kettle of "snakes" (foot-long hot dogs) to be consumed before bed and then she retired with sore and aching feet to her own bed after telling Bob Fowler (Assistant to the Director) that they would be available after the discussion.

Thursday morning—up before 6 a.m. since breakfast will be earlier today—walking into the kitchen, the cook finds that all but three foot longs were consumed last night. She learns later that a dog eating contest was conducted the night before and so the foot longs were soon stuffed down competing throats. More fresh fruit is washed, hot chocolate prepared and heaps of toast that finally meets the needs of the "Hungry Forty" with some cereal thrown in besides. It is very windy and the sky gets darker and darker and before breakfast is over, the rain comes in torrents. It hampers some of the outside work to be accomplished at Brethren House this morning and makes the venture to the orange grove a wet one, but everyone is still enthusiastic. While the kids scatter in several directions, Dorman Ronk retrieves the last of the food left at Lersch's (7 pies) and the cook begins the baking process in the limited oven space. The largest pot of soup yet is prepared—vegetable with guess what? *chicken!* And two large pans of chicken are prepared for warming in the oven to be used for chicken sandwiches.

Lunch—it's over—and there is still chicken left! Bob Fowler decides to make some chicken sandwiches to take along on the road back and sets about that task as the cook's grandparents arrive to take her to their home over New Year's Eve. The rest of the gang descend upon Sarasota for a huge potluck meal, games, film and candlelight service. The kids return to Camp Freedom to sleep—one car got lost and didn't make it back until 2:30 a.m.—and get up the next morning for breakfast (handled by Becky and her helpers). Everyone was soon on the road north and the cook? well, she was enjoying a few last hours with grandparents before boarding a plane for the north also, allowing the feet to spring back into shape from their flattened condition and drawing a satisfied sigh after a great experience with a bunch of grand kids.

Only one thing—the Administrative Assistant decided that she would not become a professional cook—she would stick to the typewriter, offset press, writing, and all those easy things!



THE GOSPEL IS FOR THE ORDINARY MAN

by Thomas A. Schultz

THE TWELFTH CHAPTER of Mark is an account of Jesus describing God's love and the wonderful way of life. He explains the power of living, healing, and believing. At the end of the chapter, there is a little verse often overlooked. It strikes a very meaningful note for me, and I also hope it will for you: "... the common people heard him gladly" (Mark 12:37b). Jesus lived among common people. The little city of Nazareth is where artisan and craftsmen worked for their daily bread; it was a society of average men.

Jesus and His disciples did not work with the aristocrats nor the geniuses, but with the middle of the road kind of people. There was not a well-to-do man among the apostles. They were ordinary men: fishermen and those who assumed the medial tasks. One of the most interesting facets of His life was the ordinary people with whom He dealt day-by-day. His special friends were Mary, Martha, and Lazarus. They were very simple people who lived in a very humble town eight miles out of Jerusalem, called Bethany. His other friends were the unpopular people: sinners and those excluded from normal society. His own disciples criticized Him because He ate, drank and talked with sinners. So we can say that our Lord spent His time directing His teachings and plan of salvation to the ordinary type of men and women.

I love to think of the woman with the two mites. She was a very humble working woman who gave her two mites to the Lord. Because of her great mark of dignity and spiritual life, Jesus gave her a reputation that shall never be forgotten. Jesus knew her love and faithfulness to God. Do you remember the story of the little boy who gave his lunch which Jesus used to feed the multitude? With it, Jesus taught a great spiritual lesson.

The woman at the well who, upon meeting Christ, found the genius of following the Master. Mary Magdalene, who was at Jesus' tomb, was the first to see the resurrected body of Christ. She was the first woman to discover the great message that, "Though he were dead, yet shall he live" (John 11:25b). Women of the street to the celestial kingdom of God in a short time.

I like to think of the sick man who lay with palsy, scarcely known by those who passed by. No one would move him into the troubled waters so that he could be healed by the therapeutic value of the water; until, one day, Jesus came and showed him he did not need the water—all he needed was faith and trust! The man was healed and received his strength. All through the Bible we see how Jesus worked with the ordinary, common people.



As you study the pages of the Scriptures, it is interesting to note that everytime Jesus came in contact with these common, ordinary folk, He gave them extra ordinary power. "... As many as received Him, to them gave he power to become the sons of God, even to them that believed on his name" (John 1:12). This was not the will of men, but the will of God! The woman on the street, the man sick with the palsy, the young man filled with demoniac spirits, to all who would receive Him, He gave this extra ordinary power—the Gospel of Jesus Christ! He gave them the faith and understanding that if they would accept Him as their Savior, His dying on the cross would bring them the gift of eternal life. They would not only receive the power of healing, forgiveness, and strength, but also the power to overcome sin, death, and the grave, and at last to receive the gift of eternal life. "... As many as received him, to them gave he power to become the sons of God ..." (John 1:12).

One thing is for sure, we are living in a society today that de-emphasizes the ordinary man. The ordinary man, or the silent majority, are people who are not looked upon as being leaders of the world. They are led to believe that unless they are intelligentsia, an egg head, a genius, or a member of a particular faculty, somehow or other God cannot use them. Unless you are somebody and have arrived, you cannot

be used as an ambassador for Christ! They believe the average citizen is not important to the church. They believe that unless you have arrived in the social economic society, you are not important to the church. To the contrary, the message of the Christian Church and of Christ is just the opposite. It is the ordinary people, the simple, common people of life to whom Jesus came with the great message and commission.

First God does not want us to think that our lives are insignificant. He does not want us to live as ordinary people in an ordinary way. I read an article which was an obituary of a man and his work: "Though the actor was never a star, he was invaluable in the small parts he played during his fifty years on the stage." We may not be supermen and we may have a low estimate of our lives, but it is these so-called unimportant people that Christ often uses to proclaim His message, do His work, and build the kingdom of love on earth. If you are only an ordinary person, you may be the one whom God will call upon to do something important. The Gospel of Jesus Christ is not for the rich, poor, nor the intelligentsia alone, but for all men. "As many as received him, to them gave he power to become the sons of God."

Secondly, the ordinary man is seen in the example of Jesus Christ Himself. Jesus' life was played on a very small stage. He never traveled more than fifty miles from the place where he was born. There were five great cities in Jesus' day: Rome, Alexandria, Ephesus, Antioch, and Tarsus. According to the Bible, Jesus never visited any of those great cities. The only great city He visited was Jerusalem, and it was small compared to the five. He spent most of His life in a farming village. Nazareth was so small and unattractive that when the Jews learned the Messiah was to come out of Nazareth, they asked, "...Can there any good thing come out of Nazareth..." (John 1:46). From this solitary life and humble village came the best teachings that have ever stirred the lives of men. The greatest love the world has even known came from Nazareth. The greatest sacrifice ever given to the world and mankind came from this unimportant place and ordinary people. That is how God worked!

I talked to a couple who were neighbors of Neil Armstrong. We talked about the humble life of this great astronaut. Neil Armstrong was just a farm boy. While in high school, and military work, scarcely anyone knew Neil Armstrong. When he became an astronaut, the people of his own city did not know what a great and brilliant man had come out of their small community. Wapakoneta, Ohio, is now on the map because Neil Armstrong walked on the face of the moon. He has done something greater than any man who has lived since the time of Jesus Christ! Neil Armstrong and his parents were common people out of an ordinary community. Though you may be common and from an ordinary community, God can give you the power to do great things!

God works secretly and quietly. It may be through a Sunday school teacher, scarcely known by the members of the parish, teaching the children how Jesus died on a cross that whosoever believeth in Him will have everlasting life. It is to these teachers, these ordinary, common people that God often gives a great mission and challenge. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). So, don't underestimate the power of God in your life, even though you may be just an ordinary, humble person.

No matter how ordinary nor how simple our lives may be, many people feel that nobody cares for them. As an ordinary person, you are aware of your limitations. Even though you have sinned and fallen short, yet you can be assured that Christ is still within you. Christ said, "...Lo, I am with you always, even unto the end of the world" (Matt. 28:20). When we become depressed or things are not right, when our children go astray and they forget God, it is wonderful to know that Christ is still with us. "What a friend we have in Jesus." That is the strength of a Christian's life!

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou are with me" (Ps. 23:4). Christ is with me. He has gone to be with God to intercede for me, that when I go, "Nothing in my hand to bring, simply to the cross to cling," because I am assured that He has paid the price for my sins. I will be delivered free and exonerated from all my unrighteousness.

If that does not stir the heart of a man, if that doesn't put courage, strength, and new life into a person, I don't know what will. "...As many as received him, to them gave he power to become the sons of God..." (John 1:12). Those people who do receive Him feel that wonderful power. Let the world condemn me, let people ignore me, let failure come, let me be marked as a sinner and my sins be exposed, I will glory still if Thou art my Christ! That is the prayer a Christian should pray. Christ is always present in our lives according to His promise. You cannot go where God is not, whether in trouble, sin, failure, or disobedience to God. Whether you are popular or unpopular, whether you are just an ordinary man or woman, you can be assured that Christ is with you!

The secret of a Christian's life is to know that God loves you. He is ever near wherever you may be. Lincoln once said, "God must love the common man because He made so many and loved them all." Lincoln had an understanding of Christian life. The Gospel of Jesus Christ is for all men regardless of their rank and station of life. So it is, that Christ comes into your life with the Gospel even though you may be a common or ordinary person.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

MINISTRY IN THE BELIEVERS' CHURCH

by Richard Allison

The first Lay Theology course, entitled "The Biblical Doctrine of the Church," was held at Warsaw, Indiana, during the fall quarter of 1970. Following is an abstract of one of the papers written for the course by Rev. Richard Allison, pastor of the Jefferson Brethren Church.

EVERY SOCIETY from the beginning of organized community life has recognized the role of the professional religionist. He is a technician, called in to deal with the crisis situation of the individual or society. Today, the "minister" usually fits into this pattern. He comes from afar with the aura of the holy surrounding him, and he deals primarily with the crisis situations of life. From the beginning, it was not to be so, that this cultural constant should become the model for the church.

The New Testament develops pattern for ministry. It speaks in terms of the universality of the ministry. This is not to be confused either with the democratic ideal or the pragmatic technique. But according to such passages of Scripture as Ephesians 4, I Corinthians 12 and Romans 12, the universality of the ministry is a part of the work of Christ. More specifically, the "fulness of Christ" refers to all members of the body exercising their gifts.

The modern concept of "laity," i.e., people of God excluding ministers, is not a Biblical concept. According to the New Testament usage, the laos, from which our word laity comes, are the people of God. Thus there are no non-ministers in the laity. And it is heresy to speak of "laymen" as though they are a category of persons without a ministry. This idea arose with the coming of the sacramental understanding of the bishop. A term was needed to designate the uncommitted. That term was laymen.

Furthermore, the traditional doctrine of vocation interferes with the realization of the universal ministry. The traditional concept is that of Christian farmer, Christian banker, Christian businessman, etc. But "ministry" as it is used in the New Testament refers to a variety of functions within the community of faith. As for example:



Romans 12:6-8—prophecy, service, teaching, exhortation, liberality, administration, sick-visitation.

I Corinthians 12:28 — apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in tongues.
Ephesians 4:11—apostles, prophets, evangelists, pastor-teachers.

Thus ministry refers to a variety of functions within the community of faith. The church's task at this point is to assist its members in discovering what their particular function is.

A problem arises when all or nearly all of the functions are cumulated in one man. This produces an unwholesome and impossible situation. Biblically, it was never intended to be so. The prophet was God's man who spoke a new word. He spoke creatively. The teacher is God's man who speaks an old word. He is responsible for passing on faithfully the tradition. The pastor is a shepherd who watches over or moderates, and interestingly enough, the New Testament doesn't assign to him the sermonizing function. The conclusion is inevitable. It is not normative, according to Biblical standards, that one man should be capable of all of this.

The act of calling one man to be the "minister" from outside the congregation, weakens the minister and the congregation. The congregation assumes everything necessary is being done and the minister is so overloaded that he does little very well. And the way that a congregation solves its problems is to get a new minister.

Out of this pattern, the "ministry" has become a profession. The "minister" is trained and polished so that he is interchangeable with another "minister." In the New Testament, the apostle was the only one who had an office that was universally recognized. The professionalizing of the minister, i.e., making him interchangeable, is a denial of the New Testament teaching of *charisma* as being unique and being locally inserted in the body. Thus Paul named elders from the congregation. They were not professionals who were brought in.

This is a far cry from "involving" people in congregational activity. "Involving" people usually doesn't require a call. Mobilization is hardly the approach of the New Testament with regard to ministry.

Thus it becomes apparent that every Christian is a minister in the same sense as the pastor, the teacher or the deacon is a minister.

ANOTHER COMFORTER

by Helen Barnhart

"And I will pray the Father, and he shall give you another Comforter that he may abide with you for ever."

Until a year ago when I started taking the Bible courses, I was very clear on the Father and Son, very foggy on the Holy Spirit. For this reason, in spite of loving Jesus very dearly, I didn't have an "inner peace."

I chose "Living in the World" as my first course because I thought it would help me to adjust to everyday problems, and I seemed to have so many. God began to teach me that worry is not for His followers and that I must trust Him more.

My next course was "Living for Christ." I wanted to know the love of God as revealed in Christ. I learned that Jesus was just as human as we are, yet He never sinned. I was just beginning to understand how very much He loved me. My friends and family were beginning to notice a change in my character since I had yielded to Christ in repentance and faith.

My third course was "The Bible: God's Word to Man." One of the most joyful messages of the Bible is this: "God is love." Because God loves us, He delights in our happiness.

By this time, I felt I had begun to be a better witness in my daily living—but how to share what I knew and felt? I started the fourth course called "Witnessing for Christ." I have a small business where I meet the public. There hasn't been a day that I haven't been able to do something Christlike before the day is over since learning the methods I learned from this course.

As Rev. Paul Roth, my friend and teacher would say, "all glory to God," and to this I can only add, "Amen." For now I am beginning to know the inner peace the Comforter can bring!

MISSIONARY NEWS

SECRETARY INGRAHAM VISITS ARGENTINA

M. VIRGIL INGRAHAM, General Secretary of the Missionary Board, returned to Ashland on December 21 after making a brief visit to Buenos Aires, Argentina.

During his short stay in that country, he was engaged in consultations with leaders of CAVEA, the interdenominational Argentine organization of which Brethren missions is a part; with leaders of The Brethren Church in Argentina; and with Brethren missionaries and their families, the Solomons, Arpinalls and Curtises.

It was a time of co-ordinating aspects of the various Argentine ministries in which the Missionary Board and The Brethren Church are engaged, along with a mutual sharing of present and future requirements of program, personnel, equipment and financial support.

The outcome of these conferences was an increased awareness of the possibilities which are shared mutually in that land where a growing receptivity to the Gospel is being experienced. Also evident is the scarcity of sufficient workers, both nationals and missionaries, for the challenge of an opening door for the proclamation of the Good News by radio, by preaching and by the printed page and other media of communication.



Rev. Ingraham at airport



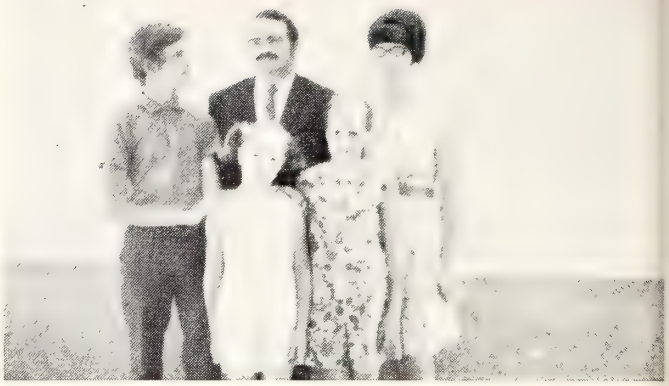
Short-term Argentina Missionary

THE MISSIONARY BOARD is pleased to announce the special appointment of Mark Logan, Jr. as a short-term technical missionary to Argentina. Mark will work as an electronic technician in the radio work of CAVEA, helping Bill Curtis in this ministry.

Mr. and Mrs. Logan will be leaving directly for Argentina as soon as travel requirements can be expedited. They will not have the usual language training in Costa Rica due to their ability to converse in Spanish, having resided in Spain at one time.

Pray for Mark and Chantal Logan as they make their final preparations for service in Argentina.

Ray is teaching at the Eden Bible Institute in Argentina and is serving also as pastor of the Soldini Church which though young is very missionary minded. Ray is also treasurer for the Missionary Board of the Brethren Church in Argentina. Marilyn Aspinall is also teaching at the Bible Institute as well as serving as treasurer of the same.



Ray and Marilyn Aspinall and children



Ken and Jeannette Solomon and children

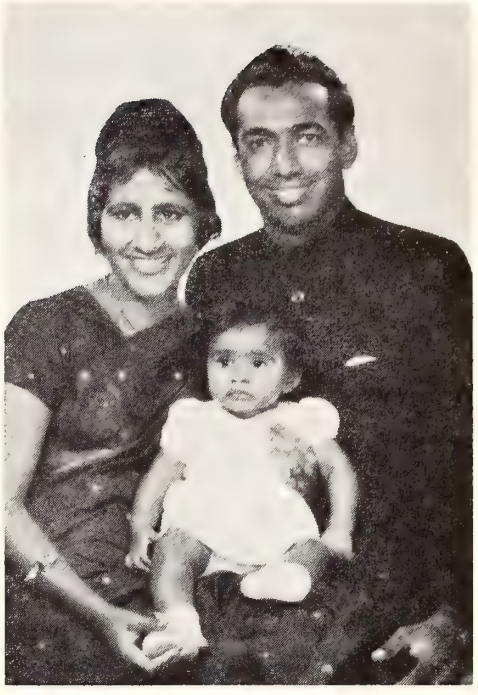
Ken is teaching at the Eden Bible Institute in Argentina as well as in the extension courses offered by the Bible Institute, and is in charge of teaching Personal Evangelism to the students using nearby villages as practical training. The new work in Alvarez (see article in this issue) is a result of this ministry. Jeannette Solomon is teaching in the kindergarten operated by the Soldini Church where Ken and Jeannette both are active.

Bill is serving as the technician for the Radio work in Buenos Aires, maintaining the equipment, operating it for all early morning and evening recording and taking part in the film ministry of CAVEA. Bill is now also responsible for the programming of the various radio releases as well as legel representation for the Missionary Board with the federal government. Fran serves as hostess in the headquarters building giving a warm welcome to visitors.



Bill and Fran Curtis and daughter

The Kumars have just completed their first year on the field and are highly encouraged with the evangelistic outreach in nearby villages. The Brethren Home for Children is operating smoothly and Kumar has established a training program for leaders in the church.



Kumar and Nirmala and daughter



Dick and Kitty Winfield

The Winfields are now on furlough residing in the Missionary Home in Ashland, Ohio. They have completed their first term in Nigeria where they both did a fine job teaching at Kulp Bible School. During their furlough they will be doing some deputation. You may be seeing them soon.

The Bolingers have returned to their work among the Higi people in Nigeria with Larry working also in the Literacy and Literature program. One of Larry's special projects is the preparation of self-teaching courses which may be used in helping the Higi people to become better trained in the Bible. There are many facets to this new outreach and Rose Bolinger ably supports Larry in his work.



Larry and Rose Bolinger and children

OPENING OF NEW WORK IN ALVAREZ

by Kenneth L. Solomon

OCTOBER 23, 1970—the night for which we had long awaited!! After weeks of preparation and months of prayer and, yes, even **years** of concern, evangelistic effort and missionary desire the anticipated event arrived!

One could truthfully say that the preparation of this evangelistic campaign began in the year 1966. At that time the Soldini Church just two years in existence voted to support with their prayers and active participation a monthly visitation campaign in Alvarez. With the door to door visitation an excellent, monthly evangelistic periodical was given and a Christian testimony spoken where opportunity permitted. In 1969 a public street meeting was held at which an excellent Gospel film was shown and the Word of God was preached. This year the students of the Eden Bible Institute along with some of the youth from the Soldini Church once again began a periodic visitation campaign which led up to the program for the Soldini congregation to open an annex in that town.

Usually the procedure is to hold open-air evangelistic meetings and **when** there is a group of converts **then** look for a place to have weekly meetings, either in a private home, a public building or a rented hall. But this time the Lord led us to rent a hall, repair and paint it, buy a few secondhand benches, and obtain Bibles, New Testaments, religious records and pictures **before** there was even one convert in Alvarez. Now, with "hindsight," the word "unusual" seems rather mild for this procedure, though at the time of its execution, the plan did not seem at all peculiar or illogical since we were convinced of the leading of the Lord and were determined to obey that leading.



Principal street of the village of Alvarez



Building used for the meetings in Alvarez

The opening night was wonderful in every way. The weather was lovely; Juan Carlos Astellano and his family (wife and little boy) arrived with the evangelistic equipment (Jeep, audio-visual trailer, loud speakers, tape recorder with sacred music, projector, and screen); the special speaker from the Bible Society, Reverend Roberto Romanenghi, arrived on time, and all was in readiness, thanks to the fine cooperation of many during the previous two months.

The trailer with its platform, screen, and floodlights was located in the center of the wide, unpaved avenue on which is located the rented hall. The table with the projector had to be placed in the center of the right half of this street with the floodlights directly to each side and a student of Eden Bible Institute directing the little bit of traffic that did come by during the meeting; there were no problems. With the use of benches and chairs we were able to seat the majority of the adults who composed the nightly group of attendants. These were placed on the wide sidewalk in front of the building and the children sat down on the curb or in vehicles. It was difficult to count them but a conservative estimate would be an average of 60.

The programs each night consisted of approximately ıe hour of well-chosen Gospel films, preceded and/or llowed by a special musical number and/or a testiony by one of the students of the Bible Institute. This as preceded by approximately two hours of Gospel usic played over loud-speakers placed in front of the nted hall where various youth gave out free Gospel erature to all who passed by and also invited them to ıter the Bible Book Store part of the rented hall and ay for the meeting that was to begin at 8:00 p.m.

The first night was to emphasize the importance of ıe Bible and inaugurate the Bible Book Store, but it as also evangelistic in nature. The other five nights (a tal of six since we were rained out two nights) were rictly evangelistic in nature and purpose, though the ible was always offered to those desiring to purchase copy for themselves at the very low price of 400 pesos ne dollar). A layman, Ernesto Rivero, gave two excelnt messages on the second two nights and the same as true of the two messages of Reverend Hector Laanca pastor of the Rosario Church on Monday and Vednesday night. Then I was to give the last two messages but was able to give only one because of rain n the last night.

It, no doubt, has been more a time of sowing than of eaping. But we have been thrilled with the visible esults that have made themselves evident in various ays. (1) The effect of the campaign on the lives of the outh of the Soldini Church and the Bible Institute was onderful to behold and shall be long-lasting we are onvinced. One youth of 12, who just began attending he Soldini Church during the last month, was converted as he went door-to-door with one of the students to nvite people to the meetings and give them a tract. The tudent led him to the Lord. He is the older brother of ne of our kindergarten pupils. (2) The impact left on the town in which the Gospel is not known. A large group of young high-school boys came each night (and still come to the meetings since the campaign closed) and many were the "sermons" preached to small groups of them by the youth who cooperated in this campaign, to whom they asked many questions thus opening the door of opportunity for a personal testimony or brief Gospel message. (3) The blessing to the owners of the rented hall—two widows past middle age who on the closing night of the campaign gave their hearts to the Lord in the privacy of their home. (4) Eleven converts to date (12-6-70). (5) The continued interest shown by the group that has been present on the two Sunday evenings that we have had indoor meetings, with an attendance of 30 to 40. We praise the Lord for both the visible and the anticipated results of this new venture of faith. We are grateful for those who joined in this evangelistic campaign by prayer and request that they continue.



Film projected by the Audio-Visual trailer in Alvarez

CHEEP ADVICE



I have never heard anything about the **resolutions** of the disciples, but a great deal about the **acts** of the Apostles.
— Horace Mann

Before death many people believe that there is a Heaven, Hell, God and Satan. **After** death all of the people will believe that there is a Heaven, Hell, God and Satan.

Talk to God about the lost sinners. Also talk to the lost sinners about God.

You use more muscles to frown than you use to smile. Let your face take it easy.

Accuse not Nature, she hath done her part; do thou but thine.
— Milton

How full of briars is this working-day world!
— Shakespeare

Adversity borrows its sharpest sting from impatience.
— Bishop Horne

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for February

Topic:

NEW CREATURES IN CHRIST

Scripture: II Corinthians 5

Introduction:

Last Laymen's Meeting was devoted to our resolve to go all the way for the Lord in 1971. St. Paul was one who had tasted and tested Formal-God-Serving. He knew what it was to follow the law to the letter and keep the laws precepts of the Church. He was a Pharisee of the strictest sense, yet he lacked something. Our effort in this lesson is to show that a change takes place in a new born and regenerated person and **he is a new creature.** There is a difference between turning over a new leaf and turning into a new life. The Scriptures abound with proofs of the spiritual change.

For discussion:

Verse 17

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a person is ingrafted in Christ, by baptism and regeneration, and is a member of His body, he is by regeneration made a new man. All the faculties of his soul are renewed; his principles, affections and practices are all new. Old things are passed —the carnal inclinations of mind are wearing off; **the old will is changed; the old life is reformed.** In a word, whatever was old and carnal is now become new and spiritual. **Behold, all things are become new;** new affections, new inclinations, new dispositions, a new course, and a new conversation. Nothing is new physically, he has the same faculties: but all things are new qualitatively. **He is renewed in the spirit of his mind.** This implies a real and thorough change both in heart and life. The change will **too, be noticeable.**

Verse 18

"...All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." God is the author of all things. We are estranged to God, and only by the death of Christ are we reconciled to Him. Iniquities are forgiven and sin is not imputed against us (Rom. 4:7-8).

Verse 19

"To wit, that God was in Christ, reconciling the world unto himself not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The death of Christ rendered God reconcilable. The author of this reconciliation was God the Father. He was the person wronged by sin, declaring His anger against the sinner. Hence we are said to have access to the Father through Christ. Christ takes away God's enmity against us.

Verse 20

"Now then we are ambassadors for Christ...." You are all familiar with the term, ambassador. An ambassador carries great influence wherever he goes. He is a spokesman for the one he represents. Our commentary states that we are fortunate that Angels are not sent as ambassadors, but that they are men of like kind and hence are able to talk as individuals to other men. It is well to observe that man and God were once friends. Man broke the friendship and God provided reconciliation. Now it is the highest duty of man to accept the terms of peace and reconciliation with God.

Verse 21

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Jesus Christ knew no sin. We know that He lived a sinless life. God made Him to be sin, **not a sinner.** He was the sin offering—the sacrifice for sin. God decreed that the shedding of blood should be the sacrifice for sin. In Old Testament times sacrifices of animal blood were required, but with the death of Christ on Calvary, there is no need of these sacrifces any more. We are **"new creatures in Christ."**

Summary:

(Have one or two Laymen summarize the lesson. You can name some Bible characters who were made new creatures. Can a person be a Christian and not be a new creature? What is the difference between Christianity and other religions? Will dying for one's faith save him?

SISTERHOOD

Devotional Program for February

all to Worship

ong Service

ircle of Prayer

ible Studies:
Senior: "Your Love . . . For God"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for February

Prepared by Mrs. Alberta Holsinger

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
'Joy, Joy, My Heart is Full of Joy'

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"Somebody Needs Me"
"Showing Love"
"It's Fun to Help"

Bible Story Time:
Sing for Joy

Paul and Silas were missionaries. They traveled from one country to another, from one city to another. They went to many places to tell the people of Jesus.

Some people were glad to learn of the Savior. They listened carefully to everything Paul and Silas told them. They believed Jesus was the Messiah sent from God.

Others listened but did not believe.

In some cities the people shouted unkind things at Paul and Silas. In others they threw stones at them. At still others the missionaries were put in jail for telling the people of Jesus.

In Thyatira they were arrested for teaching of the Savior. They were beaten across their backs with whips and put in prison.

Their backs hurt. They could not sleep. They prayed to God. They sang praises to Him. In the middle of the night the other prisoners heard them singing and praying.

"How can those men sing?" they wondered. "They have been beaten and are in jail with chains about their hands and feet."

Suddenly, a great earthquake violently shook the prison. The doors were flung open and the chains fell from the prisoners hands and feet.

"The prisoners will escape! The prisoners will escape," shouted the guard.

"No, we are all here," called Paul.

The guard rushed to their cell. "Your God has caused this earthquake to free you. He is a great God. What shall I do to be saved?"

"Believe on the Lord Jesus," answered Paul.

The guard took them to his home. He washed their sore backs. His wife fixed food for them.

Then the guard called his family and servants. "Come to hear of the great God."

Paul and Silas told them of God's love. They told them of Jesus the Savior. The people believed what the missionaries told them. They accepted Jesus as their Savior.

In the morning the judge sent a message to the guard. "Let those men go," the message said. "They have done no wrong."

Paul and Silas were glad to serve God. They were glad to tell people of Jesus. They were good missionaries.

Some day God may want you to be a missionary. Will you go wherever He wants you? Will you go with joy?

Based on Acts 16:16-40

Memory Scripture Time:

Isaiah 65:14a

Why did Paul and Silas sing while they were in jail?

Yes, because they loved God and knew He was with them and would help them. Even at a time when most people would be sad they could sing for joy.

That's just what our memory Scripture tells us God's people can do.

Read the verse with me from the paper I have given you.

(Practice memorizing today's verse and review previous verses.)

Mission Time:

Higi Names

(Each time we have a Nigerian project we discuss Higi names. The children are always interested in these names which many times seem strange to us. Make copies of the Higi name list. Each child will enjoy having his own list to determine what his name and his friends' names would be in Higi.)

Have you noticed in our Nigerian stories that many of the people have the same name? This is because a child is named according to the order of his birth in a family.

Each tribe has its own names. The names used by the Higi tribe are these:

	Boys	Girls
1st Born:	Tizhe	Kuve
2nd	Zira	Masi
3rd	Tumba	Kwaramba
4th	Vandi	Kwanye
5th	Kwaji	Kwaji
6th	Teri	Kwata
7th	Sini	Kwasini
8th	Kwad	Kwada
9th	Drembi	Drembi
10th	Kwatari	Kwartari
11th	Tihale	Kuvehale
12th	Zirahale	Masihale

If we lived in Higiland my brother would have been named Tizhe and I would be Masi. Can you figure out what your Higi name would be? Think how many older brothers and sisters you have. Remember your name is according to your number in the family.

Twins in Higiland have special names. The firstborn twin is always named Thlakama and the second, if a boy, is Pembi and if a girl, Kwalagha.

Sometimes something extra is added to a name to tell more about the child. For example, a fourth-born might be Vandigamba meaning he was born in the "bush" or country between vil ages. Gamba is the word for bush.

A second born might be Sira shukwi meaning he was born on market day. Shukwi is the Higi word for market.

Prayer Time:

Let us thank God for our families.

Let us ask Him to help us to show more love for each other—to be kinder and more thoughtful.

Let us thank Him for the missionaries who are helping the Nigerian families to learn of Him.

Handwork Time:

Hearts for Friends

(You will need heart patterns, red construction paper, white pencils and scissors for each child.)

Today we will make valentines for our friends.

First trace the heart pattern on the red paper. Cut it out. Decide what your friend's Higi name would be. Then write on the heart "God loves you, _____," using the Higi name.

When you give it to your friend explain that's his name in the Higi language. Tell him about our Nigerian friends and how we are helping them to learn of God.

If your friend doesn't go to church invite him to come with you.

You may make as many valentines as you have time to do.

Signal Lights Benediction

(Note to Patronesses: Remind your group of the contest to rename Signal Lights. Encourage them to send in a name. Complete rules were given with last month's program.)



JUNIOR BIBLE STUDY

by Sandy Schwartz

THE BOOK OF RUTH

Conclusion

GIRLS, it is my prayer that all of you found our series of studies in Ruth a blessing. The sincere and godly love of Ruth for her mother-in-law, Naomi, paid off in many dividends. If Ruth had not remained with Naomi and sought the true God, she would have been just another nameless woman of old. She would never have been upheld today as a model for girls and women. She would never have become the ancestress of the Lord Jesus Christ.

I'm not saying, "Do the right thing and love the Lord because He will richly bless," but, rather, "Do the right thing; love the Lord because of Who He is and what He has already done for you—**and** He will bless." You see, girls, Ruth didn't obey for what she could get, but received as a result of her faithfulness. It was her love and obedience to God which brought untold blessings. Girls, are you faithful to the Lord and seeking to obey His Word each day? **If** you eagerly choose His way, blessings will be yours. Turn to Matthew 6:33 and see what Jesus says about providing the needs of life.

Ruth was willing to glean the fields for Naomi's pressing needs. In obeying Naomi, Ruth met Boaz, the man who would eventually marry her and care for her. Boaz saw how loyal Ruth was to Naomi and knew that she would be a good wife for him. Of course none of you are planning your wedding now—but, now is the time for you to prepare. Do you follow Mother's orders? Do you take care of your room? Do you love the Lord with all your heart? Do you spend time reading His Word, the Bible? Are you improving your habits? Are you willing to do whatever you are asked to do—without complaining? Remember, girls, if we are faithful in little things, God will reward us by giving us bigger things (see Matt. 25:21).

Because of Ruth's love, God blessed her marriage with Boaz and gave them a son, who was the grandfather of David. Blessings can be yours, now and in the future, **if** you are willing to obey God (see Eph. 6:1-4 and Col. 3:20-24). Were Ruth able to visit with us I am sure she'd give you this key to life. **J**esus, **O**thers, and **Y**ou, what a wonderful way to spell **joy.** In fact, girls, it is really the only way to spell **joy.** You will find that if you "Trust and Obey," God will keep that promise to bless those who honor Him. May Ruth and her story burn its truth in your hearts.

SENIOR BIBLE STUDY

by Ruth Barber

YOUR LOVE . . . FOR GOD

LET'S READ ROMANS 5:8 TOGETHER, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." For four months now we've talked about the love that God has for you. We've discussed the way God proved His love through Jesus Christ. We studied the way Christ proved His love for us in the past, is proving His love today, and will continue to prove His love. Imagine, girls, a pitcher that is already partially filled with the love of God and the past love of Jesus Christ. Into that almost-full pitcher more love is being poured from the well of Christ's love for us today. Soon that pitcher begins to overflow—and it still hasn't received love from the well of Christ's future love. If you are a Christian your

life is like that pitcher. God has poured so much of His love into you that you are full of **His** love. On top of God's love, though, is the love Jesus Christ had **for you** when He died on Calvary. By now your life is brimful of heavenly love and you doubt if you can hold another drop, when suddenly, Christ does something for you today that shows His love **right now**—and the love in **your** life overflows, just like the pitcher in our story.

When God's love overflows in your life, there are so many places that it can go—it can touch your parents, your girl friends, that special boy in your life, your neighbors, or even your enemies. But wait! We've forgotten some very important persons. Read these three verses: Matthew 22:37; Ephesians 6:24; and Psalm 31: 23. Now answer this question: What two people do these verses tell us to love?—God and His Son, Jesus Christ. By this time you're saying, "Well, of course, we're to love God and Jesus. Doesn't every Christian love God and His Son?" Well, every Christian **should** love these two very important persons, but just because we should do something doesn't mean that we always do it.

When you have a special friend in your life that you love very much, how do you show your love? When we love someone, we want to be with that person, we want to read any letters they've written to us, we want to do things for that special person, we try to please them in every way possible. Do you love God as much as you love the special people in your life? Do you want to be with God and His Son—in their presence? Do you go places where you know They are?—church and rallies and prayer groups? Do you have a desire to talk privately with Them—to discuss your joys and problems? Do you want to read the many messages that They have sent to you in God's Word, the Bible? Do you love God and His Son so much that you want to do things **for** Them—sing or teach or read Bible stories to your little brother or sister or introduce your friend to Them? Do you try to please Them?

Jesus said in John 14:15, "If ye love me, keep my commandments." Do your parents and brothers and sisters and friends know that you love Jesus Christ because you keep His commandments? Do you love Jesus enough so that He is first in your life, and not second or third—or tenth—or thirty-second? You see, girls, God **proved** His love to us, and Christ **has** proven, **is** proving, and **will** continue to prove His love for you and I. Actions really do speak louder than words, and if you **say** you love your Heavenly Father and His Son Jesus, then you're going to have to prove it—not to God, but as a witness for the world.

God so loved the world that He gave His only begotten Son. The only begotten Son gave His life, and is still giving salvation and hope and peace and joy and answers to prayer.

What are you giving to your Father and His Son? What proof do you offer to show that you really love these Very Special Persons? Here is a partial list of your most treasured possessions. How many have you given to God out of love?—your heart? your mind? your body? your very life?

"God gave His only Son;
The Son His only life.
Lord—
Make me willing to give **Me**;
For Love, this sacrifice."

LAFF-A-LITTLE

A psychiatrist after treating a young boy told his mother, "I'll see him again next month. In the meantime, you need some help yourself. Take a tranquilizing pill twice a day."

A month later the mother took little Johnny back. The psychiatrist asks, "How's Johnny coming along?" The mother retorts, "Who cares?"

A philosopher described man's lot in life thusly; "A man's life is 20 years of having his mother ask him where he is going, 40 years of having his wife ask the same question, and at the end, the mourners are wondering too."

A state trooper was cruising along a highway when suddenly a little elderly lady zoomed past at about 80 miles per hour. Pursuing her car and finally catching up he motioned her to the berm. Walking back to her car he asked for her driver's license.
"Young man," she shouted, "how can I show you my driver's license when you people keep taking it away from me?"

A race track is the only place where you can find windows that clean people.

1st. bachelor: "Women are idiots. I never knew but one really sensible one."
2nd. bachelor: "Why didn't you marry her then?"
1st. bachelor: "I asked her to, but she wouldn't have me."

PRAYER

Prayer changes things so often we're told,
We've heard of it late and we've heard of it old.
It never was truer yet never more trite,
Let's rescue its meaning and bring it to light.
Amen.



TROOPS GET 'PSALMS FOR MODERN MAN'

New York—At Christmas 1970, thousands of men nd women in the U.S. Armed Forces in South Vietnam nd Korea were the first large group to receive copies "The Psalms for Modern Man," published December by the American Bible Society.

The Rev. Dr. Oswald C. J. Hoffman, known to millons of radio listeners in the United States and other ountries as the speaker on the Lutheran Hour, distriuted 30,000 copies of "The Psalms for Modern Man" uring his second annual 10-day Christmas visit to .S. troops in the Far East December 19-29.

The Psalms, the first book of the Old Testament to be ompleted in Today's English Version, joins the Society's est-selling translation of the TEV New Testament, opularly titled "Good News for Modern Man." The tter has passed the 23 million mark in the number of pies distributed by the Society since publication in eptember 1966.

Enroute to Saigon Dr. Hoffman stopped in Manila r a private meeting with Philippine President erdinand E. Marcos and Mrs. Marcos.

Accompanying Dr. Hoffman was Miss Suzanne ohnson, a concert soprano and soloist from Chicago ho was with him on last year's Christmas tour, and Ir. Robert Garmatz, director of extension services for e St. Louis-based Lutheran Laymen's League, sponsor f The Lutheran Hour.

Miss Johnson, in her appearances before the troops, ang with her own guitar accompaniment, inviting the en to join her in singing Christmas songs.

Dr. Hoffman, whose program is heard on 1,500 staions, conducted special Christmas services, gave spiritl counsel and visited service men and women at umerous installations, including hospitals, ships, and small isolated units in advanced areas as well as those at larger rear bases. To all he gave paperback copies of the new "Psalms for Modern Man," comprising the 150 hymns and sacred songs beloved for centuries in the Judeo-Christian tradition.

The famed radio speaker has been a member of the American Bible Society's Board of Managers for six years and serves on its Committee on Translations.

He became the Lutheran Hour speaker in 1955, at a time when he was director of public relations for the Lutheran Church-Missouri Synod. He continued in both positions until 1963 when he resigned from the public relations post and moved from his office in New York City to the Lutheran Hour headquarters in St. Louis. Previously, the Nebraska-born minister's son served his church as a parish pastor, college professor and film production adviser.

Dr. Hoffman's Lutheran Hour messages are regularly broadcast in a score of English-speaking countries and adapted and translated for broadcast in a number of other languages. Including indigenously produced programs in more than 30 languages, the Lutheran Hour is beamed in 41 languages into 125 lands. It has been estimated that the program has a weekly audience of 30 million persons. The broadcast's sponsor, the Lutheran Laymen's League, is a 155,000-member auxiliary of the Lutheran Church-Missouri Synod.

The American Bible Society, founded in 1816, is a non-profit organization to whose support more than 70 denominations and church agencies contribute. Its object is to translate, publish and distribute, without note or comment, the Scripture to men everywhere in a language they can read or understand and at a price they can afford.

from the American Bible Society

Rev. Charles C. Bader Expires

The Rev. Charles C. Bader of 1268 Claythorne Drive ied at 10 p.m. Monday at the Indiana Hospital. He vas 50.

According to relatives, he had accepted a call Monday norning to the pastorate of the Christian and Missionary Alliance Church in Gray, Somerset County.

He was also a real estate and insurance agent with he Preferred Risk Mutual Insurance Company.

The Rev. Mr. Bader was graduated from Nyack, (N.Y.) Missionary College in 1959. He served the Brethren Church in Sergeantsville, N.J., for more than a year and then was called to the pastorate of the New Lebanon (Ohio) Brethren Church, where he remained until 1965.

In January of 1965, he accepted the post of director of the Bible Meditation League for the State of Washington, where he resided until returning to Johnstown approximately two years ago.

The Rev. Mr. Bader is survived by his widow, the former Phyllis Harris, and three children.

news ... from the Brethren

Roann, Ind. The B.Y.C. of Roann met with the Flora B.Y.C. for a special New Year's service. Games, films and fellowship made for a very enjoyable evening. Indiana District Workshops will be held January 25, February 8, 15, 22, and March 1 on Christian Family Living, How to Give Away Your Faith, Home Bible Study, Facing The Issues and Teaching Conversational Prayer.

Kokomo, Ind. Southern Indiana District Leadership Training Workshops will be held from January 25 to March 1. Courses offered are: How To Give Away Your Faith, Christian Family Living, Home Bible Studies or Small Groups in the Church, Teaching Conversational Prayer and Facing Contemporary Issues.

Linwood, Maryland. Rev. Doc Shank conducted revival services for us the week of November 8, with an average attendance of 85. He showed some colored slides and other items from Nigeria. Everyone enjoyed the wonderful Christian fellowship and received spiritual food that would make them more dedicated Christians.

Holy Land Pilgrimage. The Ashland Theological Seminary has set June 7-28 as the time for their pilgrimage to the Middle East. The plans call for visiting various capitals of Eastern Europe including Moscow. If the war situation worsens the trip will be postponed. The entire trip will cost a little over $1,000.

Hagerstown, Md. Sunday evening December 1 Dr. James Teeter presented a talk and pictures of his vacation trip this past summer to a mission field in New Guinea. Each summer the Teeters, at their own expense, go to some mission field to relieve a doctor stationed there, thus enabling the doctor and family to have a vacation.

Ashland, Ohio (Park St.) A Worker's Training Course began January 4 at Ashland Theological Seminary. "Christian Life and Witness—Twentieth Century" was the course and Professor Charles Munson was the instructor. Rev. George Solomon entered Samaritan Hospital on December 19 for tests and observation. Remember him in prayer.

Memorials

GASKILL. Mary Gaskill, 91, Bryan, Ohio passed away December 14, 1970. She was a member of the Bryan First Brethren Church since 1942. Funeral services were conducted at Oberlin Ford Funeral Home with Rev. M. W. Dodds officiating. Burial was at Swanton, Ohio.

God sometimes washes the eyes of His children with tears in order that they might read aright His providence and His commandments.

— T. L. Culver

What seem to us but dim funeral tapers may be heaven's distant lamps.

— Longfellow

Night brings out stars as sorrow shows us truths.

P. J. Bailey



MR. AND MRS. ROBERT FOWLER became parents of a pound, 5½ ounce baby boy on December 15. The little boy has been named John Andrew. Bob is a pre seminary student in Ashlan College.

* * *

REV. AND MRS. EDWARD SCHWARTZ of Oak Hill, Wes Virginia, have a new son, Scott Edward. He was born on Novembe 18, 1970 and received into their hom on November 23. He weighed pounds, 3 ounces at birth. He wa adopted and is loved by all!

MEMBERSHIP GROWTH

Vandergrift, Pa.—3 by baptism.
Milford, Ind. — 2 by baptism, 2 b letter.

Weddings

JESSOP-BEER. Miss Debra Jesso and Mr. James Beer, both of M ford, Indiana were joined in Ho Wedlock by the undersigned Saturday, November 28 at the Na panee First Brethren Church. Bo are members of the Milford Fir Brethren Church and will mak their home in Milford.

Rev. Albert O. Curtright

* * *

MARTIN-WAYBRIGHT. Jo Elle Martin and Larry Waybright we married November 21, 1970 in t First Brethren Church of Nor Manchester, Indiana by pastor Re Woodrow Immel. They will mak their new home at 502 Line, Sou Whitley, Indiana. Mrs. Waybright the daughter of Larry and Audr Martin of North Manchester.

Alice Ambridge

First Annual
PENNSYLVANIA LEADERSHIP CONFERENCE

PENNSYLVANIA held their First Annual Leadership Conference on November 14, 1970 in the Third Brethren Church, Johnstown, Pennsylvania. There were 11 churches represented with an attendance of 70. In addition to the leaders of individual churches, key personnel of the churches were asked to participate along with the District B.Y.C. Officers and the presidents of the local Senior B.Y.C. in each church. Following is the schedule of the conference.

10:00-10:20 a.m. Registration ($1.00)
10:20-10:30 a.m. Opening Remarks and Devotionals
Mr. Paul Bird, Moderator
10:30-11:00 a.m. The Central Council
Rev. Henry Bates
11:00-11:30 a.m. Baptism Memorial Report
Rev. Arden Gilmer
11:30-12:00 a.m. Report on Recommedations of General Conference
Moderator's Address
Rev. Thomas Kidder
12:00- 1:00 p.m. Lunch (arranged by host church)
1:00- 1:30 p.m. Review of Statistical Reports
Rev. Ronald Ritchey
1:30- 2:30 p.m. Simultaneous Sessions for Church Leaders
Discussion Groups:
1. Moderators/Vice Moderators
Leroy Boyer
2. Church Clerks/Secretaries
Mrs. Barbara Rudge
3. Financial Secretaries/Treasurers
Jack Brant
4. Deacons and Deaconesses
Floyd Benshoff
5. Ministers
Jerald Radcliff
2:30- 3:15 p.m. Dialogue and "Feedback" in Response to the Presentations
3:15- 3:30 p.m. Closing Devotional
Rev. John Young, Vice Moderator

NEW PASTOR OF ROANOKE, INDIANA

CHANEY ROY BERGDALL began serving the Roanoke First Brethren Church as interim pastor on October 18, 1970. He comes from Lanark, Illinois, where he graduated from high school, and he enrolled at Huntington College in 1965. He received his A.B. degree in June 1969, with a major in Ancient Civilization. During the past academic year he studied in Jerusalem, Israel, at the American Institute of Holy Land Studies and the Hebrew University, completing the work there for the M.A. degree in August of this year.

In 1966 he was licensed to preach by the Rock River Conference of the United Brethren Church. In the summer of 1968 he spent eleven weeks as a summer missionary to Jamaica, helping with evangelistic meetings, Bible camp and Vacation Bible School. During his last two years in college he was a member of a musical gospel team which traveled to many churches to represent Huntington College. At the present time Mr. Bergdall is attending the Huntington Theological Seminary in his first year of a three-year course leading to the Master of Divinity degree.

CROSS COUNTRY CONFERENCE
FEBRUARY — 1971

Theme:
"I Will Build My Church"

Textbook:
"Learning to Understand the Mission of the Church" by Erland Waltner, President of Mennonite Biblical Seminary, Elkhart, Indiana (Leader's Guide also available)
Textbook available from The Brethren Publishing Company at $1.25 per copy; 50¢ for the Leader's Guide

Purpose:
That every Brethren congregation will, during a definite period, be emphasizing one matter of importance and concern to the Church. The conference may be conducted by means of a sermon series, discussion groups, class lectures, etc.

Chapter Titles Include:
"What Makes the Church Necessary"
"Understanding the Task of the Church"
"Seeking Relevance"
"The Hope and Vision of the Church"

World Religious News in Review

SURVEY ON SCHOOLS: PRAYER 'OUT' BUT MUCH 'ABOUT' RELIGION

Washington, D.C. (EP) — As schools open this month, seven years after the controversial U.S. Supreme Court decision outlawing devotional exercises in the classroom, American children may be learning more about religion than ever before.

A survey by the Washington Post found the following examples:

—In Florida, many high school students will have "Religious Issues" periodically incorporated as segments of their required social studies courses. All St. Petersburg high schools, as well as some in other parts of the state, are testing the series being developed at Florida State University at the request of the State Board of Education.

—In Pennsylvania, students in 40 schools will study "Religious Literature of the West" in elective classes taught by English literature teachers. The curriculum, ordered by the state legislature in 1965, is now in its third revision. Some schools will sample "Religious Literature of the East," a text not yet completed.

—In Michigan, religion departments in three colleges will develop a curriculum to enable the state to accredit teachers as specialists in religion. The program, a first for the nation, is being carried out by Michigan State University, Western Michigan University, and Calvin College. The State Board of Education is also the first in the nation to develop an independent religion curriculum not integrated in other courses such as literature or social studies.

—In Nebraska, nearly half the school districts will use a curriculum for kindergarten through high school being developed by the English department at the University of Nebraska. The state school system in Hawaii is considering using the Nebraska curriculum as a model for one being developed there.

—In Indiana, students in several schools will use materials developed by English and religion specialists at Indiana University.

—In Washington, D.C., the school board is to vote on an elective comparative religion course for senior students in the district. In contrast to the state programs, it has "character building" as a specific purpose. It was recommended by the Committee of 100 ministers, headed by the Rev. Andrew J. Fowler, pastor of Capitol View Baptist Church.

"It's been slow," the Washington Post was told by David Miller, who has worked on the curriculum for Pennsylvania. "People were afraid to enter the field."

BOMBERS CRIMINALS, NOT RADICALS — SKINNER

Seattle (EP) — People who bomb university buildings are not radicals but criminals.

So states Evangelist Tom Skinner, speaking here during Christian Commitment Week at Seattle Pacific College.

"There's a difference between a criminal and a radical," Skinner said. "A radical looks at what's wrong and tries to get to the root of it to correct it. Bombing a laboratory (at the U of Wisconsin) was dealing with peripherals, not changing anything."

The Rev. Mr. Skinner conducted a retreat for the students at SPC and spoke at a banquet. He spoke also at the First Free Methodist Church here.

The son of a Baptist preacher and head of Tom Skinner Associates of Brooklyn, the preacher has become a sting and a goad to a wide spectrum of church people since his landmark address at the U.S. Congress on Evangelism in Minneapolis a year ago.

"Jesus would not have disagreed with Barabbas' diagnosis of the Roman system," Skinner told Ray Ruppert of the Seattle Times. "Just as I don't think Jesus would disagree with a lot of the so-called extremists today who diagnose what's wrong with America.

"The difference between Barabbas and Jesus would not have been at the point of diagnosis; it would have been at the point of propagating the solution."

The evangelist added: "That's where I have to part from the S.D.S. and the Weathermen and the Black Panthers."

He said society needs not only someone to liberate the oppressed but also to liberate the oppressor "because the oppressor is a slave as well. For me, this is what Jesus Christ is all about."

MINISTER'S SON KILLED BY DRUGS

Hopewell Junction, N.Y. (EP) — The tall, athletic son of a Methodist minister and his wife in this comfortable Hudson Valley community died last week from an overdose of drugs.

"We knew he was taking drugs," said the Rev. and Mrs. Harold Stewart of their 18-year-old son Jeff, "but we didn't know what to do."

In and out of clinics, the boy who was a star baseball player and had helped build a clubhouse on Candle Lane, could only say of his pill consumption: "I like them."

One time his mother remembers Jeff wishing he were a child so he could start life over. He said he wished he had never started taking drugs. He wanted to stop but wouldn't cooperate with the clinics. "I can handle it myself," he said.

Before he died, Jeff Stewart told his parents he had made his peace with God.

Most of his friends admitted smoking marijuana and dropping acid. Why? "There's not much else to do in Hopewell," they said.

IF HE'S KIDNAPPED, BILLY GRAHAM URGES: 'DON'T NEGOTIATE'

Black Mountain, N.C. (EP)—"If I'm ever kidnapped . . . don't negotiate. I'm not afraid. I know I'm going to heaven, so let the kidnappers do with me what they will.

So said Evangelist Billy Graham to President Nixon.

The comment was made public at a press conference here. Dr. Graham said he has received threats against himself in recent weeks. He has received threats for years, but he

aking the recent ones seriously ecause they involved members of is family.

The evangelist called the news onference to discuss four subjects: ornography, campus violence, the chievement of school desegration y busing pupils and federal aid to arochial schools.

VHITE HOUSE SERVICE: 'EN COMMANDMENTS STILL IAJOR FOUNDATION OF OUND SOCIETY

Washington, D.C. (EP) — In the ,000 years since the Ten Commandnents were handed down at Mount inai, no sounder foundation for a table society, especially in these roubled times, has evolved, a form-r Congressman said at the White louse religious service here.

Dr. Walter Judd, who represented district in Minnesota from 1942-62 nd was a medical missionary in hina in the 1920's and early 30's, old President and Mrs. Nixon and 50 guests in the East Room that is long experience in public life as convinced him that these 10 ncient precepts are relevant to the urmoil, ferment, anxiety, conflict nd uncertainty experienced by early all levels of society.

He said "deep questioning" is oing on in the country today, not nly of values in life but of the basic institutions"—the political conomic, educational, social and eligious institutions.

Dr. Judd, affirming that the re-gious heritage handed down to the resent generation is relevant, said nore effort must be made to apply hese age-old guidelines to harmon-ous relations.

ADIO BEAMS SERVICES 'O HOTEL GUESTS

Tokyo (EP) — A group of five nglish-speaking churches will roadcast a daily 10-minute relig-ous service over closed circuit TV t the Hotel New Otani here. The ew program begins October 1.

In response to suggestions from uests, the Tokyo Public Relations ouncil, which operates the station, sked the Tokyo office of the Luth-ran World Federation to help pro-uce Christmas Eve services last ear.

The Council and the LWF then uggested the idea of regular broad-asts to the five Tokyo churches: Franciscan Chapel Center, Tokyo Union, Tokyo Baptist, St. Alban's Episcopal, and St. Paul Evangelical Lutheran.

The churches organized the Association for Christian English Mass Media Ministry which is making the hotel broadcasts its first project but may become engaged in other ministries.

DRIVE-IN CHURCH SPONSORS INSTITUTE FOR SUCCESSFUL CHURCH LEADERSHIP

Garden Grove, Calif. (EP) — "I was leaving the ministry . . . now I'm not."

The comment was typical of expressions at the mid-September Institute for Successful Church Leadership here sponsored by the Garden Grove Community Church.

Dr. Robert Schuller, pastor of the unusual church whose parishioners gather mostly in cars around the podium, was the chief lecturer.

Some 108 church leaders and wives from every major denomination from 12 states attended this final institute of 1970.

Also speaking was Dr. Harold Fickett, pastor of the First Baptist Church in Van Nuys, California. His church was called "the best organized Protestant church in the world."

Dr. E. Stanley Jones lecturer also, challenging the group by stating, "We need Christian church leaders who are radically conservative and conservatively radical."

The institute is a new idea of Dr. Schuller's, founded early this year and established as a separate religious corporation for the purpose of problem solving and the sharing of success-building methods.

37,100 HEARD LEIGHTON FORD IN PA. CRUSADE

Erie, Pa. (EP) — Approximately 4,600 people at the final rally in Liberty Plaza here gathered on the final night of Evangelist Leighton Ford's 10-day meeting.

A total of 37,100 people was tabulated. Of those 774 people went forward as inquirers.

"How Will the World End? was the topic of Dr. Ford's message in the large, colorfully striped festival tent which was full and running over.

"The Bible has a lot to say about the future," Dr. Ford said. He lamented the lack of teaching in Christian circles about the future and the soft-pedalling of what the Bible has to say about history.

"We have defaulted in a world longing for hope," he continued. "We have left out a tremendous part of the Christian message which is so relevant and gripping."

"There are signs in the world that are being fulfilled that might point toward the end of the age," he said.

Dr. Ford and his team opened a two-week crusade in Springfield, Illinois September 27.

GEYER SAYS RELIGIOUS PRESS MUST ELIMINATE 'INSTITUTIONAL TRIVIA'

Oakland, California (EP) — The editor of Christian Century magazine has urged religious publications to replace "institutional trivia" with action-oriented material relevant to informed readers of this age.

"Church publications are now flooded with decrees, , pronouncements, findings of study groups," Dr. Alan Geyer charged in a lecture at the Pacific School of Religion at Berkeley University. "We pretend that moralistic rhetoric is action."

He noted that like the government and other big institutions, "the church has its own tremendous credibility problem."

In a talk entitled "Religious Journalism on the Brink," Dr. Geyer conceded that it is just possible that religious journalism is on the brink of a break-through in relevancy and significance.

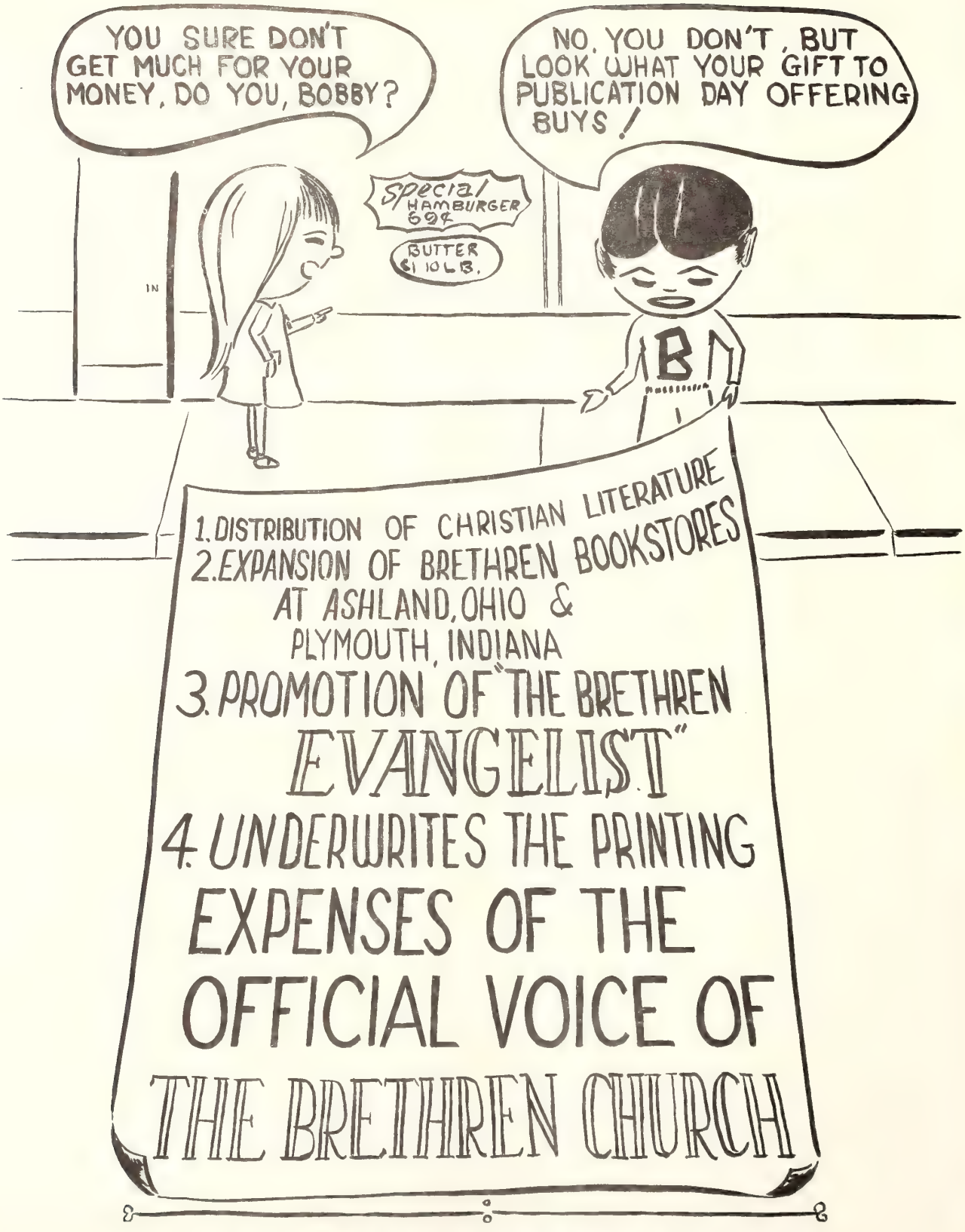
However, he warned that church publications must learn to perceive the church as a political institution, and accept conflict as an essential ingredient in political movements.

"Conflicts and controversy are the lifeblood of the secular news media, but religious publications avoid reporting conflicts, especially internal church conflicts," Dr. Geyer observed.

"Unless religious journalism becomes more political in style and stance, it will wither and die away," he held.

He said reports emanating from church conventions "sound more like a secretary's minutes of the meeting" rather than revealing "who wins and who loses and what the stakes really are."

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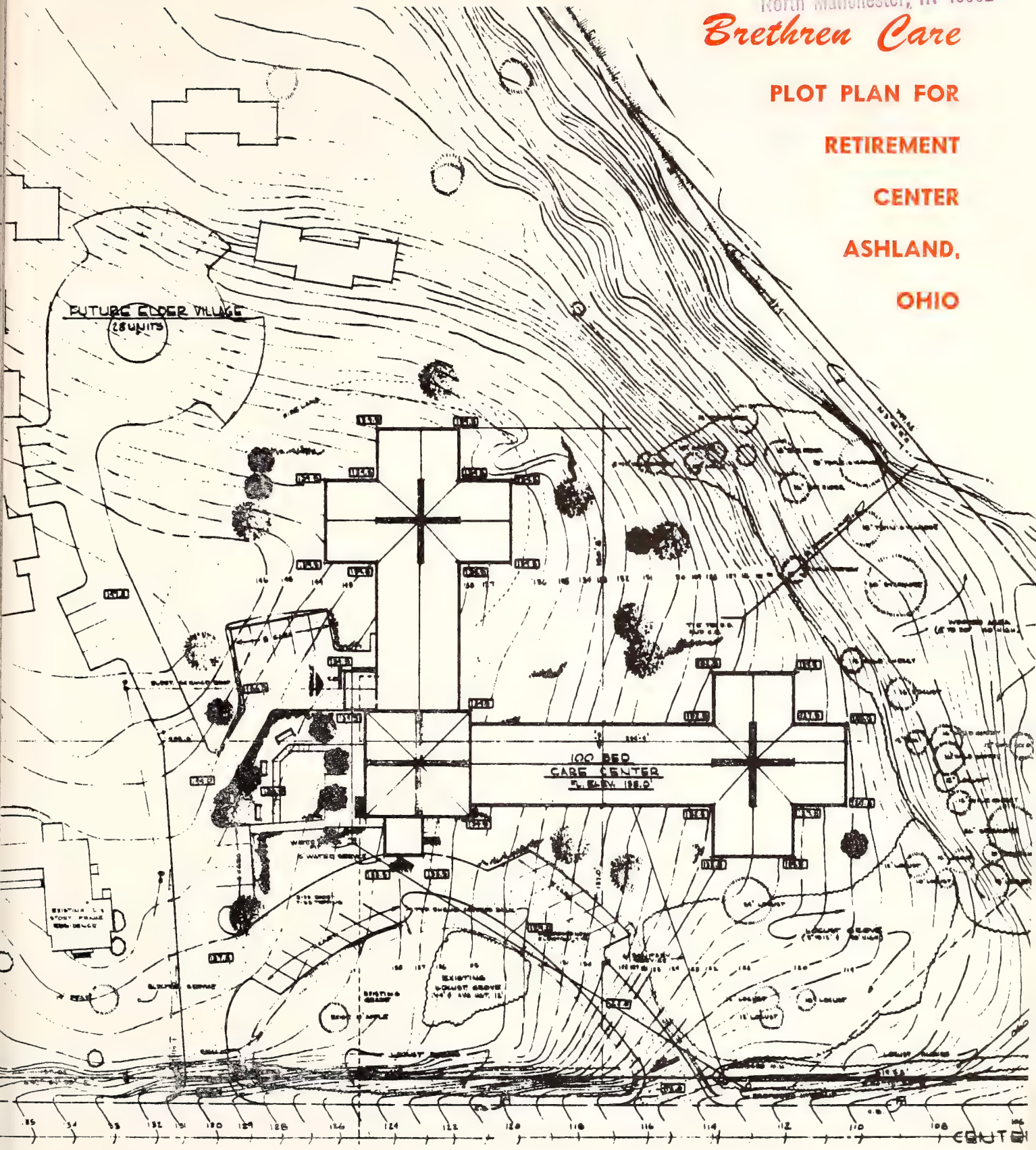
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The Brethren
EVANGELIST
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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

There is a certain TV station in Cleveland, Ohio which has been featuring on its evening news program a sort of man-on-the-street questionnaire in which a reporter stops people on the street who no doubt make up a good cross section of the populace and asks each one what their idea of happiness is. Of course the views or answers given are many faceted, and many are a bit selfish from a material standpoint.

My answer might be, having a little grandchild leap into your arms to bestow a hearty hug. But to a lot of grandparents it might be the answers given by some of the Brethren as they commented in **The Brethren Evangelist** on The Brethren Home. One, now a retired pastor, said, **"HAPPINESS is — recognizing a need."** Another member of The Brethren Church said, **"HAPPINESS is — showing concern for others."** A very active layman laid open his heart by saying, **"HAPPINESS is — honoring thy father and mother."** Another pastor who is still serving in the active ministry stated it simply as **"HAPPINESS is — serving."**

If we were to poll the residents of The Brethr Home on their ideas of happiness, we probably wou find that their ideas of happiness are just what t Benevolent Board is trying to provide. Think about th as you read about the plans of the Benevolent Boa in this issue.

THE PEACE COMMITTEE has assembled a "Pea Packet" containing over 35 brochures and piec of peace literature from various sources—suitable f thought and study. Cost is $2.50, the actual cost of t materials. Please enclose payment, and write to:

BRETHREN PEACE COMMITTEE
Pastor Phil Lersch, chairman
6301 56th Avenue, N.
St. Petersburg, Florida 33709

By the Way

GENESIS 4:9

"- - - - AM I MY BROTHER'S KEEPER?"

IN ONE OF THE LONGEST and costliest work stoppages in more than a decade the issue involved was not a matter of working conditions or higher wages per se, but a matter of fringe benefits, one which dealt with early retirement. Quoting from *Time* magazine on this particular issue, "The union won a considerable victory on the toughest issue—'30 and out,' or retirement at any age after 30 years of work on a pension of $500 a month."

Whether this will have any particular effect on our economy in the future or not is not the point in question as far as this editorial is concerned, but rather a subject for purpose of illustration.

Had such a plan been in existence for the last 30 years, there would have been many who are retired now who might be able to live comfortably in their own homes or in new high-rise apartment buildings built especially for retired persons.

Ironically, there are many who were not fortunate enough to have so-called fringe benefits such as early retirement after 30 years, and are fortunate just to have Social Security to exist upon. With the continuous rising costs of livings spiralling ever upwards, it leaves no alternative to these many souls except to spend the remainder of their lives in various types of homes; nursing homes, etc.

The Brethren Church can hold its head up high in that it has in the Brethren Home in Flora, Indiana one of the best if not the best of its kind. It is here that many live who have given unselfishly their best and served so long and faithfully (no doubt many years beyond "30 years and out").

In spite of what the general public and the government is doing to become more conscious of caring for the elderly, what with improvements being made in architecture, safety regulations; better supervision; advanced medical care and other phases which are all good, there are some facets of care for the elderly that may only be found in homes such as The Brethren Home in Flora, Indiana.

Here, many of the residents have a room of their own; here, they have perhaps the best in dining facilities; here, there is the privilege of continuing their life practice of worship and devotion to God.

Plans are now drawn for a new home such as this in Ohio. It is hoped that such a home will soon be ready for occupancy on the outskirts of Ashland, Ohio. Perhaps in the near future one in Pennsylvania may be built. The need is here, the possibilities are unlimited.

When we read how the elderly are taken care of in many lands, we might ask ourselves the question put to us in 1963 by Rev. Clarence Stogsdill, "What is it worth to you?" What *IS* it worth to us to know that faithful Brethren and others are being well cared for twenty-four hours a day by God-fearing people who operate and superintend the home? What *IS* it worth to us to know that the Brethren Doctrine is cherished and upheld in our Brethren Home?

The continuation and future of the Benevolent Board's operations in The Brethren Home and Retired Minister's Fund is assured only by the results of our concern as the Benevolent Board offering is given by us and we show this concern as to *"WHAT IT IS WORTH TO US."*

(G.S. Ed.)





HARI
DAY'S
JOURNE

by Fred Burke



Bruce Ronk (on ladder) and Mark Holsinger "help the kids" remove Christmas decorations.

THE 1970 Brethren Youth Winter Retreat is now hi tory. It was an exciting and stimulating event . from the long southward caravan-like trek out of th frozen north to the painting at Brethren House in S Petersburg, everyone gave 100 per cent.

For those with whom this writer travelled, the tr began before 5:30 a.m. on December 27, 1970. Northern Ohio 3-5" of snow had fallen overnight ar the roads were not clear. But, we hurriedly finishe packing suitcases, sleeping bags and sack lunches ar headed for our first rendezvous: Hillcrest Brethre Church, Dayton, Ohio.

By 11 a.m. more than twenty retreat participants ar at least five adult drivers had arrived in Dayton. D spite unfavorable weather and hazardous driving co ditions, almost all who were coming from Ohio ar Indiana arrived in time to participate in the mornir worship service before undertaking the long journe south.

Following much excited confusion while son changed clothes, others arranged baggage, and st others affixed red reflector tape crosses to each of th appropriate cars, we were off to the Red Barn for lunc Finally at 1 p.m., the caravan bound for St. Petersbu moved onto Interstate 75 south to begin the odysse that would end nineteen hours later at Camp Freedo in St. Petersburg, Florida.

Throughout the remained of the afternoon ar through the night the caravan kept pushing southwar meeting every 200-250 miles at pre-arranged che points along I-75. As we travelled, it was comforting this driver to see the little 6" red cross on the bump of our group leader glowing in the blackness of th Tennessee night, clearly visible for at least fifty yard We were often curious about the questions which mig have been raised by other motorists going our way wh noticed the string of glowing red crosses. I guess we never know.

RECREATION AT MADEIRA BEACH



While Patt Strang (l) and Beck Bachtel create a sandcastle, a football game progresses in the background. Identifiable players are (l-r) John Lersch, Marcia McPherson, Dave Radcliff, Bob Fowler, Ken Van Duyne, and Paul Deardurff.

At 6:10 a.m., we arrived in Tampa and descended on the sleepy-eyed personnel of a Holiday Inn restaurant for breakfast **and coffee!** Fortified by several cups of coffee and a delicious breakfast of ham and eggs, this driver and his crew (Muriel Aurand, Marcia McPherson, and Dale Stoffer) were ready to push on to Camp Freedom. We arrived there shortly after 8 a.m. despite a wrong turn by yours truly and everybody began moving in.

Unfortunately, there were not enough rooms to go around and some of the fellows had to be quartered in the chapel which they accepted cheerfully enough. After some predictable uproar, everyone had a place to lay his head—but nobody did.

By 9 a.m. a ferocious touch football game was in progress under the palm trees in the pleasant 70° weather. This madness continued until 12 noon when the cook (Bev Summy) sent emissaries to announce sandwiches were ready in the kitchen. So, off we went to eat.

At 2 p.m. the orientation program started at Brethren House where the children involved that day had made welcome signs and name tags for each of us. The rest of the afternoon was spent at Brethren House observing the unique educational ministry of Pastor Lersch and his assistants and becoming acquainted with the kids.

Monday evening we filled Brethren House to participate in a "re-run" of the multi-media Christmas program which had been used at Brethren House earlier in the week and to sign up for the jobs which we had come to do.

The following is a sample of the daily routine for Tuesday and Wednesday:

8:30- 8:45 a.m.	Stimulator—Richard Allison
8:45- 9:15 a.m.	Breakfast and Action Assignments
9:30-11:45 a.m.	Strategy Sessions—Brethren House, Paint Crew, Impact Team
11:45-12:15 p.m.	Lunch and Sharing
12:30- 2:30 p.m.	Recreation
2:30- 5:00 p.m.	Action Groups—Brethren House Program—or Beach
6:00 p.m.	Dinner
8:00- 9:00 p.m	Discussion—Seminar

Thursday morning we were scheduled for work as usual but it rained—**hard!** Alternate work projects were lined up after the kids had either visited an orange grove, gone to the T.V. station to view video tapes made the day before, or visited the open classroom at the school where Mrs. Lersch teaches. We were disappointed by the rain which prevented completion of our work projects but several things were accomplished. The following is a summary report prepared by Pastor Lersch:

Work Projects Completed:

Neighborhood Survey
112 Questionnaires returned
+16 Not home (after two attempts)

128 Contacts
Painted—
Benches, inside and out (6)
Some outside walls
Garage Door
Children's chairs (2)
Back porch (outside)
Blocks around shrubbery
Fuel Oil Tank
Living room walls (2)
Utility room wall (1)
Trimmed bushes and removed dead trees
Assembled peace packets
Scrubbed mold off of outside walls
Removed Christmas decorations
Made attendance chart
Washed and repaired painting easels
Washing of windows at Brethren House and Parsonage
Tape recorded children's stories
Fixed curtain rod



Dale Stoffer and Gloria Stout participated in making more than 100 house calls in the neighborhood of Brethren House.



While a small supervisor peeks out the door, Dave Grumbling and Mary Bachtel apply paint to an outside wall of Brethren House.

Washed drapes
Cleaned kitchen cupboards
Cleaned bathroom
Made illustrated hymn book
Helped with video taping television programs
Sharpened pencils
Scrubbed front door
Cleaned screens on windows
Removed varnish from bookcase
Volleyball
Basketball
4-Square
Tetherball
Hop Scotch
Viewing films
Show and Tell viewer
Tape recorded stories
Painting on easels
Craft tables
Table Games
Building Blocks
Clay modeling
Made mural for wall
Read stories
Talking and Sharing
"Roughhouse" on front lawn!

(Note: One day of rain prevented completion of these intended projects—painting of car port wall, basketball bankboard, eaves, 4-square and hop-scotch courts, front doors, mowing lawns.)

To those who express little confidence in contemporary youth, let it be noted that the following young people not only came and worked for the cause of Christ's church but they also paid their own way:

Muriel Aurand	Park Street	Ashland College
Becky Bachtel	County Line	Ball State University
Mary Bachtel	County Line	Goshen College
Frank Bargerhuff	Loree	Tri State College
Janet Bird	Berlin	Ashland College
Nancy Borton	North Georgetown	Kent State University
Debbie Brady	Washington, D. C.	Suitland Sr. High
Roger Calhoon	Park Street	Ashland High
Paul Deardurff	Gretna	Ashland College
Ruth Deardurff	Gretna	Bluffton College
Donna Enright	Belvidere, Ill.	Belvidere High
Dale Fields	Washington, D. C.	Strayer College
David Grumbling	Johnstown III	Westmont Hilltop High
Norma Grumbling	Johnstown III	Ashland College
Wayne Grumbling	Waterloo	West High
Joan Hamel	Sarasota	Ashland College
Mark Holsinger	Park Street	Ashland High
Barb Huber	Jefferson	Goshen High
Barbara Lentz	Park Street	Ashland High
Marcia McPherson	Gretna	Bellefontaine High
David Radcliff	Masontown	Duquesne University
Bruce Ronk	Park Street	Ashland High
Suzanne Schicker	Cleveland	Ashland College
Cheryl Shannon	North Georgetown	Ashland College
Dennis Shannon	North Georgetown	Ashland College
Ellen Shultz	Berlin	Ashland College
Dale Stoffer	Canton	Ashland College
Gloria Stout	Flora	Ashland College
Patt Strang	Nappanee	Nappanee High
Jan Swartz	New Paris	Wawasee High
Kenneth Van Duyne	Tiosa	Applied Computer
Roger Waters	Gretna	Riverside High
Ronald Waters	Gretna	Ashland College
Tracy F. Wilt, Jr.	Washington, D. C.	Suitland High
Robert Young	Vandergrift	Ashland College
Steve Zerbe	Loree	Taylor University

Activities with children: (3 days)

New Year's Eve found us in Sarasota to visit the Brethren there as their guests at a 6:30 p.m. carry-in dinner and New Year's eve service in their new sanctuary. We certainly appreciated their hospitality and helpfulness in making our work-retreat a success.



Janet Bird and Bob Young received lots of help cleaning and painting easels.

Perhaps all our reactions to the 1970 Winter Work-Retreat are best summed up by Pastor Richard Allison who accompanied us:

"The Florida action-centered retreat continues to stand out in my thinking as an experience that has taught me much. First of all it taught me that action speaks to our young people today more deeply than inspiration and fun. Secondly, it dare not simply be activity, but the action must have value that can be experienced or at least witnessed. Thirdly, action is an excellent way to prepare active minds to be receptive and perceptive of inspiration.

"It was a **great** experience and I trust that it will be one that we will be able to attempt to repeat."

Our special thanks for assistance above and beyond the call of duty are extended to:

Pastor and Mrs. Phil Lersch
Pastor J. D. Hamel
and
To **All** The Brethren In Florida!



A NEW BATTLE AGAINST FILTH PEDDLERS

by O. K. Armstrong

O. K. Armstrong, a Baptist layman, is a former member of Congress from Missouri (1951-1952). He organized the Churchmen's Commission for Decent Literature in 1957. A member of the editorial staff of the Reader's Digest since 1944, he is the author of several books, including "The Indomitable Baptists" which he wrote with his wife, Marjorie. He is the author also of numerous articles in Reader's Digest and other publications.

EARLY IN OCTOBER 1970, the majority of a Commission on Obscenity and Pornography issued a report that truly shocked the nation. It recommended that all laws against this monstrous evil of filthy literature and entertainment be repealed so far as adults are concerned. The Commission of 18 members had been authorized by Congress during the preceding October, and had been appointed by President Johnson in January 1968.

The most shocking thing about the report was that it came from an official body established specifically "to recommend advisable, appropriate, effective, and constitutional means to deal effectively with such traffic in obscenity and pornography."

Instead of assuming this important task, this Commission came up with an astonishing "finding" that obscenity and pornography—meaning the portrayal of illicit sex, perversion, and all sorts of debasing materials in literature and entertainment—have no "anti-social effect" upon people, including children, even though every decent citizen should know better.

The Commission had been created because concerned church leaders of all faiths, parents, welfare workers, and believers in human decency were completely fed up with the tide of filthy publications and motion pictures that were engulfing the nation. They were disgusted with the glorification of dirty sex they saw on every hand. They were alarmed that the U. S. Supreme Court in June 1967 had overturned the decision of lower courts in 23 cases in 15 states, decisions that had gone against the smut peddlers, and had said in effect, "from now on anything goes. Obscenity is protected under freedom of speech and the press."

The people wanted something done to stop the commercialized dirt on the newsstands, in the mails, and in movie theaters. They hoped this President's Commission would do the job. Instead, the official group came up with recommendations that made the obscenity merchants cheer.

While calling for the repeal of all laws against obscenity except for some restrictions for "minors," the Commission showed its gross inconsistency. If obscenity has no anti-social effect, even upon children, why restrict what minors read and see? Furthermore, the Commission failed to define who is a minor, or juvenile. Is it a young person under 17, or 18, or 21?

Totally ignored in the Commission's recommendation was the obvious fact that some adults, clear into middle-age and beyond, are definitely influenced by pornography, and as a result they commit crimes of passion, such as rape and even murder. Totally ignored also was the fact that some children mature earlier than others. One might also ask: Suppose a child becomes an adult at 18. Is there such a sweeping change in the habits, the desires, the personality, the character of the minor that all at once on that 18th birthday he is ready and mature enough to be exposed to illicit love, adultery, perversion, and all the dirty words presented in obscene literature and movies?

If a steady diet of filth in reading and in entertainment does not produce any anti-social effect, why in heaven's name do all juvenile judges, welfare workers, police officers, and plain ordinary citizens see proof of the evil effects of it all the time and in every community?

The findings and recommendations were not unanimous. Three of the 18 members of the Commission issued a vigorous dissent and a minority report to counteract as best they could the shocking impact of the majority. The minority members were the Rev. Morton A. Hill, prominent Catholic leader of New York, founder of "Morality in Media"; the Rev. Winfrey Link of Nashville, Tennessee, outstanding Methodist minister; and Charles H. Keating, Jr., attorney of Cincinnati, founder of Citizens for Decent Literature, the only member ap-

pointed by President Nixon to fill a vacancy. These three opposed the direction the Commission took from the start, and their minority report made a devastating answer to the majority.

President Nixon, who had already expressed his concern over the preliminary "news leaks" about the Commission's work, totally rejected the majority report. He said that the Commission had "performed a disservice," and added:

"So long as I am in the White House, there will be no relaxation of the national effort to control and eliminate smut from our national life."

Soon afterward, the U. S. Senate passed by a 60 to five vote a resolution sponsored by Senator John L. McClellan of Arkansas, which specifically rejected the majority report. Senator McClellan made one of the outstanding statements of the year when he said: "The Congress might just as well have asked the pornographers to write this report . . . although I doubt that even they would have the temerity and effrontery to make the ludicrous recommendations that were made by the Commission."

This smacking down from high officials was followed by a wave of condemnation of the majority report by newspapers, educators, law officials, and decent citizens generally. Churches, civic clubs, and welfare workers who know the disastrous effects of filthy literature and entertainment joined the chorus of rejection of a report so obviously biased as this one.

Many a fair-minded citizen, concerned for the preservation of moral standards and common decency in our communities, was perplexed that a group of supposedly responsible citizens on an official Commission could have arrived at the false conclusions and the bizarre recommendations of the majority. As a former member of Congress who worked hard and long in the fight against the smut peddlers, and as a writer who has tried to inform the public of the danger of the big business of filth-for-profit, I believe the public should be given this fact about the recent lamented Commission. There is only one answer:

This Commission was stacked in favor of what President Nixon called "an attitude of permissiveness" with respect to obscenity.

In fact, the Commission was stacked in favor of the viewpoint of the American Civil Liberties Union, an organization of extreme liberals that has opposed the fight of decent people against commercialized filth. In numerous cases of prosecution of the producers and sellers of obscenity, the ACLU has sent in its big lawyers to defend the accused, always contending that there should be no laws against pornography since it is protected under freedom of speech and the press, and also, that there was no proved relation between "sexual materials" and crime.

The man designated by President Johnson as chairman of the Commission, Dr. William B. Lockhard, dean of the School of Law at the University of Minnesota, has long been affiliated with the American Civil Liberties Union. Paul Bender, who served the Commission as chief counsel and who wrote much of the majority report, is an active member of the ACLU. Several of the members were known to be in opposition to the fight against obscenity. So, in effect, the majority report was fashioned directly or indirectly by the ACLU. And the nearly $2 million appropriated for the Commission was wasted on false conclusions and misle ing recommendations.

The problem of what to do to fight obscenity in p lications and entertainment, abandoned in a report t insults the intelligence of every decent family America, is still with us. In fact, the problem is ger than ever—due largely to a series of Supreme Co decisions in May and June, 1967. With former Jus Abe Fortas casting a deciding vote, the court rever the decisions of 22 lower courts against persons cused of violating the laws against obscenity in states.

Since that blow to decency, it is safe to estimate t obscene literature has doubled in volume. The U Post Office estimates that the business of produc and distributing obscenity has grown to more than a billion in a year. And what of motion pictur Where can parents find a decent "family" film more?

One of President Johnson's aides, Jack Valenti, w from his White House job to become President of Motion Picture Association of America, and one of first acts was to announce that he was scrapping old "code of decency" that formerly guided the f producers. The code required movie makers to av presenting adultery in an attractive manner, and many other rules for decency. Now they are out of window, and sexual intercourse and perversion shown in many "X-rated" movies. (Valenti's associ Miss Barbara Scott, was a member of the late C mission.)

What can we, who still believe in personal and pu morality, do about it? Shall we quit, or shall we c tinue to fight?

I earnestly suggest that all who believe in the sac ness of the marriage vow, who believe in the Christ home as the major bulwark against the erosion of civilization, take up the challenge of a new fight aga the obscenity peddlers—and beat them. I suggest f things:

1. We should support the recommendations of three minority members of the late Commission, Fat Hill, Dr. Link, and Mr. Keating: That in our state islatures, and in Congress, the laws against obscen with adequate prosecutions and penalties for their lations, be strengthened, not weakened.

2. We must keep up action at the local level, to to it that our newsstands are kept free from the w of the sex-oriented magazines, pictures, and books; that the X-rated movie theaters be closed by law, public nuisances.

3. Let us surround our young people with literat and entertainment that are wholesome and clean, phasizing that they do not have to go to garbage c of smut for their literary fare and their relaxation.

4. Two members of the Supreme Court, Justi Hugo Black and William O. Douglas, have consiste voted to overturn convictions and decisions aga those accused of violating laws against obscenity, the ground of freedom of speech and the press—e though a green law clerk should know that the F Amendment has never protected obscenity. When or both these justices leave the high bench, a mig chorus should go up from fighters of decency, dema ing that the President appoint new members kno **to favor morality** and decency.

MIDWEEK PRAYER MEETING JUST A MEMORY

This article is a reprint with permission granted by the Evangelical Baptist.

by Milson Degaris

I DON'T SUPPOSE that there is a Bible-believing, fundamentalist church which does not announce a midweek meeting for prayer and Bible study. But what percentage of the church attends?

Does this attendance reflect a spirit of apathy in our evangelical churches? Have Christians forgotten the power of prayer? Has the need for Bible study lessened? Has the "hour of prayer" lost some of its strength?

These rambling questions are not really meant to be answered, but simply to stir thought. Why is it that our midweek meetings lack the interest of our Christian fellow-believers? As a teenager in the '40s, I can remember fellow teenagers at the midweek meeting. Are teenagers present now? Young marrieds also attended in the '50s. Do they now? What has happened?

The post-World War II years have seen change in our lives perhaps more than we realize. It is impossible for some people to attend every week. Yes, impossible. Think about it. Shift work has become an accepted, though unhappy, pattern of labor. Those engaged in it must be at work in the evenings at least one week out of three.

Today further education is emphasized and encouraged. Teachers attend night classes at universities. Others engage in high school, post-high school and vocational classes in the evenings. These cannot be present if the class is held on the night of the midweek meeting. That night may also be needed for study at home.

During the '50s the television set became accepted in the Christian home as an expensive but "needed" item. It can be educational, especially for the children. We wanted to control our children's viewing, rather than have them watching indiscriminately at a neighbor's home. Whether we did or not is not the point of this paragraph. The point is, regardless of our reason for purchase, most of us watch television, and perhaps this interferes during the time of the midweek meetings. (Incidentally, how does it affect our Sunday attendance?) As we have watched the expensive secular and religious programs, our tastes have become more critical.



When we engage in our local church programs there is sometimes a carry over of this criticism. If we do not attend a large church, the small church program may be pale by comparison. What may have satisfied us 20 years ago, does not please us now. Just as the communication media have forced school classroom teachers to update their methods in order to carry on their work of secular education, so it has been that we

have needed to take a hard look at the structure and methods of our Christian education programs. Have we looked at the method and mood of the midweek meeting? Perhaps all those who could attend do not. Why?

The meeting usually consists of a time for prayer and a time for Bible study, but alternating these times is not enough variety to win those who have not the "midweek habit." Let us look at each.

Prayer Time:

Young people tell us than one of the reasons they don't like prayer meetings is that the same people pray the same long prayers every week. This suggests to me that the prayer time is one where all stay in one group to pray. Why not pray in small groups all over the church? Let's suggest the areas for prayer and perhaps the number in each group—say seven to ten—and then let our people find their own groups. This is the method used in Temple Baptist, Preston, Ontario, where Christians of all ages meet for prayer at the midweek meeting. We might also suggest shorter "sentence prayers, dealing with one topic only.

For the sake of those who may be new to corporate prayer time, a time for the conclusion of the prayer period should be mentioned. It can be agreed that a certain person conclude at that time.

What of the spirit of the prayer time? "The fervent prayer of a righteous man availeth much." This is a matter of concern for all Christians. Truly our desire for prayer is a measure of our spiritual temperature. The kind of prayer follows. Note, too, that it's the prayer of the "righteous" man that is the most effective.

Bible Study Time:

It has been said that the worst method of instruction is the one that is used all or most of the time. When we consider the method to be used for the Bible-study period, this may rule out preaching. The really good preachers attract many to the Sunday services. It takes a really great preacher to do the same at the midweek meeting as well. Pastor, why preach when it isn't necessary? Here is an opportunity to get closer to the people. Group inter-action—a profitable method of instruction—can be the answer.

There are all sorts of procedures possible. Not t long ago, the prayer warriors of First Baptist, Timmir gathered for their midweek meeting, and after a fe preliminaries broke into small groups of six or sev to consider the Bible portion under study for that ev ning. After 15 minutes of brainstorming they reasse bled in the large group to pool their thinking under t leadership of the pastor. They returned to their grou for prayer time. (By the way, the young people mix with the older ones.) To do this every week all ye would be poor, though.

Here's another idea. The deacon responsible for particular midweek meeting at Calvary Baptist, Oa ville, was led to present the subject, "The Kind Church I Want My Church To Be." He could have pr sented a 25-minute message. Instead, after an intere catching introduction, he invited the group to sugge adjectives to describe the kind of church they want their church to be.

Next he divided the group into four smaller grou Each group was given the task of searching out vers which encouraged these desirable attributes, using th back-of-the-Bible concordances. As the applicable vers were suggested, illustrations were presented by t leader. What a blessed time they had, sharing the Wo together! And what a spirit for prayer to follow!

Some might ask if group procedures, as such metho be called, wouldn't fail with large groups over 40? P haps the answer for large numbers attending midwe meetings (a wonderful testimony) is to divide and mu ply—a truism which we have been hearing in our Su day school for years. We know this works. Why r vary it? Sometimes meet in the large assembly f Bible study, say for a series, and then divide for pray On other occasions groups can be formed on the ba of age, sex, marital status, whatever is satisfacto (That can be varied, too!) Deacons could lead in grou When we stop to think about it, there is no proble in gaining variety.

Will the midweek meeting become a memory? shouldn't. We could see it become one of the most we attended events of the week. The decision is ours.

SHOPPING FOR NECESSITIES

"One of these days I must go shopping. I want to exchange some self-righteousness I picked up the other day for humility which they say is less expensive and wears better.

"I want to look at some tolerance which is being used for wraps this season.

"Someone showed me some pretty samples of peace. We are a little low on that and can never have too much of it.

"And by the way, I must try to match some patience that my neighbor wears. It is very becoming to h and I think it might look good on me.

"I might try on that little garment of long-sufferi they are displaying. I never thought I wanted to we it, but I feel myself coming to it.

"Also, I must not forget to have my sense of app ciation mended, and look around for some inexpensi everyday goodness. It is surprising how quickly on stock of goodness is depleted."

from North Manchester bulletir

BRETHREN CARE

by Marlin McCann



Mrs. Whetstone and Rick Swartz

THERE ARE more than 19 million Americans over 65 years of age. Seventeen million men and women are between the ages of 55-64. Twenty-two million more are in the middle years of 45-54. The problem of providing living facilities for these people is critical!

What is the Brethren Church doing to help these people? We are finally awakening to our responsibility. We are attempting to do more than just talk about the problem. We are acting on the problem and moving forward.

Think back with me to just six or seven years ago. Our program consisted of supporting the Flora Home, involving several employees and about 18 guests, in an old building about to be closed down by the State of Indiana because it did not meet the requirements. In a few short years a new Home in Flora has been provided for 39 residents and some 32 employees. How was this accomplished? Some Brethren men and women had a vision that it could be done, and it was! We still have that vision.

In 1970, Mr. Dorman Ronk was employed as the Board's first, full-time Executive Secretary, to oversee the expanding work. It is heartening to see what can be done in this kind of ministry. New doors are being opened all the time. Our vision is being further expanded and enlarged. One result of the work of Mr. Ronk is the formation of a new non-profit corporation in the State of Ohio. The name of the corporation is **Brethren Care, Inc.** The purposes for which this corporation was formed are these:

> "To acquire, own, construct, erect, maintain and operate a home or homes for the aged, for the retired and for other worthy persons, and to provide nursing care, residential care, boarding and lodging facilities, places of retirement, to inform persons and to provide for and to carry on other charitable and educational work in connection therewith. It shall be the primary purpose of this corporation to provide assistance to aged, retired and infirm members of The Brethren Church, with headquarters at Ashland, Ohio, but it shall be the supplementary purpose of this corporation to care for the aged, retired and infirm of other denominations to the extent that the facilities of this corporation are not needed for members of said Brethren Church.
>
> To engage in charitable activities primarily for the benefit of members of the Brethren Church, with headquarters at Ashland, Ohio, and secondarily to engage in charitable activities for members of other denominations.
>
> To receive by gift, grant, deed, conveyance, will, devise, bequest or otherwise, any property, real, personal or mixed, tangible or intangible or any money, absolutely or in trust, to be used either the principal or income therefrom, for the furtherance of any of the purposes herein stated.
>
> The purpose, powers and functions of this corporation shall be in harmony and in compliance with the policies of The Brethren Church with its headquarters at Ashland, Ohio, and in conformity with the general powers which it may have under the present or future laws of the State of Ohio."

The reason for the formation of a new Ohio corporation is to build a 100-bed nursing home in Ashland, Ohio. Ashland was selected because of the need for this kind of facility and because it is the home base for the Brethren Church. Plans call for the completion of this project in 1971. We still have the vision. Other areas such as the Midwest, Pennsylvania, and Southeastern Districts and Florida are being looked at as possible sites for a ministry to those 65 and over. We need people trained as Nursing Home and Hospital Administrators, as Nurses and Dietitians. Many universities and colleges are offering programs and degrees in these and related fields. We need trained Brethren young people in these areas. Young people, this is an area of ministry to consider. Have you?

I suppose we could say we are too small for this kind of ministry or it is too costly and should be left to the larger denominations, or to the government, but we aren't. Some time ago an article appeared in this magazine asking the question, "Where is the progressive spirit of the Brethren Church?" I believe the outreach of the Benevolent Board has caught that progressive spirit. For too long the Brethren have said, "It can't be done," and we have done nothing. **We believe it can be done!**

I can't get out of my mind and heart the words of Jesus to His followers concerning feeding, clothing and caring for those needing help. "I tell you this: anything you did for one of my brothers here, however humble, you did for me" (Matt. 25:40 New English Bible).

We have a vision, and we seek ways to make it a reality to provide care.

Brethren care. Do you?

Rev. Marlin L. McCann,
President of the Benevolent Board

THE BENEVOLENT BOARD AT WORK



by Dorman Ronk

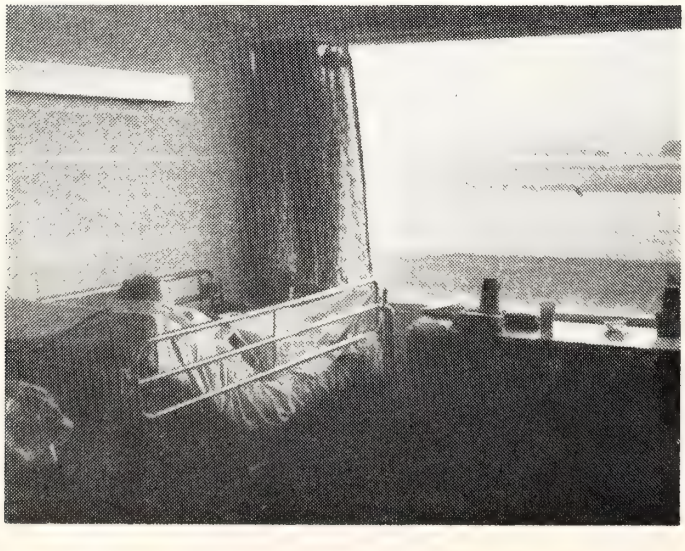
"I Will Build My Church" is not meant to be the construction of a building using wood, brick, and mortar. The Church is a body of believers who have been given gifts of varying abilities, that all God's people might be prepared for Christian service, "to build up the body of Christ" (Eph. 4:12, Good News for Modern Man).

A few verses later we read "under his control all the different parts of the body fit together . . ., the whole body grows and builds itself up through love" (Eph. 4:16, Good News for Modern Man). And so, the Benevolent Board, as one part of Christ's body, is prepared to serve Christ by meeting the needs of others.

The Superannuated Ministers' Fund

For many years this board has given financial assistance to retired ministers and/or their wives. The beginning of this ministry is interesting. It actually began as a relief program for the aged ministers by the Sisters' Society of Christian Endeavor, and was termed The Superannuated Ministers' Fund. By 1912 the SSCE felt the responsibility was too great, and asked General Conference to assume this service. The Board of Benevolence was thus formed to administer this fund. Eventually the SSCE became the Woman's Missionary Society so once again the women pioneered a noble and worthy ministry.

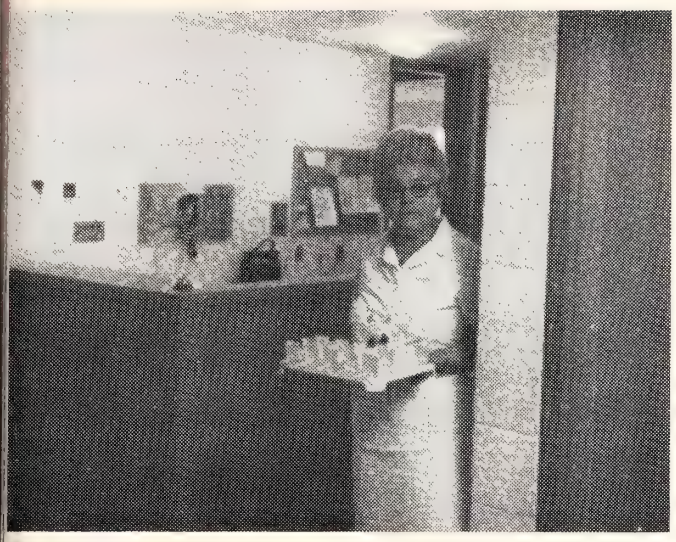
Those who receive a monthly check from the fund are not many. Nine worthy and respected people are remembered for the years of service they gave as they strove to build up the body of Christ.



A pleasant view for a bedridden patient

The Brethren Home of Indiana

Other work of the Benevolent Board is also worthy Caring for those who can no longer care for themselve has been the purpose behind The Brethren Home a Flora. The Home has 39 residents, and many of thes are bed-patients—those who need constant care. Other are happy to live at The Home, but able to go to th dining room and into Flora for the church services, ye can receive medical care when needed.



Mildred Shockley, L.P.N.

The Brethren Home is a happy home. The 32 staff nembers are dedicated to their work—many consider t an opportunity for fulltime Christian service instead of just a job.

In addition to this new nursing home, 3 cottages are nearby. The Bischof family lives in one cottage. The second is being remodeled and prepared for occupancy, and the third is occupied. Notice the foresight of the past board members in constructing these brick cottages (providing six apartments) for retired couples! The present board is considering additional apartments. The need is great.

New apartments will come from remodeling the original Home. This large, brick structure was vacated when the State declared it inadequate for a nursing home. It would be ideal for apartments following a renovation. Dropped ceilings, new floors, windows, individual heat controls, and safety devices, but preserving the stately brick exterior, will make it an ideal apartment building. In addition to ten apartments, the original kitchen and dining room will become craft and hobby rooms.

The Brethren Home in Flora has gained respect and worthy recognition in the state and throughout the denomination. The care and Christian atmosphere make living there pleasant and enjoyable. The Home is always full, which indicates the desire of many to be there. When there is a vacancy, a Brethren person on the waiting list is contacted first. Incidentally, Brethren people are encouraged to indicate their intent to become residents at The Home.

A LETTER FROM A RESIDENT

Dear Friends,

Arriving on November 7, 1970 I fully expected to get very homesick, for I had never been away from my home and loved ones.

Being under the impression that all Homes away from home were dull lonesome places where you must sit with folded hands, what a delight it was to find the Brethren's Home to be a bright cheerful place with never a dull moment! Loving care from faithful nurses on duty around the clock; good food to enjoy in the large dining room or in our rooms when we are ill, what more could you ask?

Those of us who wish to, can sew, embroidery, crochet or whatever we care to do. We gather in the lounge or living room to chat, to have devotional services, to watch TV or work with picture puzzles.

I wish to personally thank all the churches for all the many gifts, cookies, candy and favors for the tables. This made our Christmas so much more cheerful. Thank you and the Lord richly bless you.

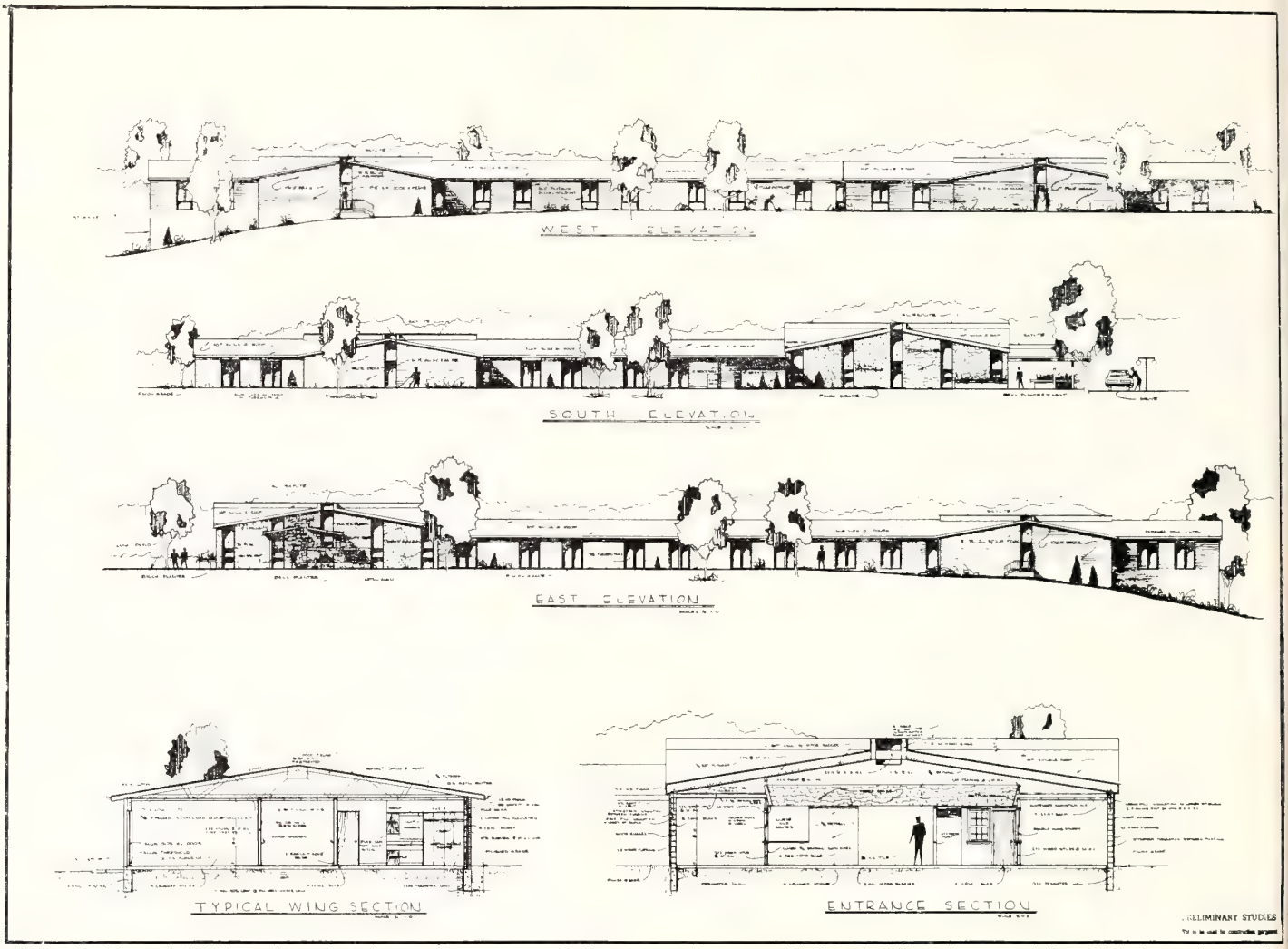
Many nearby churches came and sang carols at Christmas. This was deeply appreciated by all of us here.

We have known Brother and Sister Bischof for many years. We prayed for them when they were our faithful missionaries in Africa, and it was a real personal joy when we learned they were coming to be our new administrators here at the Home.

What do we need? We need to expand! We need more rooms! And most of all we need your prayers.

Sincerely in Christ,
Miss Audrey Randall

Miss Randall is a member of the Dutchtown Brethren Church.



Architect's drawings of various elevations

Brethren Care, Inc.

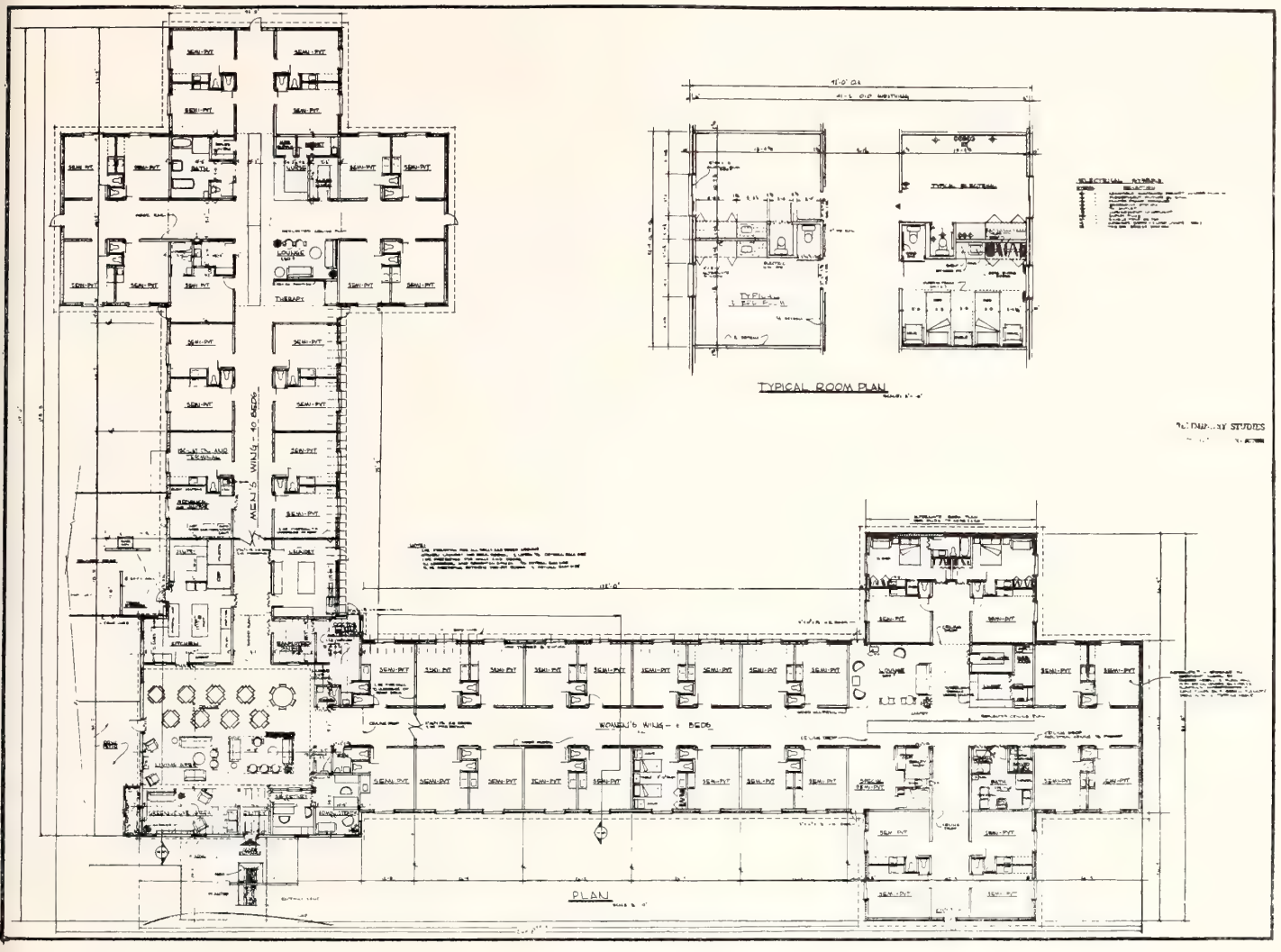
Brethren Care will be the new Brethren Home in Ashland. Nearly seven acres of land on South Center Street is under option for purchase for a 100-bed nursing home and retirment housing. The land is heavily wooded, and bordered by Jamison Creek. The natural beauty of the wooded knoll will be retained. The Ashland City Council is planning a Special Use zoning permit in this lovely residential area. Brethren Care will aid in the development of this area since utilities will be extended. Previously, this land has not been developed.

The cover of this issue shows the plot plan. The building will be on top of the hill, but set back from the road. Notice the shape from a bird's eye-view or an air view. The two wings of the nursing home form a cross, with the entrance and offices in the center. Study the floor plan, too, to see the room arrangement and facilities.

Construction is anticipated for this spring, and completion in approximately six months.

Because the Benevolent Board is expanding its program, new opportunities for service are opening. Licensed administrators are required for a nursing home, in addition to nurses, aides, orderlies, kitchen and maintenance staff. The board wants to fill these positions with Brethren people. Some applications have already been received from those interested in working at Brethren Care. Life Work Recruits and others who desire full-time Christian service may find God leading them into this ministry.

Dorman Ronk,
Executive Secretary



Proposed floor plans

The First Impressions of a New Board Member

by Daniel O. Gilbert

AT THE 1970 National Conference of The Brethren Church, I was elected to serve on the Benevolent Board. This was a new experience for me, as I had never served on a district or national board. I accepted membership on this board because I felt that this is another way I can serve God and the church.

This is a very important board of the church because it is working to meet some of the needs of the aged church members. Some of the ways they are working is to get a new home at Ashland, Ohio. Also the planning for more retirement cottages and apartments for the retired people. They are also thinking and planning for homes in other districts. I feel the board is striving to give the best care we can possibly give to these people.

I feel that my serving on the Benevolent Board is a challenge to me to help and to do my part. I also feel that it is a rewarding experience to work and fellowship with the members of the board from other churches and districts.

I made my first visit to the Flora Home on December 24, 1970. Was I surprised. I knew it was nice, but I didn't realize how really nice it was. The Home was very clean and comfortable. The rooms all have big windows with a very pleasant view of the countryside around the home. The people with whom I talked all liked it very much, and thought it was very nice. They also said they were getting very good care, and I know that the employees were busy looking after the people when we were there. I want to say here that the staff didn't know we were coming. I feel, though, that it would be best to let the staff know if you plan to visit The Home, especially if you will be there at meal time.

My feelings for The Home are of pride and satisfaction. I feel if the need arises for me to go to a home, I hope and pray that I can go to a Brethren Home as nice as our Flora Home.

Daniel O. Gilbert
West Alexandria, Ohio

Some Thoughts on the Brethren Home

by Rev. Wilbur L. Thomas

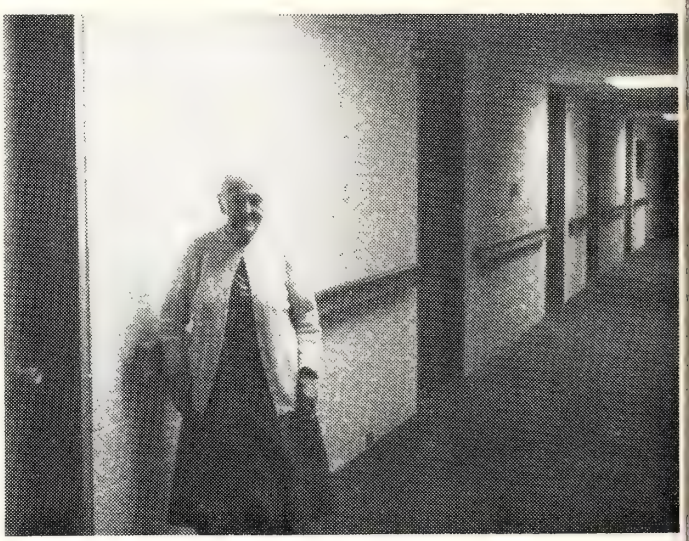
AS A MINISTER, I get into many homes for the aged, and feel sure that I have not found one that I could recommend as highly as our own home at Flora, Indiana. In visiting there, I have found that all I meet seem to be satisfied, unless it is someone that has just given up his own home to take up residence there. Then it is understandable that adjustments have not yet been made. It takes a little time.

The Home is well cared for at all times. Anything that is taken for the Home, or for the residents, is handled in a wonderful way.

Recently we received from the new Administrator a list of birthdays, so that we can remember that those people still love to receive mail, as well as any of us. It is probably so that some do not have any relatives to remember them. Therefore, we can in a Christian way fill in by remembering them, even doing as we would want to be done by. Most of the folks there have been workers for the Lord, and it is always a pleasure just to talk with them and get their viewpoint on things that are going on in the Church and the world.

Stop and visit them some day; you will be glad you did, and so will they.

Wilbur L. Thomas, Pastor
County Line Brethren Church
Lakeville, Indiana



Mrs. Tombaugh

I'VE BEEN IMPRESSED

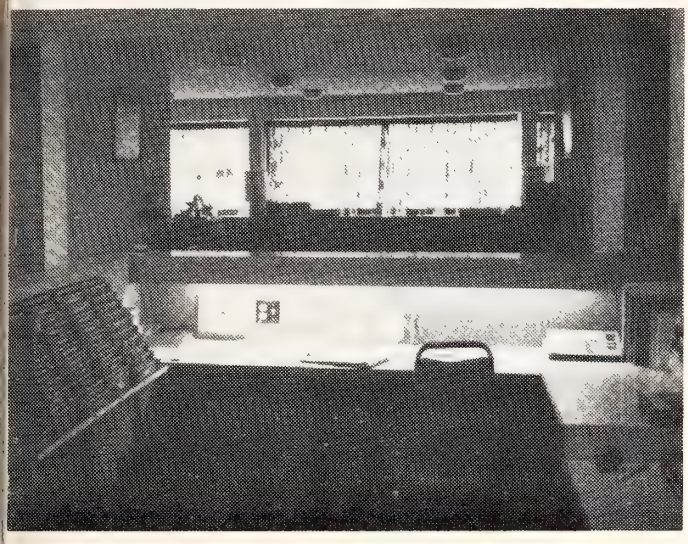
by Rev. Robert Bischof

WE HAVE ONLY BEEN at the Brethren's Home, at the time of this writing, about six weeks, but I would like to share with you some of the things that have impressed me about the Home.

First is the fact that we have a very lovely home. The rooms are very pleasant with a large picture window in each room. This permits one to have a very cozy room and to have the atmosphere of home.



Secondly, I have been impressed by the care given to the people. The staff is very much dedicated to their work in trying to create a home atmosphere for those who are living here.



Nurses' station

Third, I've also been impressed with the great need for caring for the aged and aging. Here at the Home at the present are 39 residents. Of this number only 6 are men and 4 of the six are bed patients. Quite a few of the residents are in their eighties. The oldest one living here is 98. One of the spriest ladies, Eva Rummel, observed her 95th birthday on Christmas Day. To observe her birthday, a granddaughter sent money so that a large birthday cake could be purchased together with special ice cream treats. What a surprise it was to Eva to have the cake brought in and have everyone sing "Happy Birthday" to her. Tears came to her eyes. Seeing these times of bringing joy into the life of an older person also brings joy to our hearts.

Fourth, I have been impressed with the wonderful things that were accomplished at the Home by the Livingstons. As I am overwhelmed by the work that they accomplished, I praise God for the years of service they gave to the people here at the Home.

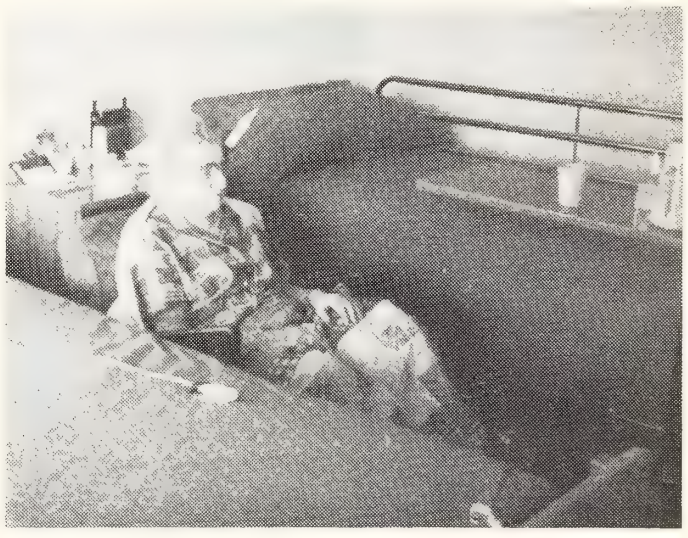
Fifth, I've also been impressed with the excellent job that Mrs. Moeller has done since the Livingstons went to Cerro Gordo.

Sixth, I was impressed also by the wonderful way many groups helped to make this Christmas a wonderful experience in the lives of the residents here. Quite a few groups sent gifts to be distributed to the people. Christmas Eve after the evening meal we remained in the dining room and had a Christmas party together. Around the base of the Christmas tree had been laid the presents sent to the Home. A few of the ladies who have no living relatives close by remarked, "We will go to our room, for we have no loved ones or close friends near by and certainly no one would send us any gifts." But we urged them to stay. Enough gifts had been sent so that each person in the Home was given 8 gifts. Barbara sat with one of the ladies and helped her open the gifts. The lady's face just beamed as each gift was opened and she was told that it was for her.

What a joy it was to know that many W.M.S. groups, Sisterhood groups and churches were concerned that the residents here also had a nice Christmas and wanted to share their Christmas.

After all the gifts were distributed, I read the Christmas Story from the Gospel according to Saint Luke, Chapter 2. I did not stop until the account of Simeon, for as I looked around the room at these who had arrived at the golden age the words of Simeon had a new meaning. Remember Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (vs. 29-31).

We are seeking here at the home to help these dear ones to spend the remaining years of their lives in peace in the assurance that the Brethren Church is concerned for their well being.



Yes, in the short time I have been here, I have been impressed. May God impress upon us the need to support this wonderful work and may we all give a fine offering to help care for these who have reached the golden years of their lives.

Bea and I are happy for the opportunity of serving the Brethren Church here at the Home in Flora. Remember all of us here in your prayers.



A LETTER FROM INTERIM ADMINISTRATOR

by Donna Jean Moeller, R.N.

Greetings from the Brethren's Home of Indiana!

We have just finished another year, and praise the Lord for all His blessings. Thank you to each one who has helped to encourage and cheer our residents. We had a very good Christmas with lots of cards, gifts, favors, candy, goodies, and entertainment. The residents enjoy each expression of your interest very much.

We would like to encourage your continued interest in The Home, and would be very happy to have you visit at any time. For those who are near enough, the folks really enjoy your coming and providing a program of entertainment. Right now we are in our "after Christmas slump." It seems there are so many remembrances at Christmas time, and so little during the rest of the year. We have many plans for the new year, including handcrafts, monthly birthdays, teas, etc., to help make living here more interesting. Possibly there are things you might do in connection with these activities or at other "little holidays" throughout the year.

I have greatly enjoyed my last fifteen months of work here, and am looking forward to an even better year ahead. We are all working to make this a pleasant happy home for the elderly of the Brethren Church and the Flora community.

In His Service,
Donna Jean Moeller, R.N.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

MISSIONARY NEWS

Annual Legal Conference In Buenos Aires

THE ARGENTINE BRETHREN CHURCH held its annual legal conference on the 31st of October in the headquarters property of the church in Buenos Aires. During the business session three new members were voted on to the Directive Commission to replace Pastors Tomas Mulder and Juan Arregin and Mr. Guido Molino who had completed their two-year terms. The new Commission is organized as follows: President, Rev. Kenneth Solomon; Vice President, Rev. William Curtis; Secretary, Mrs. Eleanor Romanenghi; Assistant Secretary, Mrs. Angela Martin; Treasurer, Pastor Ricardo Rivero; and Assistant Treasurer, Mr. Eusebio Silvestri. The auditors for the coming year are: Rev. H. Raymond Aspinall, Pastor Esteban Anton, and Mr. Juan Carlos Astellano.

Missionary Kenneth Solomon reports that during the afternoon several presentations were made including an excellent film on the theme of "Family Devotions." He also expressed his opinion that one of the most inspiring moments of the day was when the large group of delegates seated in the public restaurant at noon gave testimony to the listening public and waiters by singing the prayer before the meal.

Pray for this new Directive Commission as they guide the Argentine Brethren Church during the new year.



Delegates at the Legal Conference in Buenos Aires

Graduation Exercises at Eden Bible Institute in Argentina

CLASSES at the Bible Institute finished on the 13th of November followed by test week and the closing program of the school year. Over 100 representatives were present from the various churches to witness the graduation exercises. A group of four students received certificates for the successful completion of the two-year extension course of the Bible Institute which has been held in the Villa Constitucion Church. From left to right in the accompanying picture are Fredrico Rinewaldt, Osvaldo Carafoni, and Mr. and Mrs. Froilan Rosas. Mr. Rinewaldt is 73 years of age but does not consider himself too old to be a student of God's Word. His only regret is that he did not have the vision and desire to begin earlier in life. A few weeks ago he was given an opportunity to preach in his own church, and the report is that he did a fine job.

A gift was presented to retiring director, Pastor Tomas Mulder as a token of esteem and appreciation of both the staff and student body of the Bible Institute. Pastor Mulder is leaving the Bible Institute to take up his new position as National Director of Promotion for the Argentine Bible Society. We appreciate his work with the Eden Bible Institute as professor and as its director and administrator during the past 3 years. Brother Mulder had worked with the Bible Society for 12 years as a regional director before coming to the Bible Institute. We wish him God's blessings as he returns to the Bible Society and his new responsibility.



Graduating students of the Extension Course o the Eden Bible Institute in Argentina



Presentation of gift of appreciation to Pastor Tomas Mulder for his work as director of the Bible Institute



Pastor Tomas Mulder retiring director of th Eden Bible Institute

Let's Go on the Derby Ten Dollar Club Call

WE'RE OFF . . . on the new **Ten Dollar Club** call which will be open from January 1st to June 30th as per the agreement with the members of the club. Since 1951 this club through its members, has given substantial financial help to build new Brethren Churches. Membership is comprised of Brethren people who promise to assist by giving $10 (or more) for each new call. The semi-annual calls have been instrumental in establishing new churches in 17 different areas. Since 1964 the club has been expanded to give further assistance by extending a second call for the churches that have previously been helped by the club but due to high costs of construction are still struggling under a large indebtedness. The club now also assists those churches needing to relocate. However, it is understood that new churches shall continue to have first priority.

Call No. 28 which was closed the 31st of December, 1970 was for the Pittsburgh, Pennsylvania Brethren church. Members of the club have contributed a total of $10,359 toward this call and the new building of this congregation. **Congratulations!**

Call No. 29 is now open and is the second call for the church in Derby, Kansas. You can have a part in helping this young church reduce its indebtedness and move closer to self-support by sending in your $10 now. The members of the Ten Dollar Club have been mailed their letter notifying them of the call. If you are not a member, fill in the coupon and send it in with your $10. Become one of this select group which assists in building new Brethren Churches.



Derby, Kansas Brethren Church

MY SHARE

(Application blank for new members)

I promise to assist in the building of new Brethren churches by giving $10.00 (or more) for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.

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Richard O'Gorman — Johnstown Third Church
Mrs. Layton K. Pegram — Oak Hill Church
Charles Rager, Jr. — Vinco Church
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Miss Leona Wissinger Vinco Church
Woman's Missionary Society Mathias Church
Woman's Missionary Society—Group II
Mexico Church

TUCSON REPORTS



Sandy Yarian and Vernelle Sullivan, co-chairmen of the mission outreach program of the Tucson Brethren Church

NOVEMBER THE FIRST was the first ingathering of our **Faith Promise** in Tucson. It is indeed a great joy to see our people experiencing the blessings that are ours as we reach out in faith knowing our Lord will provide. Our ingathering totaled $346.47 on our first missionary Sunday. The goal for the year being $3,881.20. We count it all joy and glory to God as we reach out in the mission areas through faith giving.

During the month of November the William Curtis family in Argentina were featured as missionaries of the month and their pictures were on our poster. For the month of December we presented the new missionaries, the Jerry Grieve and the William Winter families.

The total for December was $297 and with other gifts given during the month of November we reached to $648.47. Praise Him! This has been one of my greatest blessings as I see the Lord working among us as we exercise our **faith.**

Sandy Yarian, Chairman

PLEASANT HILL, OHIO

GOD HAS TRULY been blessing us here at Pleasant Hill, and we would like to share with you what the Lord has been doing.

Two and a half years ago, I must confess, I didn't even know where Pleasant Hill, Ohio was located. At about that time, the Lord began to lead and then finally call us as pastor of the Pleasant Hill Church. From the very beginning, the people here at Pleasant Hill have shown real love and concern for the Lord's work. Because of this concern and because the people have been willing to trust God to lead in His own way, things have happened and God has blessed.

One of our first really great experiences came in the fall of 1969. The Lord led us to have our first Missionary Conference, and with the conference we introduced the Faith Promise Plan of giving for missions. We set our goal at $3,000, but because many were willing to act in faith, we received Faith Promise Cards totalling $4,259. This was a time of great joy, but the Lord even had more blessing for us than we could see at that time. By the time the year had ended and all Faith Promise money was given, we had received over $5,000 for missions. We now have completed our second Missionary Conference at which we have received Faith Promises totalling $6,010. We are thrilled with the Lord's blessings.

Beginning in 1970, we started an Elective Class Program in our Adult Sunday School. There has been greater enthusiasm because of this new program of studying God's Word. By the end of this next quarter, many will have completed a survey course of studying the entire Bible.

This past year during our Vacation Bible School program, the Lord challenged us in a new direction. Instead of closing our Bible School until next year, the Lord has led us to follow up our summer program with a Children's Story Time every Friday afternoon from 2:00 to 4:00. Children age three through grade two meet to hear Bible stories, Christian-life stories, and sing gospel songs. The Lord has blessed us by sending us an average of 50 children every week. The real challenge of this program is that over 50 per cent of the children are unchurched and most had never heard the Gospel before. The children have responded so well that the enthusiasm has gone back to the parents and in turn has opened the door to many homes.

It is a real joy to serve the Lord with the people here at Pleasant Hill and together look at the Lord's blessings with expectancy.

Many exciting things have already been planned for 1971. A Children's Church Program is being planned for pre-school age children. The church has recently laid carpet in two rooms; one for the nursery and one for Children's Church. A Christian Service Brigade Program will soon begin for boys age eight through eighteen. Brigade is a program similar to scouts only the emphasis is on Christian training and leadership. The church has very graciously agreed to hire a part time office assistant to free the pastor from some of the busy work in the office. Mrs. Becky Coate has been hired for this position and has accepted it with a real desire to serve the Lord.

God has blessed us in so many ways. We can look back with thanksgiving and praise to Him. We are not willing to just look back, we are concerned about the spiritual needs of those around us.

It is our concern and prayer that all that has been done might just be the foundation from which we can reach out to others in need of salvation.

PITY THE PREACHER

The preacher has a great time: If his hair is gray, he is too old; if he is young, he hasn't any experience; if he has ten children, he has too many; if he has none, he is setting a poor example; if his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husbands work; if the preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough; if he stays in his study, he doesn't mix enough; if he is seen on the street, he should be working in his study; if he calls on some poor people, he is grandstanding; if he calls on the wealthy, he is an aristocrat; if he preaches salvation, and gives the "invitation" regularly, he is in a rut; if not, he's not interested in the souls of men. Whatever he does, someone could have told him a better way to do it.

MURDER BY NEGLECT

We can be guilty of murder by neglect . . . we have become a nation not willing to get involved . . . we are just passers by, spectators . . . but we have the will of God to contend with . . . To him that knoweth to do good and doeth it not, to him it is sin.

"I never cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land,
But God have mercy on my soul!
For I am haunted day and night;
By all the deeds I have not done."

from Johnstown Second Brethren "Mini-torial

World Religious News in Review

NEW ENGLISH BIBLE TOPS ETERNITY BOOK POLL

Philadelphia (EP) — The completed New English Bible (TEB) took first place in Eternity magazine's recent survey of the year's most popular books. Nine years ago the New Testament of the TEB—which seeks to give fresh expression to ancient documents — won first place in Eternity's annual poll.

Of the 75 reviewers and writers who responded to the 1970 book survey, 43 voted for The New English Bible, highest vote in the survey's history.

Second in popularity was The New Bible Commentary, first published in 1953, but now completely revised and brought up-to-date.

Significantly, seven of the top ten books deal with the Bible, Jesus Christ, the church and basic Christian beliefs. These are Carl Henry's Fundamentals of the Faith, Understanding Church Growth by Donald McGavran, The Book of Isaiah, Vol. II by Edward J. Young and Studies in the Fourth Gospel by Leon Morris.

Keith Miller again ranks high with his book of personal reflections, Habitation of Dragons. Other authors, Elton Trueblood and Jacques Ellul, contribute significant treatises on man and his environment.

Remaining books on the list cover a variety of live issues by a diverse group of authors. Two impressive biographies of Bonhoeffer and C. S. Lewis show the still-present magnetism of these men.

Eerdmans leads the publisher of the year competition with nine books. Runner-up Harper & Row with three; Zondervan, Word and Macmillan each had two books. There were 13 publishers represented on the list.

DENVER CHILDREN WORK TO FEED HUNGRY

One hundred eighteen youngsters attending Vacation Bible School in Denver, Colorado, raised $1,100 this past summer to help feed hungry people overseas.

Ranging in age from 4 to 14, the children of Glennon Heights Mennonite Church participated in school activities in the mornings; in the afternoons they did small chores to earn funds for their project. One first grader sold 83 rides in his peddle car at a penny a fare. Another boy washed and waxed an airplane for his share of the group's contribution to CROP, the Community Hunger Appeal of Church World Service.

The church's pastor, the Reverend Edward Miller, and Mrs. Ruth Miller, superintendent of the Bible School, installed an electric tally board to record the progress of each class toward the overall goal of $500. Bright colored Christmas tree lights marking each dollar donated, were strung from wall to wall across the sanctuary. On the final day, 1,100 lights illuminated the room. It made a lovely light.

News from "CROP"

STILL PREACHING AT AGE 101

Sumner, Wash. (EP) — The Rev. W. A. Moore, believed to be America's eldest active preacher, observed his 101st birthday recently doing what he does best, preparing a sermon.

The centenarian radiates a love for people—there is no sign of bitterness or self-pity which sometimes accompany old age. His wit is sharp and his method of preaching hasn't changed over the years. That method involves "sticking close to the Bible." Moore, with a hint of sadness, however, says the church is changing. "A hundred years ago hardly anybody questioned Christ's resurrection. Now half the preachers don't believe it! Christianity is simple. Anybody can understand it, even children. The tomb is empty now. Christ is risen. He is alive!"

'LARGE' SUNDAY SCHOOLS PREDICTED FOR THE 70's

Wheaton, Ill. (EP) — The 1970's will be the "decade of the large Sunday School," according to a prediction made here by Elmer Towns, Sunday School editor of Christian Life magazine.

In the third annual survey of large U.S. Sunday Schools, published in the August issue of the monthly publication Mr. Towns reported that the 75 biggest Sunday schools in America increased their weekly attendance more than 10,000 over last year.

"There seems to be no secret or 'inside' information that causes these Sunday Schools to grow," he said, adding:

"They simply apply the New Testament pattern of soul winning, prayer, teaching the Word of God and constant revival. They are led by an aggressive, gifted pastor, who heads up a militant program of evangelism."

DISCOVERER OF LSD WARNS AMATEURS

London (EP) — Dr. Albert Hofmann, a Swiss chemist who discovered the hallucinogenic drug LSD in 1940, said here in an interview that the drug has magic properties, but is an "atomic bomb" in the hands of amateurs.

In a published story in the **Sunday Times** newspaper, Dr. Hofmann said that when he first synthesized and took a dose of lysergic acid diethylamide (LSD) 30 years ago he felt "a psychic atom bomb was exploding in my brain."

He said medical research teams were able to work in peace for 20 years, allowing the drug to be used exclusively in psychoanalysis and psychotherapy to enable the psychiatrist to reach the buried memories and trauamtic experience of his patient.

He said the drug is becoming increasingly dangerous today because of its use among the young. "Atom bombs," he said, "must not be handled by amateurs."

A NEW ERA IN CHRISTIAN SERVICE

Sarasota, Florida Dedication Day

THE SARASOTA CHURCH has grown from its original ten members in 1954 to its present membership of 489. The Sarasota First Brethren Church is facing an exciting future. It stands open to people from all over America who come to worship, to find peace, and to seek personal salvation. The new sanctuary is cast in soaring simplicity as it calls men in its sweep and world outreach to adore Jesus Christ and to worship Him! In all the years of this church there never has been a time for this people to be content as uncommitted onlookers to the world. That time shall never come.

At the morning worship hour a trumpet trio (John Hamel, Russell Robbins, David Delanoy) was featured with the Senior Choir in the great anthem, "Praise Ye the Lord, the Almighty" with a message "Look at the Foundations" by the pastor Rev. J. D. Hamel. When the invitation was given, several people came forward to become new members through triune immersion baptism and to rededicate their lives. The service of dedication was held at 2:30 p. m. with Mrs. Woodrow Immel, vice president of the National W.M.S. as guest organist. Rev. B. E. Waltz gave the invocation, and special music was presented by the "Brethrenaires" from New Paris, Indiana. The welcome was given by Moderator Ray Maxson, and Scripture reading by Rev. Woodrow Immel with prayer by Bill Ross. Rev. Fred Vanator, founding pastor, gave a brief history entitled, "A Prayer Come True."



Rev. Fred Vanator, founding pastor and Rev. J. D. Hamel, pastor, as the former sanctuary is renamed "Vanator Fellowship Hall"

The former sanctuary was dedicated and named "Vanator Fellowship Hall," in honor of Rev. Fred Vanator, founding pastor.

In the calendar year of 1970 the giving of the Sarasota church (including Special Building Fund gifts) totalled over $100,000.

Just recently ten new members were baptized by triune immersion and received into the church by the right hand of fellowship and the laying on of hands.

"Mine house shall be called a house of prayer for a people" (Isa. 56:7).

Mr. Harley Rathburn, chairman of the Building Committee, presented the key to Carl Mohler, chairman of the Board of Trustees. Greetings were given by Robert Ridenour, Rev. Phil Lersch, and Rev. Wesley Carlson. A challenging dedicatory address was given by Dr. Dana B. Hamel, chancellor of the state of Virginia community college system. Prayers were offered by Rev. Clarence Stewart, former pastor and Rev. Orra Lemert, co-founding pastor.

A musical concert was given by "The Brethrenaires" at the 7 p.m. worship service.

A record morning worship attendance was 640, with the afternoon attendance of 449 and evening attendance 286.



Sanctuary interior of new Sarasota Church



In the photo above are pictured from l. to r.: Rev. Phil Lersch, pastor at St. Petersburg, Fla. and pres. of Brethren Ministerial Association; Rev. Wesley Carlson, pres. of Manasota Ministerial Association; Rev. Clarence Stewart, former pastor; Ray Maxson, moderator; Rev. Woodrow Immel, first vice pres. of National Mission Board; Harley Rathburn, Building Committee chairman; Carl Mohler, chairman of Trustees; Rev. Fred Vanator , founding pastor; Eugene Robbins, trustee; Robert Ridenour, chairman of Deacon Board; Dr. Dana Hamel, chancellor of Community College System, state of Virginia, and guest speaker; Rev. J. D. Hamel, pastor; Rev. Orra Lemert, co-founding pastor; Bill Ross, Sarasota pre-seminary student at Ashland College.

CHRISTIAN SCHOOL GROUP EXPERIENCES 15% GROWTH

INCREASES of 15 per cent in both number of schools and pupil enrollment have been recorded for the third consecutive year by the National Association of Christian Schools. Sixty-two thousand pupils are enrolled in 345 elementary and secondary schools located in 40 states and 35 countries.

Illinois recorded the greatest per cent of increase in member schools. The largest number of schools is listed in California. Twenty-two other states reported increases in member schools. Indiana, Ohio and Michigan join Illinois in making the Midwest first in regional growth statistics. New Jersey, New York, Pennsylvania and Maryland combine to make the Mid-Atlantic region the second most active in Christian school growth. Forty states are now represented on the membership roster.

The expanding interest of overseas schools for missionary children in NACS fellowship is indicated by the 46 schools in 35 overseas locations. In recent months members of the NACS Board have travelled to the Caribbean, South America and the Orient to strengthen the education of missionary children overseas.

When asked for an explanation of this unusually vital private school organization, Dr. John Blanchard, Executive Director, observed, "As the only national nonsectarian association of its kind, the NACS attracts schools that are strongly committed to Biblical values and continuing educational improvement. Our schools emphasize spiritual impact and academic content and our efforts to deal with social, racial, political and denominational problems are developed with Biblical discernment. Many parents desire this balance of education for the benefit of both heart and mind."

The NACS office in Wheaton, Illinois serves as a clearing house and source of information in all phases of the educational process and school operation. By its promotion, placement and new school services the NACS strengthens this rapidly growing private school movement.

CHEEP ADVICE



The sincere man suspects that he, too, is sometimes guilty of the faults he sees in others.

Freedom is like the air we breathe; we don't miss it until we are deprived of it.

Why not go out on a limb? Isn't that where the fruit is?

Starting research for a book in which he planned to show the misery resulting from large families, a sociologist interviewed the mother of 13 children. After taking down information about children's ages, family income and such he asked, "Do you think all children deserve the full, impartial love and attention of a mother?"

"Of course," she said.

"Well, which of your children do you love the most?" he asked, hoping to catch her in a contradiction.

"The one who is sick until he gets well," she answered, "and the one who is away until he comes home."

LAFF-A-LITTLE

Small boy, explaining his report card to his father:

"No wonder I seem stupid to my teacher. She's a college graduate."

When a certain youngster asked his mother where he came from, his mother replied, "The stork brought you." He received the same answer when he asked about his older brother and sister. His comment was, "Well, I guess there hasn't been a normal birth in our family."

A college freshman home for the Christmas holidays was asked by his dad, "Well, son, how are your marks at school?"

To which the youth answered critically, "Under water."

"Now just what do you mean by that expression?" demanded the impatient father.

"It's like this," said the son reluctantly, "they're all below 'C' level."

A do-it-yourself enthusiast had read the instructions accompanying the newly acquired gadget time and again, but despite repeated efforts, he couldn't assemble it.

At last, gathering all the various parts and instructions, he sought the help of an old handyman working in a nearby yard. After looking at the gadget a few moments, the oldster soon had it in working condition.

"It's beyond me," said the do-it-yourselfer, "how you got it together so quickly without even reading the instructions."

"Fact is," was the reply, "I can't read—and when a fellow can't read, he's got to think."

A very small boy was in New York for the first time. Taking an elevator to the top of a skyscraper, the child and his father had shot 30 stories upward at breathtaking speed, when the little lad turned to his father and asked: "Daddy, does God know we're coming?"

Death of Dan West, Pioneer in Peace, Relief Ministries

(Goshen, Indiana) January 8—Dan West, 77, founder and honorary chairman of Heifer Project, Inc., and the first layman elected moderator of the Church of the Brethren, died last evening at a hospital here. For more than two years he was the victim of a rare disease of the throat.

A memorial service was held at the Manchester Church of the Brethren, North Manchester, Indiana, Sunday, January 10.

A farmer but also for 28 years a denominational staff executive, Mr. West was a pioneer in peace training, youth work and camping. He once was characterized by labor leader Kermit Eby as being "a modern mystic, yet like his Brethren forebears, practical." It was this combination that gave birth to the program of "heifers for Europe and the world."

As he faced lines of hungry children while in relief work in war-stricken Spain in the 1930's, Mr. West pondered whether some alternative to direct food handouts could not be found. Why, he reasoned, could not bred cattle be shipped in to graze on the grassy slopes, be given to families on the condition that they would pass along some of the offspring to others in need, and at the same time provide an ever increasing supply of fresh milk?

Within five years the program of Heifer Project was launched. For a period it was a Church of the Brethren enterprise, but eventually it became interdenominational in scope. As such, it has sent some 40,000 food producing animals to families in 85 countries. At Heifer Projects' 25th anniversary in July 1969, more than 1,500 persons came to Goshen to honor the man designated as the founder. Mr. West, though present, was unable to speak to the assembly, by then having experienced an almost total loss of speech.

Beyond the relief enterprise, Mr. West was an ardent student of conflict resolution and a stauch peace advocate. In every person he saw a divine image; his goal in leadership was to enable others to let this image come alive.

He was on the staff of the Church of the Brethren Board from 1930 until 1959. In 1965 he was the first layman to moderate the denomination's Annual Conference. In the moderator's message he stressed as the top priority for the Christian the seeking of the "mind of Christ."

"So far as I know, Christ never asked anybody to explain Him intellectually. Nor did He ever ask anybody to worship Him. But He did ask some to follow Him," he said. "Theology and worship patterns are important but not fundamental. Obedience is."

Born in Preble County, Ohio, and reared in Pleasant Hill, Ohio, Mr. West graduated from Manchester College, North Manchester, Indiana, and took later work at the University of Chicago and at Columbia, Ohio State, Cornell, and Harvard universities.

He is survived by the widow, Lucy, four sons and one daughter, and seven grandchildren.

Among those to participate in the memorial service was Dr. A. Blair Helman, president of Manchester College; Dr. S. Loren Bowman, general secretary, Church of the Brethren, Elgin, Illinois; and Dr. John F. Young, educator, Fort Wayne, Indiana.

In lieu of flowers, the family has established the Dan West Educational Fund, aimed at supporting volunteers who offer training in animal husbandry to Heifer Project recipients. Contributions may be given through the family or directly to Heifer Project.

The body has been designated for medical research.

"A CHILD OF A KING"

by Helen Barnhart

A child of a King am I
Made in the image of God.
His value of me will not falter
There's only one path to be trod.

My King and my God is eternal,
Immortal, invisible, wise;
I know one can follow His teaching
And be a true heir if he tries.

A child is known by his doings;
He knows if my work is pure.
And if I am tempted to falter,
He shows me a way to endure.

I must always show mercy in action,
With love I promise to start.
My mind must ever be humble
I'll try to be kindly in heart.

So if I accept my life calmly,
And patient and tolerant be
Forgiving too, the unlovely
My King will be waiting for me.

I Timothy 1:17 "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Brethren Historical Library
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North Manchester, Indiana 46962



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The Brethren EVANGELIST

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The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

In 1969 Central District presented to General Conference a memorial pertaining to Baptism. This matter was referred to Central Council for consideration.

In its November meeting, Central Council gave to this issue a place of high priority and a committee was appointed to prepare guidelines for a careful study of the memorial.

This committee has labored diligently both from an individual and group basis, and the papers that were prepared and presented at General Conference in 1970 are published in this issue of THE BRETHREN EVANGELIST. We recommend that every member of the denomination find time in their schedules, no matter how full they might be, to read these presentations carefully.

ANNOUNCEMENTS

The Kokomo Brethren Church needs a pastor. If son one is interested they may contact the secretary, M Anna Hurlock, Route 1, Sharpsville, Indiana 46068.

Ohio District Sunday School Workshop
Saturday, March 13, 1971
United Methodist Church
Bellefontaine, Ohio

Missionary Conference
February 26, 27, 28, 1971
Gretna Brethren Church

By the Way

...BY THE PEOPLE AND FOR THE PEOPLE...

There are so many gems of thought from the pen Abraham Lincoln to be found in books containing iotes of famous men of history. Almost twenty years o one of these was published on the cover of THE RETHREN EVANGELIST.

"We have been the recipients of the choicest ounties of Heaven; we have grown in numbers, ealth and power as no other nation has ever own. But we have forgotten God. We have for- tten the gracious hand which preserved us in ace and multiplied and enriched and strength- ed us, and have vainly imagined, in the deceit- lness of our hearts, that all these blessings were oduced by some superior wisdom and virtue of r own. Intoxicated with unbroken success, we ve become too self-sufficient to feel the neces- ty of redeeming and preserving graces, too oud to pray to the God that made us."

We wonder if what Lincoln had on his mind when wrote these words hasn't been a problem that has en existing ever since the time or long before these oughts were conceived in his mind. Especially do we nder when we read a compilation of prognosticative inions by a group of British scientists in a report re- ntly given by Norman Rohrer of the E.P.A. News rvice.

In his report titled "Hope Is The Missing Cure" Mr. hrer reveals what this group of British scientists dis- ssed not long ago as to what kind of a world we will ve by the year A.D. 2,000. All but one of the panel on T.V. forum predicted: "The world won't be here."

This article proceeds with the following statements: What is the opinion of sophisticated secular men and men in America concerning the condition of the rld at the turn of the millenium? The Rev. Brubaker St. Petersburg, Fla., has collected the following state- ents from notables in his booklet, '2,000 A.D.':

"Erich Fromm, noted psychoanalyst: 'I forsee two possibilities: The survivors of a thermonuclear war will have organized a world dictatorship, or a renaissance of united humanity will have begun.'

"Norman Thomas, prominent socialist leader: 'Unless all nations end the arms race in the age of weapons of absolute destruction . . . unless people better apply the novel truth that above all nations or races is humanity, there will be no year 2,000.'

"Marquis Childs, Washington columnist: 'I hope that in a system of controlled disarmament with widespread inspection, the terrible threat of nuclear annihilation will have been removed. . . .'

"William Saroyan, author and playright: 'In the future, I cannot see how anything at all concerning man on this earth can change for the better!'

"Clare Boothe Luce, former ambassador to Italy: 'If long-range preventive measures are not taken soon to deal with the population explosion, by the end of this century men will literally be squashing one another to death in the fearsome scramble for land, shelter, water and food.'

David Ben Gurion, aging ex-Prime Minister of Israel: 'All armies will be abolished and there will be no more wars. . . . Jerusalem,' he says, 'will be the Supreme Court of Mankind to settle controversies among the federated continents.'

"In his summary of these predictions, Author Brubaker points out that the Scriptures forecast a United States of Europe in both a political as well as a religious federation. 'Already six nations have agreed to form an economic community known as the Common Market with a view to political union. The Bible seems to indicate that when 10 nations, presided over by one called Anti-Christ is in evidence, the time of the Gentiles is at an end and Christ's kingdom is verily at hand.'

"Only one prediction is totally accurate for 2,000 or any other year: God is working out His purpose."

Lincoln said it a long time ago, and could it be true yet in our day that "we have forgotten God . . . have become too proud to pray to the God that made us"?

(G. S.)

MISSIONARY NEWS

MOTHER OF TWO HOMES

by Mrs. K. Nirmala Prasantha Kum

TO BECOME A MOTHER is beyond a doubt exciting and interesting. As it is said in India, "A woman's life starts right after her marriage." The ultimate aim of every Indian woman is to become a mother first, and then a loving or charming wife. Every girl that is born on the Indian soil looks for this honored position. In ancient times in India if a married woman did not bear children society looked down on her. Even today there is not much change in that idea. The mother is the symbol of patience and embodiment of service. I had the privilege of becoming a mother when I was in the United States. When I came back to India my parents and Prasanth's parents were more eagerly looking forward to seeing our daughter Shanthi than seeing me or my husband. No doubt, I was well honored for being a mother.

Now after starting our mission work in Ind I am not only the mother of one girl but a moth of ten boys. For my daughter Shanthi, there a many who are interested in her, particularly f being the first maternal and paternal grandchi But the children in our orphanage are most u fortunate in that nobody wanted them. Ev though they were all born to legitimate paren they could not receive the basic needs of a ch —love and affection. Some of them do not ha parents, and others, though they have paren have nothing to eat nor place to live, and th are no better than orphans. This is the type children to whom I am the mother. I am so thar ful to the Lord for giving me this opportun to help these destitute children.

It is with great pleasure I want to share so of my experiences with other ladies of The Bre



Brethren Home for Children, Rajahmundry, India

en Church, as I know many will be interested bout our family life and our work in India.

It was on the 10th of January, 1970 that we noved into a nice little house in Rajahmundry. For the first time we are establishing a home in ur native country. It took a long time for me o get things fixed in my home, as things are not nade easy as they are in the States. I had to wait or two months to get a gas stove. In the mean-vhile I had to manage with a kerosene stove and small electric hot plate. When brother Ingraham, eneral secretary of the Missionary Board, was ere he had to adjust with us in our unsettled ome.

As soon as we moved into our rented house, we repared to start the orphanage. It was not an asy job for us to find a suitable house. As you now India is a country with many castes, and sually non-Christians would not like to rent heir houses to Christians and especially for the estitute children's home. We kept on searching nd went ahead by making other arrangements.

Carpenters were hired and they started work-ng in our house, making all the furniture we vould be needing for the children's home. Prasanth during this period of time was working ard to find a house. The carpenters were in need f really careful supervision like any other aborer in India. Prasanth then was away for bout two weeks attending the Christian leaders efreshers course in Yeotmal; therefore, I had o stay home supervising the carpenters and look-ng after the children. As there was no cook for hem, I had a wonderful opportunity for the first ime to cook for these children and talk to them. inquired about many things; to get an idea about vhat they think of their being in our children's ome, what their moral and spiritual thinking is nd what kind of feelings they have toward each ther. Very soon I learned they have a feeling of iscontentment living with us. They had lived arefree lives when they were in their villages. Though there are schools in some villages, the hildren went on and off as they don't have any-ne to take care of them, and also they don't have ooks and clothes. After I told them about Jesus Christ who loves them and wants to give them verything they need they were so happy to know bout Him and believed what I said.

After a great search we secured a house for he orphanage. The house was adequate for the hildren and the boys are comfortable in this ouse, but we had to construct a temporary shed or cooking. We have named the orphanage *Brethren House for Children.*

Until we secured the house and a cook, we housed them in our home. I learned many things in the very first week of my experience of being a mother to these helpless ones. I was terribly afraid when all the children became sick with belly aches and diarrhea. Prasanth had to go to get the physician as we do not have a telephone. The doctor examined the children and said there was nothing to worry about; the reason for their sickness being that they ate too much and they were not used to nutritious food. They were all right after two days when I let them fast a little.

Their educational level was poor so we had to engage a good Christian teacher to give them private tutoring to raise their standard to keep up with the standard of the city schools. Now they are slowly picking up.



Mealtime at the Brethren Home for Children

We have ten children in our orphanage. By schooling they divided into two groups; one group going to the elementary school, the other going to Junior High. They have morning prayers (Hindu) in school, but we have prayers twice in the orphanage both morning and evening. We have regular worship service on Sundays at the orphanage. Often our children invite their friends for the prayers.

My daily routine starts at six o'clock in the morning. After fixing breakfast, I spend some time in personal devotions. The vendors and hawkers who sell fresh vegetables come to my house every morning. They consume most of my morning hours. I have to spend some time bar-



Nirmala dealing with vendors

gaining with them. After the rate is fixed I have to stand there and watch, otherwise they cheat. Sometimes I have to buy from three or four vendors. After I finish with them I go to the orphanage on the scooter along with my husband. The orphanage is about a mile from our house. Sometimes I go by myself in a rickshaw. By the time I reach there the elementary school children will be in the school as their school is 7:30 to 10:30 in the morning, and the high school children will be ready to go to school. After I attend to them I give groceries to the cook and supervise his cooking. By the time I finish this the elementary school children will be back from school. I attend to them and find out about their learning in the school and inquire about their problems. Though there is a house-father for the orphanage the children want to tell their personal problems to their mother. We have a good Christian man by the name of Mr. Solomon to take care of the children. He is the house-father and gives them religious instruction and conducts prayers both in the morning and evening. Usually Prasanth attends their evening prayers.

With the clothing which the good ladies of ou Brethren Churches are sending I am able to clot the children. When these children came to us, the did not have proper clothing. We got them tailo made clothes, and by their decent dress they a well received by the teachers and the fellow st dents in the school.

The general tendancy of the poor people India is to hang on to their children, even thou they do not have anything to feed them. Becau of this the children run away from orphanag and children's homes. But surprisingly no o ran away from our orphanage. We accepted t children and the same ten are staying with us believe if we give them good care and make the understand that we really love them, they w feel that they have everything in the world.

Our children come from various backgroun Some of them have hereditary sickness and m of them are physically weak. The discipline pr lem is great. They hit each other and bite ea other. They destroy others' belongings out jealousy. They rob and steal. The worse thing all is that they don't believe in God. They say, there is God, he must be a wicked person. W should he allow us to starve to death while oth are living in luxury." They are innocent, th only know to say, "I want this, I want that." they cannot get what they want they hate a thing and everything.

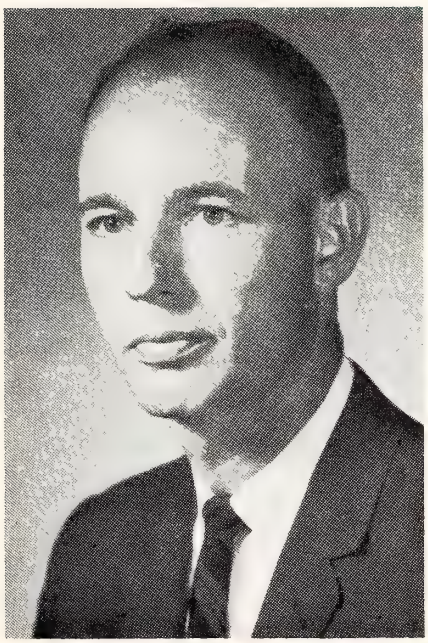
These children are desperately in need of l and affection. I am happy the Lord has called to this noble task of taking care of these childr I enjoy being with them and helping them. I w them all to come to know Christ as their perso Savior. Though I have many responsibilities, I proud to be a mother of two homes!



Nirmala teaching the children a game

THANKS FROM BRETHREN HOUSE

The following is a letter from Rev. Phil Lersch commenting on the work of Brethren Young People who helped out at Brethren House in St. Petersburg, Florida during their winter vacation. This program which was sponsored by the Board of Christian Education was a big help to the mission work in St. Petersburg. The Missionary Board adds their thank you to that of Rev. Lersch to both the young people who attended and the Board of Christian Education for their planning.



Rev. Phil Lersch



Brethren House, St. Petersburg, Florida

Small excerpts are captured on film.
Others are scribbled in brief notes and on messy work schedules.
But most of it lives in memory — pleasant to recall.
I still see Brethren teenagers . . .

— scrubbing mold off the back porch and repainting it.
— tape recording Bible stories for children to hear at a later date.
— laboring over the production of an illustrated hymn book for "O God, Our Help in Ages Past."
— stripping varnish off an old bookcase.
— assembling peace packets.
— sanding rust off a fuel oil tank and repainting it.

— guiding children in making a wall mural with crayons and newsprint.
— removing Christmas decorations.
— helping small hands model with clay.
— sharing conversation and friendship with quickly-made friends.
— answering innumerable questions from young, inquiring minds.
— washing windows.
— mixing paints for the easels.
— appearing on television.
— working steadily with crafts and blocks and table games.
— painting, painting, painting — (benches, outside and inside walls, chairs, garage door, blocks around shrubbery).
— playing, playing, playing — (volleyball, basketball, 4-square hop scotch).
— showing films.
— contacting over 100 homes with a neighborhood survey.
— etc., etc., etc.
— even sharpening pencils!

These snatch descriptions describe only one event—the Brethren Youth WINTER RETREAT in Florida, and their work at BRETHREN HOUSE, in St. Petersburg, in particular. Reports of their other activities appear elsewhere. But no report is complete without a BIG THANK YOU from us at Brethren House—including the small ones who enjoyed having so many big brothers and sisters around for a few days.

With gratitude,
Pastor Phil Lersch

NEW PRESIDENT ELECTED FOR WORLD WIDE PICTURES

Atlanta, Georgia (January 22, 1971)—Bill Brown has been elected president of World Wide Pictures, producers of Billy Graham films. The announcement was made by Dr. Billy Graham, chairman of the World Wide Pictures' Board of Directors, and Vice Chairman Cliff Barrows who formerly served as president.

World Wide Pictures, located in the heart of the film industry in Burbank, California, has produced nearly 100 films including a documentary on Israel titled "His Land," as well as feature dramatic films such as "For Pete's Sake," "Two A Penny," and "The Restless Ones." Over 90 representatives show the films in theaters and churches across the United States as well as in 76 foreign countries. The films have been dubbed into 12 languages.

Brown, who assumed his new position January 1, has been associated with the evangelist for the past 18 years. In 1952, when Graham pioneered his film ministry, Brown started with the organization as a film representative showing "Mr. Texas."

For the past 14 years, Brown's work has been that of directing Crusades for the evangelist in major cities throughout the world. He was Crusade Director for the 1966 and 1967 London Crusades as well as the 1969 and 1970 New York Crusades.

In 1955, Brown married former English actress, Joan Winmill. She was converted in Billy Graham's Harringay Crusade in London and later starred in the Graham film "Souls in Conflict." The Browns have two sons, Billy, 14, and David, 11.

SUFFERING IS A PART OF IT



by Thomas A. Schultz

I WOULD LIKE to call your attention to an important part of Christian life. It is the duty of a Christian to suffer.

Saul was being sent to Damascus to persecute the Christians. While there, and as he found Christians on the way, he was ordered to put them under arrest and bring them back to Jerusalem for trial before the Sanhedrin. But while Saul was on his way to Damascus, "The Glorified Christ" appeared to him. (It is this Christ that we can meet as we travel the highways and byways of life.)

"... Saul, Saul, why persecutest thou me" (Acts 9:4)? It was then that Saul knew that truly Jesus Christ was the Son of God. Trembling, Saul fell to the ground and said, "... Lord, what wilt thou have me to do ..." (Acts 9:6)? The Lord commanded Saul to arise and go into the city of Damascus to a house on a street which is called Straight. But when Saul arose from the earth "... he was three days without sight, and neither did eat nor drink" (Acts 9:9). The street called Straight is still marked in the little city of Damascus today.

Simultaneously in that city, the Lord came in a dream to a man by the name of Ananias. The Lord asked Ananias to go to this same house and there restore the sight of Saul by putting his hands upon him and baptizing him in the name of the Lord Jesus Christ. Now Ananias was reluctant to go to Saul, because the reputation of Saul had gone before him. Ananias replied to the Lord, "... I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ... he has authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake" (Acts 9:13-16).

Apparently the baptism, conversion, and the life of Saul, now called Paul, were all hinged upon the one central fact, to be a follower of Jesus, one had to suffer. This fact is still true. To be a Christian, one must engage in a long struggle of suffering. We all know the life of Paul: he was shipwrecked, thrown into prison, beaten, persecuted, and even the last days of his life were spent in prison. So it is true, when you become a follower of Jesus Christ, you suffer.

In modern Christianity, we constantly play down the idea of the cost of discipleship. We beg people into the church by belittling any kind of sacrifice or suffering to which they might have to commit themselves. Oftentimes they are not told until they are in the fellowship of the church about the real responsibilities of suffering for Christ's sake. If we really told the people the truth about the demands and requirements of Christianity, many of them would not answer the call.

The Lord told Ananias to go to Paul, baptize him, and restore his sight. God's command indicated that there was just one motive: "For I will show him how great things he must suffer for my name's sake" (Acts 9:16). What is this human suffering? Why is it that a human being has to suffer? To answer this question, we must note that there are two kinds of suffering.

The first kind of suffering is the result of sin in the world. When God created the heavens and the earth and all there is therein, there was perfection in the world. God looked upon it and saw it was good. There was no suffering. But as soon as Adam and Eve disobeyed God's law, they reaped the consequences of their sinful disobedience and began to suffer. This was not because God was trying to impose a punishment upon them, but they suffered because they violated God's law and brought punishment upon themselves. So, in the world today, wherever there is sin, there is suffering. Sin, like suffering, is not a respector of persons; when you sin, your sin will vitally afflict every man, woman, and child in the whole wide world. This affliction which you have created will live on into generation after generation as long as the earth is here.

When sin and its consequence strike, they are no respector of persons; consequently, the innocent as well as the guilty suffer the results. So suffering comes into the world by our willful disobedience to God. If you break a natural law of science, such as putting the wrong catalytic agent in a chemistry tube, you can be sure in most instances that it will blow up in your face and destroy you. It is likewise with the spiritual law of God. If you violate God's law; if you use the wrong element of life; or if you are disobedient to His commandments, then you bring suffering upon yourself. That is why we human beings must suffer—because of sin!

Now why does a Christian have to suffer? This is the second kind of suffering to which we are subjected to in this world. It is the suffering which occurs when God's will is brought to bear upon the sin of the world. When God confronts sin, there you will find suffering. This is the meaning of the Cross. There on the Cross, we see the whole will of God and all of His laws counteracting all the sin of the world. The suffering of our Lord upon the Cross was God's way of blotting out the sinful nature of all humanity and all sins that have ever been created in the world. If you remove the suffering of Christ from Christianity, you don't have a religion left. Christianity without the suffering makes Christ nothing more than a philosophy that doesn't satisfy the conditions of our daily life. The central thing about Christianity is that Jesus Christ died on the Cross and that through the act of suffering He overcame for us the consequences of sin. On the cross, God meets sin head-on. "The wages of sin is death; but the gift of God is eternal life . . ." (Rom. 6:23). Jesus' suffering eliminates the consequences of sin, which is death!

Seven hundred fifty years before the birth of Jesus, Isaiah prophesied, ". . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his strips we are healed" (Isa. 53:5). So it was that our Lord upon the Cross set for you and for me an example of righteous suffering for His name sake. In order to put an end to suffering for eternity, Jesus endured the pain, agony, and humiliation of the Cross. His suffering obtained for us a victory over the grave. The implication of this suffering for us is that we in His footsteps must likewise suffer until our hour of death. ". . . Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21).

Christianity is no guarantee against suffering. As a matter of fact, it is just the opposite. Christianity is the kind of religion that says, "Look if you want to come after me, then come and I will show you how many things you must suffer for my name's sake." Christianity is not a guarantee you will escape pain and persecution. The only thing that Christianity guarantees you is that you will escape hell, and that you will enter into eternal life. But until that day when the portals are opened to eternal life, you will have to suffer for the sake of the Lord Jesus Christ! We will suffer as long as there is sin in the world.

Jesus beckons us to a world of suffering. ". . . If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). In other words, Jesus is saying, "If you want to come after me, you must extend yourself. You have to endure suffering along with me if you are to build the kingdom of God as it is in heaven." Most of us fall short of this admonition. We don't know what suffering is all about. For most people suffering is arthritis, a heart condition, or some physical infirmity. Misfortune may have struck your life, and somehow or other we think this is suffering for Christ's sake, even as the Lord suffered on the Cross. A wheelchair patient who suffers day by day does not really begin to suffer as a Christian until he extends himself beyond the wheelchair in the service of Christ.

". . . Everyone that hath forsaken houses, or brethren, or sisters, or a father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life" (Matt. 19:29). Think of the kind of suffering that Jesus expects a man to d in extending his life in the building of the kingdom o God! None of us come close to this requirement! Mos people will not give one hour of their time for a simpl little task in an air-conditioned room these days, le alone giving up their home, family, wife, children, an all the things which they have. You must be willing t make a sacrifice! That is the real challenge of disciple ship. Why don't we accept the challenge? The answe is, "It costs too much. It's too much of a hardship fo us to engage in this kind of religion. It will produce suffering which we do not care to bear." But the fa remains, if you want to be a Christian, suffering is part of it.

". . . I will show him how great things he must suffe for my name's sake" (Acts 9:16), was the beckonin call of the Master two thousand years ago. It is r different today. If you want to follow this man wh claimed to be the Son of God, then you will have t take the yoke upon you and struggle through lif "Blessed are ye, when men shall revile you, and pers cute you, and shall say all manner of evil against yo falsely, for my sake" (Matt. 5:11). For the sake of Jesu Christ, we must be willing to suffer physically, mentall and emotionally. Think of the Lord in Gethseman how drops of blood oozed from His head as He praye ". . . Not as I will, but as thou wilt" (Matt. 26:39). Whe is the last time you suffered so greatly for Christ th you sweat from your brow, or your back ached, a your heart was broken?

There was a missionary in Africa who had labor with a tribal chief for a long time teaching him to b come a Christian. One of the requirements he set b fore this man was the fact that when he became Christian he was going to engage in a great strugg against sin and evil of the world. The native was r luctant to accept this Gospel message of Jesus Chri But one day as the missionary came into the village, t tribal chief ran to him and said, "I want to accept Chr this day; I want to be baptized." The missionary w thrilled by the conversion of this tribal chief. He i mediately conducted the baptismal ceremony. Duri the ceremony, the saber which he used to cut his w through the jungle fell from its sheath and hit the fo of the tribal chief. The tribal chief never moved. Aft the benediction, the missionary saw that the foot the chief was bleeding profusely. The missionary beg to apologize and say how sorry he was. He said, "W didn't you say something to me when you were bleedi so badly?" The native replied, **"Sir, I thought it was part of it."** He didn't know much about theology. B the chief knew something about the requirements Christianity that the church of Jesus Christ does know today. The church must discover that sufferi is a part of her life. Individuals who claim to be dis ples must suffer for Christ's sake if they want to ke the kingdom alive until Christ comes again.

Jesus said, "Take my yoke upon you . . ." (Matt. 29). The burden is heavy. The yoke bears down u sometimes you declare you can't move again. But t wonderful thing about bearing the yoke of Christ s this text, ". . . My grace is sufficient for thee: for m strength is made perfect in weakness . . ." (II Cor. 12: We never suffer so much but what God's grace is s

icient. "...We must through much tribulation enter nto the kingdom of God" (Acts 14:22). A yoke has two olaces. The Lord is on one side helping us to bear the ourdens of life as we suffer for His name's sake on the ther side of the yoke.

There are thousands in the world today who are suffering for His name's sake in cellars, prisons, and camps. They are bowing their heads in prayer. If they are caught praying they will be punished one way or another. There are men and women around the world who have extended themselves beyond the call of duty in order that they might follow the commitment of Him who said, "I will show you how great things you must suffer for my name's sake."

There have been more people suffering for Christ in 970 in certain areas of the church, than all the Christians in the Scriptures. There have been more martyrs or Jesus Christ in 1970 than all the martyrs recorded n the pages of the Scriptures. Think of it. This is your lay and your generation. This is your beckoning challenge! What a paradox! While our brethren are dying n prison and suffering for the name of Christ, most of us are in ivory palaces, playing our harps of luxury and indifference, with never a thought for the brethren who are giving their all for Christ. No wonder there is such a lack of devotion and indifference on the part of Christians in America for the Gospel of the Lord Jesus Christ. They can't pay the price. They won't suffer for His name's sake. No wonder we can't operate the churches in America to do the will of God and to answer His call.

I don't know how you will suffer for Christ. I hope each of you as a Christian will search your heart and your life, and ask yourself how you can suffer. Perhaps you could work in the kingdom a bit harder; perhaps you could enter into full-time service, sacrificing your time, effort, and talent for the extension of the kingdom; or maybe love someone who is unlovely; or you could be good stewards and give until it hurts. There are many ways to suffer for Christ. That is the challenge of Christianity.

Today, Jesus beckons you as he did Paul, "Come and I will show you how great things you must suffer for my name's sake!" And remember this, if you are a Christian, suffering is a part of it!

W. Joseph Hemphill, for 12 years a popular pastor n the burgeoning San Gabriel Valley of Southern Caliornia, has been appointed Executive Director of the National Sunday School Association, according to NSSA President Robert A. Crandall. He succeeds Wayne Buchanan who has joined the Benson Company of Nashville.

Under Pastor Hemphill's ministry, the Sunday school t San Gabriel Union Church increased to more than ,800 members and its missionary budget grew to an nnual $90,000.

The former Marine line officer resigned from his hurch in 1969 for reasons of health and served folowing his recovery as administrative coordinator for he Greater Los Angeles Sunday School Association. n that capacity he remained active in the San Gabriel Valley serving the Sunday school—an arm of the church which Dr. Hemphill calls its most vital.

"It's been estimated that between 80 and 90 per cent f all new members in evangelical churches come hrough the Sunday school," he said. "I feel that hrough the Sunday school we have our best answer o juvenile problems, and the problems that face the outh of our day."

A native of Ashville, N. C., Dr. Hemphill holds honorry degrees from Azusa Pacific College and from Talbot Theological Seminary in La Mirada, California. He came to California in 1949 direct from college in Greenville, S. C., to serve for eight years as assistant to Dr. Ralph E. Stewart, then as pastor of the half-century-old San Gabriel Union Church. Pastor Hemphill actively promoted the church-sponsored San Gabriel Christian School, taking a hand in supervising the construction of a $250,000 plant that today accommodates more than 450 pupils, Kindergarten through eighth grade.

The Rev. Mr. Hemphill assumed his post January 5, 1971. He will commute to the Midwest for a couple of months, then move to Wheaton, Illinois with his wife Marta and daughters Elissa (11) and Cynthia (7).

The National Sunday School Association celebrated this year a quarter century of service to America's evangelical churches. There are 35 member denominations represented and some 50 local area or state Sunday school associations affiliated.

NSSA carries out its work under the aegis of the National Association of Evangelicals which Dr. Hemphill has served as board member for six years. He has also been a board member of the Greater Los Angeles Sunday School Association, the Ministers Revival Prayer Fellowship, the World Relief Commission of the National Association of Evangelicals, and of Gospel Literature International.

King James New Testament on Cassettes

New York—The American Bible Society, marking its 135th year of service to the blind, today announced the release of the New Testament and Psalms in the King James Version recorded on cassettes.

The voice on the tapes is that of Alexander Scourby, television personality who for a number of years has volunteered his services to make recordings for the blind. Mr. Scourby was elected an Honorary Life Member of the American Bible Society in 1967.

The first cassette edition of "Good News for Modern Man," the New Testament in the Society's Today's English Version, was introduced last May.

The Rev. Dr. Dale C. Recker, the Bible Society's Secretary of Blind Work since 1963, who planned both cassette editions, explained that when "Good News for Modern Man" was issued on tape a number of requests began coming into his office for a cassette edition of the King James New Testament.

"I guess that is because the majority of blind persons are elderly and they prefer the older version of the Scriptures," Dr. Recker, himself a sightless person, conjectured.

The King James Version, originally published in 1611, today is one of the oldest English versions of the Bible which is still in use and in popular demand.

The cassette edition of Today's English Version New Testament is on 15 tapes. The New Testament with Psalms is on 18. Each edition is conveniently boxed in a 10½ inch square, light-weight container, the same size as that which holds the cassette edition of "Good News for Modern Man."

As in the cassette edition of "Good News for Modern Man," each cartridge in the New King James edition is marked on one side in braille and on the other side in print for identification.

Back in 1835, when the American Bible Society had been in existence for only 19 years, it produced its first Scriptures for the blind, in Boston Line type, a raised letter system devised by Dr. Samuel G. Howe of Boston.

Since then the Society has provided Scriptures in every approved system of reading for the sightless. Some notable examples include New York Point, Moon and various types of braille.

Braille classified as grade two was adopted as stand ard for the entire English-speaking world in 1932 an the following year the entire Bible was produced in thi form by the Society, in 18 large volumes.

In 1935 the American Bible Society first moved int the Talking Bible field. Marking its centennial of servic to the blind, the Society released two records that yea These were followed by others until the complete Bibl was available in 170 records a decade later. The nun ber was reduced to 67 records in 1964, when slowe speeds were introduced.

All of these are still available and listed as to pric in the American Bible Society catalog. A nominal fiv per cent handling charge in addition is requested. Th braille Bible at $72 is the most expensive item and th complete Bible on records, either the King James c Revised Standard version, cost $30.15. Individual recor ed Books range in price from 45 cents to $1.80.

The new cassette edition of the King James Ne Testament is listed at $29 and the one with Psalms $35. Playback equipment for the talking records and t cassette editions is loaned by the Library of Congre free to persons who are "legally blind" for the duratic of the need.

"Legally blind," Dr. Recker explained, is not limit to a sightless person, but one who sees "less at 20 fe than the normal person can see at 200 feet."

The American Bible Society offers its services to t blind to every person with impaired sight regardless religious affiliation or economic status. For those pe sons for whom even the low prices are too expensive t Society's Scripture materials are available free.

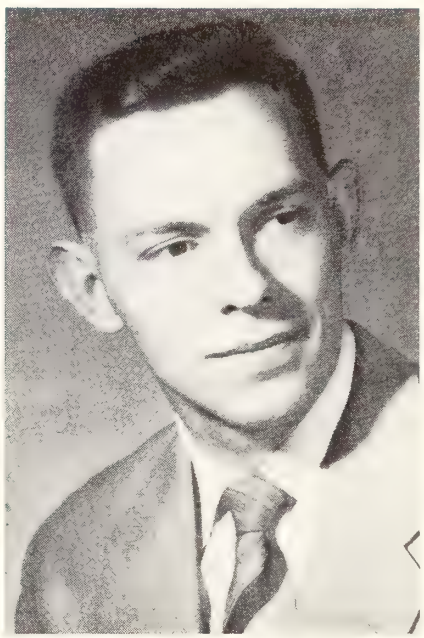
Dr. Recker said that many blind persons make "token contribution," but that many are unable to that because many of the blind are elderly, incapa of earning their complete living or unable to pay f such costly items.

Since its founding in 1816, the Society has had as object making Scriptures, without note of comme available to men everywhere in the language they c read or understand at a price they can afford. In 19 the Society distributed 369,671 records and 6,472 brai volumes to the blind. A total of 660 cassette editions "Good News for Modern Man" have been distribut since last May.

I WILL BUILD MY CHURCH
Matthew 16:18; Ephesians 4:11-12

THE REDISCOVERY OF THE HERMENEUTIC COMMUNITY

The first Lay Theology course, entitled "The Biblical Doctrine of the Church," was held at Warsaw, Indiana, during the fall quarter of 1970. Following is an abstract of one of the papers written for the course by Rev. P. Kent Bennett, pastor of the North Liberty, Indiana Brethren Church.



by P. Kent Bennett

I WOULD LIKE TO PRESENT this brief study to protest against the deadening effect religious pluralism is having upon one branch of the Church in the U.S.A., i.e., the Believers' Church in general and the Brethren Church in particular. My protest is presented in the form of the *reaffirmation of something basic* in the Believers' Church tradition—something which we *have lost,* namely, the interdependent concepts of the church as, first, the *Hermeneutic Community,* and then, afterwards, the Prophetic Community. I am not suggesting that this *is all* that the church is but only that *it is* this in a crucial way.

The full term, Hermeneutic Community (sometimes called Discerning Community) is significant because both words are necessary to describe the what, the who and the how of this process. Hermeneutic is needed because we are talking about *interpretation,* interpretation of God's will and Word.

> Before we can say a statement in the Bible —or any statement—is true, or that a command is authoritative, we must know what it means, and that is not nearly so clear as one once thought.... Some would find the key to the hermeneutic problem in one correct set of definitions... others, learning from the linguistic sciences would argue that every language, and therefore every set of meanings is the product and property of a given group of men who use it. Thus *the key to meaning is community,* and the church is that *community which has in common a grasp of and a commitment to the meaning of Christ's work.* Concern No. 14 Herald Press.

If this concept of the church is taken seriously, then we who are in the Believers' Church tradition, find ourselves with a *problem to solve* and a *sin to confess*. The problem is *how to get where we should be from where we are*. The sin is the *sin of the assimilation of someone else's tradition and the violation of our own.*

What is the current hermeneutical situation in our Church? How do *we* interpret God's Word and God's will for ourselves and our world? *We* don't The *religious specialist* or the *religious professional* does. *We* don't even question the existing hermeneutic process. *We* just accept it as established as the way things *should be.*

Yet it is the conviction of the Believers' Church that the task of interpreting God's will and Word belongs not to the theologian in his "ivory tower," *not* to the professor in his study, *not* to the pastor at his desk and *not* to the Sunday school teacher or Deacon Board alone. Rather do they believe that God makes known the meaning of His Word and will for today *as the brotherhood searches and shares spiritual discovery in humble dependence on the Holy Spirit* and through the interaction and faithful use of the gifts He has given.

However the current practice in most Believers' Churches tends to *exalt* the pastor and to *demote* the rest of the laos (people of God) to a secondary, dependent position of subservience. Most of the laos today has been trained to regard the pastor (or the theologian or professor) as *the answer man,* as *the Bible scholar,* as *the solo interpreter of God's Word and will.* This concept has invaded Believers' Church territory from mainline and Catholic Church traditions.

> If the doctrine of the Holy Spirit has been the neglected teaching of Protestantism, *the layman* has come to be *the forgotten man*... The tendency of the institution, even that which has *a strong tradition of lay initiative* is to develop *laymen marked by docility* (teachable, easily managable) and *submission.* Mennonite Quarterly Review.
>
> The need of laying hold upon the competence of *all of God's creation* the whole of humanity consciously committed to discipleship and *not just its clergy,* in the task of knowing God's will for our day is ... *(urgent)*... "The laity should not be seen primarily as the *needy, ignorant and helpless.*" In many fields the layman is more knowledgeable than the clergy.... What *is* called for, therefore, is *mutual cooperation of theologians and lay people, in which both are teachers and taught.*" Garret, Concept of Believer Church, 1969.

Will anyone hear this plea for the *rediscovery of the hermeneutic community?* Will anyone investigate further to understand its meaning and process? Will any church implement this practice and become *the hermeneutic community rediscovered?*

We sing "Sweet Hour of Prayer" and content ourselves with five to 10 minutes of prayer a day.

We sing "Onward Christian Soldiers" and wait to be drafted into His service.

We sing "Oh, For a Thousand Tongues" and don't use the one we have for God.

We sing "There Shall be Showers of Blessing" but do not come to church when it is raining.

We sing "Blest Be the Tie That Binds" and let the least little offense sever it.

We sing "Serve the Lord with Gladness" and complain about all we have to do.

We sing "We're Marching to Zion" but fail to mar to church.

We sing "I Love to Tell the Story" and never menti it to our neighbors and friends.

We sing "Cast Thy Burden on the Lord" and worry ou selves into a nervous breakdown.

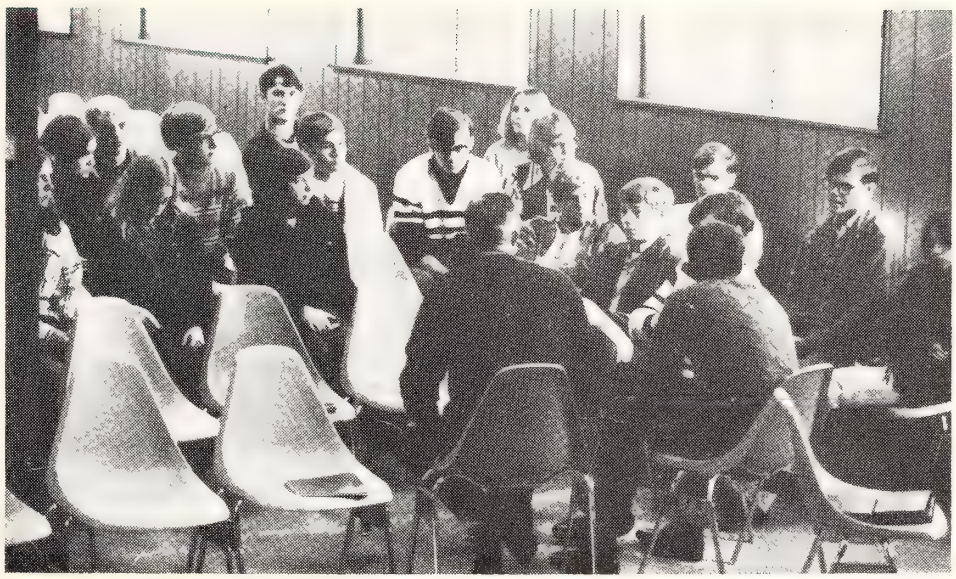
We sing "The Whole Wide World for Jesus" and nev invite our next door neighbors to church.

We sing "O Day of Rest and Gladness" and wear ou selves out traveling.

We sing "Throw Out the Life Line" and content ou selves with throwing out a fishing line!

CHRISTIAN EDUCATION

RALLY RETREAT A SUCCESS IN INDIANA



Retreaters involved in serious discussion

THE NORTHERN INDIANA DISTRICT held a Rally-Retreat over Thanksgiving vacation. The site was he Brethren Camp at Shipshewana, Indiana. It was he first attempt at combining the district rally and the listrict retreat and turned out to be most successful. In otal close to ninety youth from the various churches in Northern Indiana District participated and all enjoyed he fellowship and fun. For recreation, the group divid-ed with some going bowling and others going to the oller skating rink.

The special speaker for the Retreat was Professor . R. Klingensmith, professor of Religion and Depart-nent head at Ashland College. Professor Klingensmith addressed the retreaters on the subject of prophecy.

Saturday evening was also the night of the traditional painting of the camp bell. This excusion was led by the notorious painter, Bruce Dodds, who hails from Bryan, Ohio. All in all, it was a great weekend, filled both with spiritual challenge, fun and fellowship. Several groups entertained the retreaters Saturday night in a special program.

Now the dust has settled and Camp Shipshewana has returned to its serene state of being. Everyone involved is thankful for the work of the District Executive Committee and the fine job they did in planning the weekend. So you see, new ideas and approaches are very often better than the old ways!



New Paris Singing Youth Group Entertaining

BERLIN SENIORS

THE SR. YOUTH of Berlin, Pennsylvania have been busy since October. Our youth meetings are scheduled twice a month—usually the second and fourth Sunday evenings from 6:30-7:30 p.m. Exceptions are made when Sunday evening church is held other than the second or fourth Sunday evenings. Social activities are held the third Saturday evening of every month.

Topics of some of our meetings have been: Popularity, Modern Idols, Thanks for Thanksgiving, The Real Meaning of Christmas, The Christmas Story. Social activities have been: Halloween Party, Roller Skating Party, Bowling Party and Caroling Party.

Carol Long and Charles Wiltrout,
Sr. Youth Advisors

LIVE-WIRE JUNIORS AT HUNTINGTON

IN SEPTEMBER it was decided to combine Jr. and Sr. B.Y.C. devotional time with the adult group for Sunday evening services. The Jr. B.Y.C. is in charge of these devotions every third Sunday. After devotions we separate into three groups for the remainder of our meeting time.

We had seven members in September. One member has moved, another transferred to the Sr. group so we had a total of five members. We have now gained an additional four members bring our total to nine.

Our new officers are: President—Tommy James, Vice President—Beth Stahl, Secretary—Joni James, Treasurer—Bobby Lusch and Song Leader—Jane Lusch.

A Halloween party in October saw all members bein scared as we took a visit to the Haunted House, spo sored by the Huntington Jaycees. Refreshments wer served by our sponsors at their home.

A contest, boys versus girls, was held October 25 t November 25 to see which team could bring the mo guests to our meetings. The losing team had to cook an serve lunch to the winners. The boys have to cook. Hol days and activities have taken most of our time so has been decided we will wait until January or Februar to have this lunch.

On November 1st the Jr. and Sr. B.Y.C. were hos for the district rally. Youth from the Jefferson Brethre Church at Goshen, Indiana provided our entertainme with a program "Tell It Like It Is."

One meeting in September was devoted to a sho business meeting followed by a group discussion o the B.Y.C. Covenant.

We are now working on a play "The House on th Rock" taken from Matthew 7:24-27 to be presented as Sunday evening devotion program.

On December 20th we went carolling to shut-ins an presented a package of cookies to each home where w sang. These cookies were made by the Jr. B.Y.C. girl We concluded the evening with a Christmas party an gift exchange.

We sent Christmas cards to boys of our church th are in service and also to our shut-ins and to frien out of town.

As a money-making project we again sold calend towels. We have made a profit of $50.90.

We have had at least half our members attendi mid-week services. This is one goal we are really puttin forth an effort on this year.

Joni James, secretary

PLEASANT HILL ACTIVITIES

WE HAVE BEEN HAVING some activities besides our regular Sunday evening meetings. In October we had a spaghetti supper. Some of the girls made the spaghetti. The hard part of it all was keeping it on your fork. After the supper we went for a hayride. This was a lot of fun, riding through nearby towns singing our high school fight song.

On November 22 we had a visitation program in the afternoon. We were successful in gaining a few new members.

We had a Christmas party in the fellowship hall on December 12. We bought a tree and trimmed it for the Primary Department. Following the tree trimming, there was a pizza party.

The Miami Valley District Rally of the Brethren Youth met in our church on January 17 also.

Dave Shellenberger, reporter

NEW PARIS SENIORS BUSY

THE NEW PARIS SR. B.Y.C. started its fall session in September. We had election of officers with the following results: President—Dana Sommers, Vice President—Steve Sommers, Secretary—Cheryl Tinkel and Treasurer—Nancy Smoker.

We were invited by another youth group in the area to a hayride. We also had a hayride of our own with a Halloween party held in a barn afterwards.

Sixteen of our kids attended the Northern Indiana Youth Retreat at Shipshewana in November.

We went to a hockey game at the Ft. Wayne Memorial Collesium in November also.

Our Youth Banquet was held on Saturday night during our fall evangelistic meetings. Donna Rulon, wife of our guest speaker, Dale Rulon, presented the message.

We also had a Collegiate Crusader team from Ashland here in December. We all went to the basketball game and afterwards returned to one of our member's houses for a weiner roast, and the Crusaders presented a program of music and devotions which was enjoyed by all.

We went caroling after church on Sunday evening, December 20th, to shut-ins and sick people in the neighborhood. Afterwards we went back to the church and had hot chocolate and doughnuts.

We had a bake sale before Christmas which proved to be very profitable. We received $105 for the items we had to sell.

The Jefferson Brethren Church invited us to a retreat in Michigan over New Year's Eve. Several of our group attended this.

We have been having very interesting programs and have been very active so far this year.

Cheryl Tinkel, secretary

NOTICE TO ALL HOLDERS OF CHRISTIAN EDUCATION MANUALS AND FILMSTRIP CATALOGS!

Because certain filmstrips have worn out and are no longer available for purchase to allow replacement in the filmstrip library, they have been removed from circulation. Please remove the filmstrips below from your listing on page FS/42 of the filmstrip catalog:

E-42 BEYOND THE STARS

E-44 BUSINESS IN GREAT WATERS

E-45 DESERT TREASURE

F-6 INVISIBLE MIRACLE

F-7 ON THE BEAM.

A JOB THAT REQUIRES LOVE, PATIENCE AND UNDERSTANDING

by Mike Rogers

I HAVE WORKED the last three summers with young people at Camp Bethany in Ohio. These young people and many others need good young leaders in their camps. If, through the sharing of my experiences at camp as a counselor, I show at least one person the satisfaction and joy of camp work then I'll be happy.

In this essay you'll read the expression "my kids." I use this because instead of staying with the same group year after year, I've moved up steadily with the same campers each year. I've met a lot of fine people at camp other than "my kids"; other counselors such as Ron Waters, Rick Gemmell, Rich Drushal, Carol Klever and many others whose names I'm ashamed to say have slipped my mind. So besides learning what is on the minds of younger people, you also learn what is troubling people of your own pier group. A counselor learns the importance of being a big brother or big sister.

I moved to Ashland in September of 1967. Rev. George Solomon asked me to be a counselor the week that he was to be the dean of camp during the summer of 1968. At first I thought "me, spend a week at a camp, with kids four or five years younger than me." Little did I realize that God was going to lead me to make the decision to accept Rev. Solomon's offer. Yet today, I thank God for leading me to that camp. This was to become the work that brought me closer to God and the world around me.

Young people have a lot of things on their minds that they must share with someone. Most kids shy away from talking to their parents and other adults on subjects that really trouble them. I'm proud to say that in the case of "my kids" their parents are close to them and I'm sure that there are many others who are just as close to their parents. These young people have many things on their minds that they have to tell someone nearer their own age. You cannot realize the feeling one gets when a young person has enough faith in you to confess and tell you things that they wouldn't tell anyone else, unless you, too, spend time at camp.



At the end of the week of camp I saw "my kids" crying because it was time to leave camp and their friends. I heard many adults laugh and say how silly it was. A counselor will learn after a week at camp why adults are foolish and blind when they make a statement like that. I find myself crying on the way home, as anyone who rode home with me will testify. All the way home I think of the time when one of "my kids" came up to me and told me he fell in love. Or of the time we had a hike and I could feel the togetherness of the group. Maybe our decision night would cross my mind and I'll picture "my kids" showing how mature they were by going up front and confessing their sins. I would think of how I had to be prepared for anything, maybe even a turtle in my bunk. Or even getting up in the middle of the night to talk to and rub the back of one of the kids in my cabin, realizing how much this camper really means to me.

I could bore you with many more stories on fun and games in the life of a counselor but I won't. There is one major thing that a counselor will learn at camp—that life is much more than fun and games. Life has many sorrows and rough times. It is important for a person to face the fact that he or she will have to face rough and trying times. Most important is to realize that God is always there to lead you through those times.

I learned my lesson on life at camp. I met a girl there that I felt I was truly in love with. I had never been hurt by any girl before, so I figured that since I really loved this girl and she seemed to like me, that it would work out perfectly. That love was shattered. It was here that instead of me helping "my kids" with their problems, they helped me. I thank God that through this he showed me that life has its rough times, but that we all live through them no matter how hurt we are.

Through learning that life is sometimes rough, a counselor learns the importance of friendship. A counselor has to be a good enough friend to listen to and pray for his or her friends. I met a boy on the streets of Cleveland who was going out of his mind because of drugs. He said to me, "I don't know who you are, but help me, I'm sick." The question I ask you is, "Where were his friends when he needed guidance and prayer?" What kind of friend are you?

I love "my kids" and the many others I know. I go back to camp every year. I don't go back to teach them how to think, because I believe they are all old enough and mature enough to think on their own. I go back simply because I love them and to show them that I'm always there if they need me for anything.

These young people and many others across the country need people who are interested in life to guide them with love and concern. If you have any question you'd like answered or any comment on what I have said, feel free to write to me.

Mike Rogers
417 Clayton
Ashland College
Ashland, Ohio 44805

I receive many letters from "my kids," even one who says she is just another pretty face. So I welcome any letters. So to all of you reading this and all "my kids," may you all find happiness and peace in the world. Remember it all must be done through love for God.

Mike Rogers is a freshman at Ashland College and a member of the Park Street Brethren Church, Ashland, Ohio. He is the son of Dr. and Mrs. Max Rogers, a former professor at Ashland College and who are now residing in the state of Kansas.

LAFF-A-LITTLE

Timmy came home from school with his January report card which was anything but good. When his mother saw it, she cried out, "What happened this month?"

"Why nothing unusual," answered Timmy, "you oughta know — things are always marked down right after Christmas."

High school junior to recruiting officer: "But you can't turn me down—I've proposed to three girls, told my principal what I think of him and sold my car!"

A man applying for a job asked the interviewer whether the company would pay for his hospital insurance. The interviewer said the worker would have to pay for it but it would be deducted from his check.

"Last place I worked the company paid for it," he said.

"Did they pay for your life insurance too?" the interviewer asked.

"Sure they did," the man said. "Not only that, but we got unlimited sick leave, severance pay, three weeks vacation, Christmas bonus, coffee breaks—

"Then why did you leave such a perfect place?" the interviewer asked.

"The company folded," the man replied.

CENTRAL DISTRICT MEMORIAL ON BAPTISM

PAPERS PRESENTED BY THE COMMITTEE AT GENERAL CONFERENCE FOR STUDY BY THE BRETHREN

IN GENERAL CONFERENCE, 1970, papers were presented in a panel discussion on the subject of the Central District Memorial on Baptism. The presentation was made by members of the Central Council Committee appointed to supervise and oversee the carrying out of the entire research, discussion and information program regarding the memorial. Following the presentation by the panel, a question and answer period took place.

In the pages of the **Evangelist**, the Committee is now presenting the texts of the papers given at conference. The presentation of these papers and the question and answer period following, was also taped.

We encourage the Brethren to use these printed articles, and to request copies of the tapes (either reel or cassett) and use them in your study groups in your churches, homes, etc. (A copy of the tape may be secured on loan from the Central Council office, 524 College Avenue, Ashland, Ohio 44805. Specify reel or cassett, and give dates you want to use it.)

The Committee would also like to note that in keeping with the spirit of research and study taking place, papers will be presented at the Pastor's Conference in April and at the General Conference in August, with discussion periods to follow.

Committee members:
St. Clair Benshoff, chairman
Fred Burkey
Arden Gilmer
Clayton Berkshire
Doc Shank

INTRODUCTION TO PANEL PRESENTATION AND DISCUSSION



by St. Clair Benshoff

LAST YEAR, at General Conference, delegates from the Central District memorialized General Conference with the following memorial on Baptism:

"We memorialize General Conference of the Brethren Church with this petition of inquiry—that the Central District Conference goes on record as favoring—that the Brethren Church accept into membership persons who have confessed Jesus Christ as personal Lord and Savior, have been baptized by Believers' Immersion, and who evidence a personal faith in their lives.

This memorial was brought to the conference through the Moderator's Address. The moderator then recommended that "this memorial be given careful and comprehensive consideration by this conference and the Brethren Church."

The Executive Committee, whose duty it is to study the moderator's recommendations and then report to conference on suggested methods of implementing the recommendations, reported back to conference as follows on this particular recommendation:

"The Executive Committee refers this recommendation and memorial to Central Council for consideration." Motion was made to accept the recommendation of the Executive Committee and seconded. After some discussion, the motion passed.

Central Council considered a number of different ways of caring for the responsibility placed upon it by General Conference. After lengthy discussion, it was moved and passed to set up a committee of five to implement the assignment.

This special committee of Central Council, being duly appointed, held its first meeting in Ashland on February 25, 1970.

After careful study and discussion of the memorial it was the consensus that "the memorial is offered in a spirit of genuine inquiry, and is intended to precipitate neither disagreement nor disharmony, but candid discussion of the matter."

A "purpose of the committee" was then established as follows: "We understand our task as a committee to be that of designing a program of research, discussion, and information concerning the Central District Memorial relating to baptism, which will be implemented on all levels of the Brethren Church (local, district and national) leading to a knowledgeable consensus within the brotherhood in a reasonable period of time."

A study of the Articles of Incorporation of the Brethren Church, of September 21, 1883, was made, and we found no statement which would preclude further investigation of the matter before us.

An "open letter" to the brotherhood, prepared by this committee, and approved by Central Council, appeared in the **Brethren Evangelist,** issue of May, 9, 1970. Mimeo copies were made available at various rallies and conferences.

This letter discussed in detail the proposed study and discussion program for the brotherhood, leading to a "knowledgeable consensus in a reasonable period of time." The letter also encouraged conference to "make no conclusions on this matter in less than two years." The intervening time to be used for research, discussion and dissemination of information at all levels of the church.

The committee also prepared for the Panel Discussion in which we are presently engaged. Areas for discussion by committtee members are as follows:

1. The spirit in which this research is to proceed
2. The suggested approach to this study
3. Specific areas to be researched
4. Methods of sharing research with the brotherhood.

Following these presentations, questions will be received from the conference on the procedures being followed, and on the anticipated research and study program.

The words of our past moderator (Allison) are relevant here:

1. The New Testament is our standard for faith and practice. We begin by searching its pages.
2. The Holy Spirit leads us into all truth, so we seek His guidance.
3. Believers share their discoveries in an atmosphere of brotherliness.
4. Then decisions are made.

SPECIFIC AREAS TO BE RESEARCHED



by Clayton Berkshir

DEFINITE AREAS for research have been outlined in the program designed to deal with this memorial relating to baptism. Realistically, we are in a search for truth, seeking the will of God and the mind of Christ. History points up the fact that God has not given complete illumination and understanding of His Word nor His will to any one individual nor to any group of individuals—"We all see through a glass darkly." He does, however, enlighten our understanding and increase our knowledge of His Word and His will as we earnestly and honestly seek illumination.

The very nature of the memorial leads us to the Holy Scriptures since it deals with baptism, an ordinance of the church, and also relates to confession of faith and membership in the Church visible and invisible. How we interpret what we find in the Scriptures may be determined by our understanding of the nature of the written Word of God, how it was formed, and the extent of its authority. Therefore, it should be a refreshing and profitable exercise for us to research the area of Biblical inspiration and authority and thus determine where the Brethren Church stands on this matter and/or what God is saying to us as Brethren in this era of the seventies.

Another area to be researched is that of "The Biblical View of Believers' Immersion." It seems most reasonable that we would want to take a good hard look at this in the freedom of the Holy Spirit's guidance. We may see what we have seen before. On the other hand, we may discover some blind spots. The Scriptures do not change, but God sometimes enables us to see more or less than we have been seeing; and so we may grow in the knowledge of God. There is great satisfaction and blessing simply in being open before God and acknowledging that we may not have the last word pertaining to facets of His truth. Tangibly, this may result in a confirmation of that which we already believe, or it may be an open door for God to enlarge our understanding.

Discovering how the Apostolic Fathers viewed th relationship of baptism to the purpose of the churc may also prove to be fruitful for us. At this point ou researching will amount to picking the minds of thos first century Christian leaders who experienced th birth of the Christian Church and who were charge with the responsibility of teaching and preaching wha they had been taught by Jesus and by the Holy Spirit illumination after Pentecost. We generally presum that history has a way of saying something to us. W should, therefore, look for some significant informatic from these who had been with Jesus.

Just as we expect the Apostolic Fathers to contribu to our understanding as we look at the ordinance baptism, so we expect that the historical view of Th Brethren Church will reveal some things of significa value. An analysis of the strong points, the certainitie and the uncertainties, as found in the historical vie may be the searchlight which will ultimately light th way to a greater unity of thought among the Brethre

"The Nature and Purpose of Baptism in the Believer Church"—A fresh and thorough look at this is in orde As a church we do place considerable emphasis upo baptism. What are the reasons of this emphasis? Som of our answers to this are a bit fuzzy. Others are ha to justify. If we are simply imitating someone befo us in a rather blind fashion, what value is there in i If we practice baptism in the Believers' Church, the we should know why, and we should know the natu of that which we are doing.

What can we discover about the reimmersion of b lievers? Is it scriptural? Is it necessary for believe to be reimmersed in order to become members in Th Brethren Church? A search and examination of th Scriptures should provide some guidelines to follow indeed the Scriptures do not give a concrete answe An examination and analysis of our own ideas abo reimmersion and the necessity of it for membersh in The Brethren Church, and a critical view of th foundations of these notions should shore up o arguments or reveal the fallacies in them. The en result should be that we find ourselves moving in specific direction.

These are the specific areas of research suggest for this program. It is quite possible that many of will be stimulated to do our own private research in other areas related to these.

THE SPIRIT OF MEMORIAL RESEARCH

by Frederick Burkey



SUCH RECORDS as we now possess indicate that the founders of The German Baptist Brethren movement were a quiet, serious, evangelical people whose religious ambition was to be completely obedient to the teachings of the New Testament in matters of faith and order.

Profoundly influenced by their personal Bible studies and deeply disturbed by the decadence of the state churches in Germany, they felt unable to accept either the rigid creedal statements or the ritualistic worship practiced by established religious bodies.

With the Bible as their guide, Alexander Mack and his small band of followers set out to recover the faith and order of the New Testament.

As they approached this task, they did so in a spirit of Christian brotherhood and love, accepting one another as new creatures in Christ while maintaining an attitude of openness to the leading of the Spirit in the interpretation of Scripture.

It was their obedient search for new understanding in a spirit of **agape** such as could not be generated by human will or effort, but by God only, that made the Brethren a distinctive group in the eyes of their contemporaries. Herein, I believe lies the genius of Brethrenism.

It is the hope of this committee that we, like our 18th Century forbears, can explore the vital issues of faith and practice relating to the life and ministry of The Brethren Church in this last third of the 20th Century.

Therefore, we are urging every member of The Brethren Church to join whole-heartedly in this study in a spirit of **agape,** seeking the guidance of the Holy Spirit as we search the Scriptures for deeper understanding of the issue before us. For the answer must come from God through our enlightened understanding, not from prejudice or tradition.

Let us all resolve anew to love our brothers, even those who hold a view different from our own. Let us resolve to discuss the issues on the basis of Scripture and to maintain a spirit of openess to new light. Let us seek consensus not division.

Ours is a time for discussion and sharing based on prayerfully completed research rather than debate. For debate, by definition, requires one to argue with the objective of winning his point without regard for truth. Whereas, debate inevitably divides, Christian discussion can and should promote unity and mutual understanding.

This memorial study provides us with a potentially great opportunity to grow as persons and as a church through our research. Thus, we can meaningfully renew the genius of our church—Christian Brotherhood in quest of truth!

Let it be understood by all, that the function of this committee is not to expedite the alteration of Brethren doctrine. Rather its purpose is to execute the directive of the 1969 General Conference which referred the memorial to Central Council for consideration one year ago (see 1969 Conference Annual, p. 37).

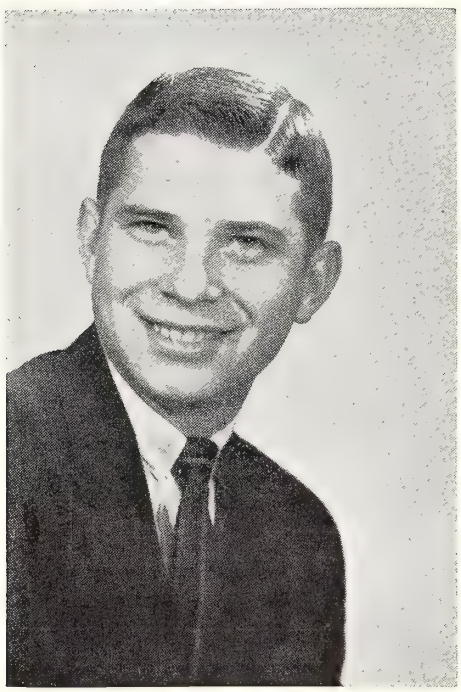
After initial discussion, this committee was appointed and asked to design a program of research, discussion, and information concerning the Central District Memorial relating to baptism which will be implemented on all levels of The Brethren Church (local, district, and national) leading to a knowledgeable consensus within the brotherhood in a reasonable period of time.

Thus, our purpose is to provide supervision for the exploration of the various facets of the questions raised by the memorial.

The very importance of baptism in the life of the believer demands careful study and persistent prayer. Quick and easy answers will be impossible to find. The question before us is a legitimate one and worthy of our best efforts. Therefore, let none view this study as an opportunity to document his own prejudices, but let us enthusiastically unite as brothers in Christ under the guidance of the Holy Spirit in a common quest for fuller understanding of God's truth.

THE SUGGESTED APPROACH TO THIS STUDY

by Arden Gilmer



THE ORDER of these two presentations is important. The spirit with which we come to this project will have tremendous implications on how we approach the study of the Central District Memorial on Baptism. If we approach the task at hand with a vindictive or censorious attitude, our approach then takes on the form of a battle plan. However, if we approach it in the spirit of the Brethren tradition, we will manifest a spirit of love for our brother whom Christ has redeemed by His precious blood. In the spirit of the Brethren tradition our approach will be fashioned by a genuine desire to explore every possible avenue which may further enlighten us and make us more knowledgeable on the topic being studied.

Three immensely important words in the Central District Memorial are "petition of inquiry." These words must not be overlooked because an awareness of them will establish the foundation of our approach. Because of these three words, it is the consensus of our committee that the memorial is offered in a spirit of genuine inquiry and is intended to precipitate neither disagreement nor disharmony, but candid discussion of the matter. Therefore, our committee has attempted to fashion a long-range research program covering specifically recommended areas. Because the memorial is a "petition of inquiry," our approach will be governed by acceptable research methods and motivated by a reverential spirit of inquiry as we humbly seek to experience again the revealed will of God.

Out of our common background and Brethren tradition come four areas which I would like to suggest as means for approaching this research.

1. Searching of the Scripture

Because we are Brethren, our research must be firmly grounded in the Bible, the inspired Word of God. Because of our motto "the Bible, the whole Bible, and nothing but the Bible," a study of the Bible is also a study of our creed, and a study of the only authority which we accept in the matters of faith and practice. Dr. Ronk gives us the methodology of our founding fathers when he says, "They searched the Scriptures. They examined the claims of those about them in the light of the Bible . . ." (History of the Brethren Church, p. 44). Alexander Mack, Jr. says of the original eight that "they examined diligently the New Testament" (Introduction to his father's Rites and Ordinances). Diligent, faithful, Spirit-guiding searching must be our approach as well.

A sense of excitement about such an approach comes when we realize that this memorial thrusts our total denomination into a specific area of Bible study. Since none of the Brethren are opposed to thorough study of the Bible, we will use this opportunity to study **for ourselves** the nature of the Bible, the nature of the Church as revealed in the Bible, and specifically to study in their correct contexts all of the scriptural pa

ages dealing with the subject of baptism. In our study f the Word of God, let us be guided by sound princi- les of Biblical interpretation so that we might come o an accurate understanding of the message of the ible.

I. Historical

Because we are Brethren, our approach must involve s in the study of church history. By this I mean a tudy of the church's history from its beginning, and ot only the history of the Brethren since 1708. The riginal eight led by Alexander Mack not only searched he Scriptures, but they also studied church history, and n particular the history of the apostolic church. They ere motivated by a desire to be imitators of primitive hristianity. They wanted to re-institute the practices f the primitive church (apostolic church). To complete n earlier quotation from Dr. Ronk, "They examined he claims of those about them in the light of the Bible nd apostolic history" (Ibid. p. 44). Their approach was oth scriptural and historical. Words from Alexander lack, Jr. tell us of the importance of their study of istory in forming their decision regarding the mode of aptism:

> And when they had found in authentic histories, that the primitive Christians in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ Himself, and thus according to his . . . counsel, go forward to the fulfillment of all righteousness (Ibid).

The "authentic histories" to which the younger Mack eferred were probably those of Gottfried Arnold (1665- 714), an historian whose studies developed a clear icture of the early Christians. The new light which rnold made available concerning early Christian life nd practices was extremely influential in the decision f the original eight regarding the form of baptism. It was Arnold's studies and writings which had re- overed the knowledge that in the first and second cen- uries Christian baptism was trine immersion" (Mallott, tudies in Brethren History, p. 28). I point this out ere simply for the purpose of showing that a study f apostolic history played an important role in the inal thinking of the first Brethren with regard to the orm of believer's immersion. Therefore, we must also xamine for ourselves the light from apostolic history.

II. Fellowship

Because we are Brethren, our approach must be one f Christian communion. Our very name, Brethren, peaks of a Christian community, a brotherhood, to hich we belong by virtue of our common belief in esus Christ as our personal Savior. This research must e approached from a basis of the deep spiritual com- nunion and fellowship which is a supernatural reality ossible only in the Christian community.

The Christian community can be healthy only as each individual member of the body of Christ fulfills his God-given ministry and function. Every member of the Brethren Church must become personally involved in this research, both by his individual study of the Scripture, and by his enthusiastic sharing in the results of inquiry.

Writing teams will be asked to do constructive, time-consuming study in specific areas, and the fruits of their labors will be shared with the entire brotherhood. Dr. Ronk says that the original eight "formed a corporate mind as near as they knew, after the mind of Christ" (Ibid. p. 45). As a result of our entering into this research in a spirit of Christian fellowship, our conducting it in a spirit of common prayer, and our sharing of insights, may we also form a corporate mind after the mind of Christ. This can happen as each of us seeks to be obedient to the Biblical injunction, "Do not think of yourselves more highly than you should. Instead, be modest in your thinking, and each one of you judge **himself** according to the amount of faith that God has given him" (Rom. 12:3 TEV).

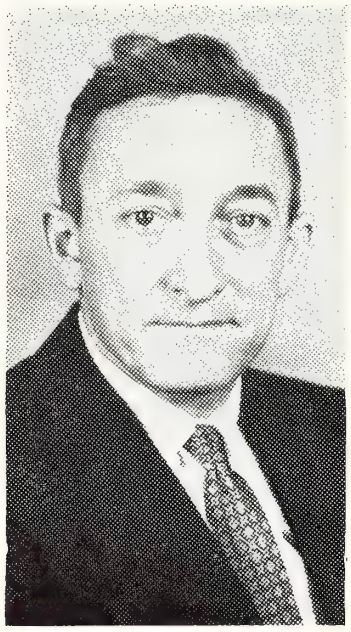
IV. Devotional

Because we are Brethren, our approach must be devotional—i.e., pietistic. The way of thinking and the life style of the early Brethren was enriched and lifted to new heights as a result of their common study of the Scripture. In the doing of research, even Biblical research, the hazard is always present to become more "headified" than editified. This time of common study across our denomination will be most valuable if we seek to be led by God's Spirit not only in matters of the intellect but also in matters pertaining to the enriching of the spirit of God's people. May our approach be devotional with the result that our entire denomination will be edified through an intense study of the Scripture. May we be aware of new insights into the words and the ways of God which may be revealed as a result of our common pursuit. Every time we study the Word, God speaks, and may we be listening so that we hear everything that He is saying, even though we may not think it apropos to the particular study at hand. May our approach be devotional with the result that genuine growth will take place as we speak the truth in love. Let our approach be devotional for the "edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Let our approach be devotional for the nurturing and strengthening of individual lives and of the Brethren Church for the glory of God and the complete fulfillment of our ministry. May our approach be devotional with the result that the divine truth appropriated will be openly shed abroad in our hearts and in our living for Him in the world. May we be pietistic in our pursuit.

Because we are Brethren, these four approaches are paramount. They are all a part of our tradition, and abiding by them will be, I believe, of immense benefit to us now. May we approach this research (1) Biblically, (2) historically, (3) corporately, and (4) devotionally.

METHODS OF SHARING THE RESEARCH MATERIAL

by "Doc" Shank



THOSE WHO have preceded me on this panel have understood the importance of the memorial which is before us. They have also shared with you the specific areas to be researched with suggested approaches as well as the spirit of the research.

Much time will be spent in study, in work, in writing and rewriting (editing) so that the best can be presented to the Brethren for further study and thought. Once the research is ready for presentation and publication great care needs to be exercised to insure that the entire brotherhood will have access to it and will have opportunity for study, discussion and evaluation.

As each of us has opportunity to share in the study and discussion of the available research materials, let us keep in mind constantly the "intent" of the memorial, namely, "a petition of inquiry." Each of us must be encouraged to thoroughly study all available materials, and to maintain "the spirit of research" referred to earlier by the other panel members.

It is our hope that all will have access to the prepare research materials. This will require the cooperation o pastors and local church leaders, of district moderators of leaders of the various organizations of the denomina tion and of denominational leaders.

Some possible means of sharing the researc materials are as follows:

Presentation of prepared papers at Pastors' Cor ferences and Annual Conferences.

Making wide use of the **Brethren Evangelist** wit condensed articles from the original manuscripts (Also make use of other Brethren publications whe possible and feasible such as the **Outlook.**

Presentation of papers at District Conference Laymen Rallies, W.M.S. Rallies and in loca churches.

Taping of research materials, discussions, panels to be made available throughout the brotherhoo

Certainly as more research material becomes avai able we will want to use every available and prope means of sharing so that every Brethren person wi have an opportunity to share in the memorial. Th panel insists that all the Brethren must become involve in this study. We also stress again that this will requir the cooperation of national, district and local leader It will also by its very nature require the cooperatio of the individual in the pew.

Members of the Supervisory Committee and/or th Central Council Executive Secretary are available t help in the distribution and presentation of the researc material. They also stand ready in giving assistance i the sitting up of programs whereby discussion can b held.

Thus as we have opportunity to share in th "memorial" let us constantly keep in mind its "inte of inquiry," and as we persue our study of the researc material let us maintain "the spirit of research."

Brethren, ours is no small task, but let us acce the challenge and rise to the occasion. May our Go "stir up the gifts in us," to the end that His Churc will be made stronger.

TO ALL MEN OF THE BROTHERHOOD

If you are not receiving the Laymen's Newsletter it is because your name is not on the mailing list. Therefore, please send your name and address to either John Rowsey, % Mission Board, 530 College Avenue, Ashland, Ohio 44805 or George Schuster, % Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805.

SISTERHOOD

bates' bait box —

by NANCY BATES



Greetings Girls and Patronesses!

The holidays are over; the new year has begun. Is this going to be a "good year" for your Sisterhood group? Are you working on your projects and striving for higher gains, or have you already forgotten those resolutions and promises you made at the beginning of the year?

Several months ago one of my articles had to do with Sisterhood, its origin, purpose and aim. This month again will be dealing with Sisterhood, but this time we want to look a little deeper and see what each of us is to do, whether as an officer, patroness, or just a good member.

Before going into that, though, lets take a quick look at something else: S.M.M., Sisterhood of Mary and Martha, the complete name of our society or organization, stems from the New Testament sisters who were good friends of Jesus. Read over the accounts of Mary and Martha as recorded in Luke 10:38-42 and John 11; then compare the lives of these two girls with your life today. How are the two related? Can you see yourself in their lives? How can we relate their lives to Sisterhood and why were their names used as part of the name of a group such as Sisterhood?

Another part of Sisterhood that is badly neglected and often forgotten is its relationship to W.M.S., the "sisterhood" for the "mature" woman! In the S.M.M. manual you will find that it states that "the fundamental purposes of the Woman's Missionary Society and Sisterhood of Mary and Martha are the same. The Sisterhood stands ready to help the women of the W.M.S., and together they work for the same end." Here is something that each of your groups should strive for: a closer relationship with and/or to your church's W.M.S. group (s). How much more can be done when there are more to contribute to the cause.

Lately there have been some questions raised about patronesses and their qualifications, duties, etc. For those of you who have forgotten or never took the time to find out, here is what the Sisterhood constitution states:

Seniors—"The patroness of the Sisterhood and the assistant patroness shall be women from the the W.M.S. and members of the local church who are in touch with young women and in sympathy with their life and ideals. The patronesses will always be present at the meetings. Their work is done quietly and inconspicuously. They should **not** dictate, but in the spirit of the Master tactfully lead up to the right plans of thought and action." (To get the complete duties look in the Manual under Local Sisterhood.)

Juniors—"The patroness and the assistant shall be members of the W.M.S. or Senior Sisterhood. They shall be appointed by the W.M.S. and approved by the Junior Sisterhood." Here Senior girls is a way for you to help the church and yourself! If you are really serious about wanting to help out the Juniors, let the W.M.S. women know. Don't hesitate; but if you take the job, be sure to also take on the responsibility that goes with it.

Patronesses, there is one thing that we have been hearing about that may have to be corrected by **you**; the matter concerns prayer and Bible study as part of the monthly meetings. Sisterhood is based on the Bible; it is a Christian—Christ centered—organization. For these reasons we strongly urge that each of you insist that prayer, Bible reading and study be part of all your meetings.

One more thing, don't forget to send your National and District dues to the proper person by January 31!

Good luck and God bless each of you!

Nancy

(continued on next page)

Written for Miss Nancy Bates as a guest article by Mrs. Jerald (Grace) Radcliff, assistant patroness for the National Sisterhood.

HOW I DO WISH I could sit down with small groups of you girls in front of an old-fashioned wood-burning fireplace and have a modern-day rap session. We could share ideas and talk over personal problems, local S.M.M. problems, spiritual gains and losses, in fact anything that might help to make your individual Christian lives more vital and productive. The Christian life is so challenging today and not everyone can live it. Those who know Jesus Christ and belong to Him can. Can you?

Our Sisterhood groups need so much; more girls, more dedicated patronesses, interesting meetings, exciting members who know they have a valuable opportunity in S.M.M. to serve others and a patient, loving Father in Heaven.

You girls like the feeling it gives you when you know you have pleased your earthly father. Do you realize how much more pleasure there is in pleasing your Heavenly Father, God Himself? But you know you have to show Him your love too. Love given is love returned, but love kept remains kept.

Are your showing your love for Jesus Christ in your daily life or is it love for self that is evident? Love for self shines forth in unwillingness to go to a S.M.M. meeting when something else seemingly more important is happening. Love for self keeps a young girl giggling with a friend instead of giving the leader her interested attention. Love for self makes a girl belittle the Sisterhood crowd in front of her more worldly friends. Love for self tells a girl she doesn't want to be a member of a group that didn't give her the office she desired. Love of self keeps a Sisterhood girl from being sister-like to anyone but those in the in-crowd. You see our "selves" get in the way of the love for Christ that we should be living.

A tune from an anthem our church choir sang recently goes through my head with the words, "I know where I'm going, and I know who is going with me." It is a song that can be sung with great assurance by we Christians because we know God is our companion as we journey toward heaven and what a wonderful companionship that is. And believe it or not, you are on that journey too. Think about it the next time your "self" tells you to go somewhere for your own pleasure and you know only the devil himself can accompany you.

The Christian life is challenging today and not everyone can live it. Can you?

CHEEP ADVICE



THINK ON THIS!

No wonder God refers to us as His "Little Children." We call upon Him when we are frightened, we want Him to hold our hands when the going gets rough, and we often **skip out to play when there is work that needs to be done.**

If all the church members in the U.S.A. were put on welfare and then tithed their welfare checks, there would be a 35 per cent increase in church giving.

from Bethlehem Brethren
Church bulletin

We never know what ripples of healing we set in motion by simply smiling on one another.

Henry Drummond

Rejoice when you read God's promises; obey when you read God's commandments.

Although some people do not believe the facts about God, the facts remain the same.

news ... from the Brethren

Smithville, Ohio. According to the bulletin the members are very active working at the Apple Creek Institute. Donna Riblet has two classes of teen-age boys. They have singing, handwork, worship, Bible-related plays, puppet shows, etc. They use visual aids, filmstrips, pictures, and chalk talks. The youth also made Christmas tree tray favors for the Institute.

Pittsburgh, Pa. The youth have been making calls to two nursing homes. These proved to be very enjoyable visits for the young people as well as the elderly people in the Nursing Homes.

Derby, Kans. The Sisterhood made candy and sent it to the Brethren's Home for Christmas. The Woman's Missionary Society is sewing blankets and clothing for Operation Holiday.

Ardmore, Ind. The congregation voted to call Pastor Tinnie Rorie as interim pastor, since Rev. Cole left February 1.

Gratis, Ohio. Beginning January 1, 1971, a new Sunday school department, Extension (Home) Ministry Department, was activated. For some time now, Alice Donson has been visiting and bringing the tape of the pastor's morning message to many shut-ins. Missionary Conference was held January 8, 9 and 10 with Bill and Sharon Winter and Jerry and Cheryl Grieve.

Berlin, Pa. Blodwen Lewellyn, Sunshine Lady, and helpers distributed over 500 Cheer packages this year. Rev. D. C. White injured his leg in a fall recently but continues to improve.

New Paris, Ind. A service which several from the church participates in is the "Work Night" at the World Missionary Press. The Young People have their work night on the 1st Thursday night every month. The adults have their work night on the 3rd Thursday night. They help in preparing the printed word for mailing to missionaries in all parts of the world.

Bryan, Ohio. The Laymen held their Public Service on January 17 with Virgil Barnhart, president of the National Laymen's Organization, as speaker.

Lanark, Ill. The Lanark Brethren are now using and enjoying the fine addition, yet incomplete. It has a stained glass window of Jesus praying in the Garden of Gethsemane, which is a memorial in remembrance of Miss Ruth Diffenderfer.

Burlington, Ind. Rev. and Mrs. Albert Curtright of Milford, Indiana moved to Burlington January 20, to take up pastorate there. His first sermon was January 24.

Weddings

PAYNE-STEINER. Miss Joyce Ann Payne and Terry Ray Steiner both of the First Brethren Church, Burlington, Indiana, were joined in Holy Wedlock on January 9, 1971 by Rev. Robert Boyd of Ohio. Mr. Steve Zerbe was vocalist and David Murphy was the trumpeter.

Edith Mitchell

McKIM-JONES. On Sunday, December 27, 1970, Miss Linda Sue McKim became the wife of James A. Jones in the First Brethren Church of Falls City. The marriage was performed by Rev. Elmer Keck. Linda is a member of the Falls City Brethren Church. They will reside in Lincoln, Nebraska.

Ethyl Schroedl

* * *

SWEET-WHITE. Tamara Sweet and Steven White were married January 17, 1971, at the College Corner Brethren Church. Rev. Duane Dickson, their pastor, officiated at the ceremony.

* * *

BERKSHIRE-ROUSSAKI Phyllis Ann Berkshire became the bride of Peter E. Roussaki on Saturday, October 31, 1970 in Black Rock Congregational Church, Fairfield, Connecticut. The Reverend Stanley R. Allaby performed the ceremony, assisted by the Reverend W. Clayton Berkshire, the bride's father. They are residing in Westport, Connecticut where Phyllis continues to teach Home Economics at Bedford Junior High School. Peter is a teacher in Nichols School, Trumbull, Connecticut.

Goldenaires

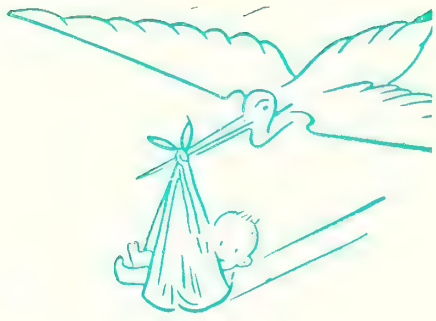
Mr. and Mrs. Elmer Frank of the Sarasota First Brethren Church celebrated their 60th Wedding Anniversary on December 1, 1970.

* * *

Mr. and Mrs. William Bixler of the Sarasota First Brethren Church celebrated their 54th Wedding Anniversary on December 2, 1970.

* * *

Mr. and Mrs. Jacob Glessner celebrated their 50th Wedding Anniversary on January 17. They are members of the Berlin Brethren Church.



REV. AND MRS. KEITH BENNETT became the parents of a baby girl on January 5. She has been named Allyson Kristine.

* * *

REV. AND MRS. JOHN BROWNSBERGER are the proud parents of a baby boy born on December 16, 1970. Jeffrey Michael weighted 8 pounds 9 ounces at birth. Beth (6) and Steven (4) were delighted to welcome him also.

* * *

REV. AND MRS. JAMES FIELDS are the proud parents of a girl born January 7, 1971. She was named Lisa Jo. Rev. Fields is the pastor at Oakville, Indiana Brethren Church.

Memorials

BAKER. Mrs. George (Elva) died November 6, 1970 following an illness of several years. Funeral services were conducted by Rev. Claude Stogsdill with burial in the Harrison Center Cemetery.

Mrs. Wayne Schaaf

* * *

HOFFMAN. Mr. Levi D. Hoffman, 93, passed away November 27, 1970. He served as a deacon at the Second Brethren Church of Johnstown, of which he was a member. Services were conducted by the undersigned assisted by Rev. Charles Munson. Interment was in Berkey Cemetery.

Rev. Joseph Hanna

* * *

MAGERS. Funeral services for Mrs. Frank (Marie) Magers was held in the new sanctuary of the Sarasota First Brethren Church. Officiating were Rev. Fred Vanator, the founding pastor, and Rev. J. D. Hamel, the present pastor. Marie was a faithful, dedicated member of the First Brethren Church.

* * *

COLEMAN. Mr. Lloyd Coleman, 62, passed away December 25. He was a faithful member of the First Brethren Church of Gratis. Memorial services were conducted by the undersigned at the Zimmerman Funeral Home, with interment in Fairview Cemetery.

Rev. William Walk

* * *

YARIAN. John L. Yarian, 67, passed away August 29, 1970 in Warsaw, Indiana. Funeral services were held by Rev. Claude Stogsdill with burial at the IOOF Cemetery, Roann, Indiana.

Mrs. Wayne Schaaf

* * *

VANATOR. Mrs. John (Alice) Vanator died at Warsaw, September 24, 1970. She was a former Sunday school teacher. Services were conducted by Rev. George Pontius. Interment was in the Oakwood Cemetery, Warsaw.

Mrs. Wayne Schaaf

* * *

WALGAMUTH. William G. Walgamuth Sr. suffered a fatal heart attack November 4, 1970. Services were held November 7 with Rev. Claude Stogsdill officiating assisted by Rev. Paul Tinkel. Burial was in the Oakwood Cemetery.

Mrs. Wayne Schaaf

Mrs. Anspach Passes Away

Funeral services for Mary Fisher Anspach, 76, were held December 4, 1970, in the United Methodist Church, Mt. Pleasant, Michigan. Officiating was Rev. Neil Bintz of the host church and the Rev. Malcolm Brown of the First Presbyterian Church. Interment was in Mexico, Indiana.

Mrs. Anspach was the wife of Charles L. Anspach, former president of Ashland College and was very active there while he was president. She was also involved in many church activities which included the National Treasurership of the National Women's Association.

The deceased was born in Mexico, Indiana, May 26, 1894. She attended Ashland (Ohio) Academy and was graduated from Ashland College, where her husband later became president. Following graduation she was a social worker in Dayton, Ohio, and married Dr. Anspach in 1916.

Mrs. Anspach moved to Mt. Pleasant in 1939 with her husband who took over the duties of president of Central Michigan University that year. In addition to her many activities concerning the University, she was active in church and civic affairs during the 20 years she was first lady of the university.



Mary Fisher Anspach

LATHROP, CALIFORNIA

'T HAS BEEN a very good year for us here at Lathrop. Last hristmas our Sunday school pre-ented the play "God's Christmas essels." The players did a great ob. After the play there were treats anded out to every one.

During the past year we have had 9 baptized. We praise God for ouls won for Him.

During June we held Vacation ible School for five days. Pastor nd Mrs. Garrett were the directors. Irs. Garrett had a flannel graph tory each day and Pastor Garrett resented a five part missionary tory. We wish to take this oppor-unity to thank them for the work ney put into this. We ended Bible chool with a picnic held at Victory ark in Stockton where about 30 eople enjoyed good food, fun, and ellowship. There was also a mu-eum there for those who enjoy a ook into our past and works of art.

In June we enjoyed a week of amp at Camp Berea. It was a little amp the first night or so because of rain that fell just before camp. We had a lot of fun and fellowship with each other.

We have just installed a speaker and turn table at our church. Each Sunday morning we can hear the sounds of chimes as we come to church. We are very proud of these chimes. We have also purchased a P.A. system for the church. We now have a speaker in our nursery, which was very much needed.

Our rallies are just one of our outreach programs. They have been a blessing to all. They are held on the first Sunday of each month. We have had different groups that present the Gospel in song and testimony, and we have a movie twice a year.

On the third Sunday of each month we have a movie during the Sunday school hour. We have had the series on the life of Paul and now we are having the series on the life of Christ.

Sharron Hubble,
Secretary

TRIBUTE TO KERMIT CROSS

On January 16, 1971 more than 550 friends, neighbors and business associates met for an Appreciation Dinner honoring the retirement of Kermit Cross. He has served as manager of the Oakville Farmers Elevator for forty-five years. He has seen the business grow from a $100 a year business into a million dollar business. He and his wife were given many tributes and gifts including a trip to the Holy Land.

Kermit and Elsie are very active in the Oakville church in various capacities.

We extend to them our best wishes and God's blessings.

The First Brethren Church
Oakville, Indiana

World Religious News in Review

CHRISTIAN POLITICAL PARTY MOVEMENT AFOOT

Though most Americans aren't ware of it, there is a move afoot to Christianize the United States.

Spearheaded by a Nebraska attor-ney campaigning for the governor-hip of that state under the Ameri-an Party banner, the move for a Christian political party has gained upport of many Nebraskans and nterest of political leaders in several ther states.

Albert Walsh aims at putting olitical Christianity on a firm foot-ng. "Our national life must be recen-ered on Christ. If Christ is God, we can't any more ignore Him than the force of gravity." The 43-year-old attorney says he is running independent of the George Wallace movement even though the American Party in Nebraska was formed in 1968 by Wallace supporters.

Committeewoman Evelyn Hall says "efforts to rejuvenate American interest in Christianity are long overdue. Church organizations have been derelict in their duty in that direction."

Walsh is quoted as having said; "To return to greatness, Americans must return to Christianity. This is the destiny of the American Party."

PSYCHIATRIST HITS FINDINGS OF PORNOGRAPHY COMMISSION

Washington, D.C. (EP) — A bristling attack against the proposed legalization of pornography was made here by a psychiatrist who opposes the findings of the Presidential Commission on Obsenity and Pornography.

Dr. Natalie Shainess of New York was one of the first witnesses called before the House of Representatives Subcommittee on Postal Operations. The subcommittee was gathering material to use in a brief to the Supreme Court asking that pornography be suppressed.

Dr. Shainess argued that the commission is wrong in saying "a little pornography may be a good thing."

"Is a little rape a good thing . . ." the psychiatrist asked.

Brethren Historical Library
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North Manchester, Indiana 46962

WORLD DAY OF PRAYER

MARCH 5, 1971

Join evangelicals everywhere as they unite in prayer for the many desperate needs of this world and for spiritual revival in their own lives. The motto for the special day of prayer is, "Jesus Christ — Lord of All."

For you and your church to share meaningfully in the 1971 World Day of Prayer, the National Association of Evangelicals prepared a Bible-centered worship service.

These worship booklets are now available. There is no charge for the worship material, but an offering for the work of NAE is encouraged. Use the handy coupon to order your material.



Now Available Without Charge

NATIONAL ASSOCIATION OF EVANGELICALS
BOX 28 ● WHEATON, ILLINOIS 60187

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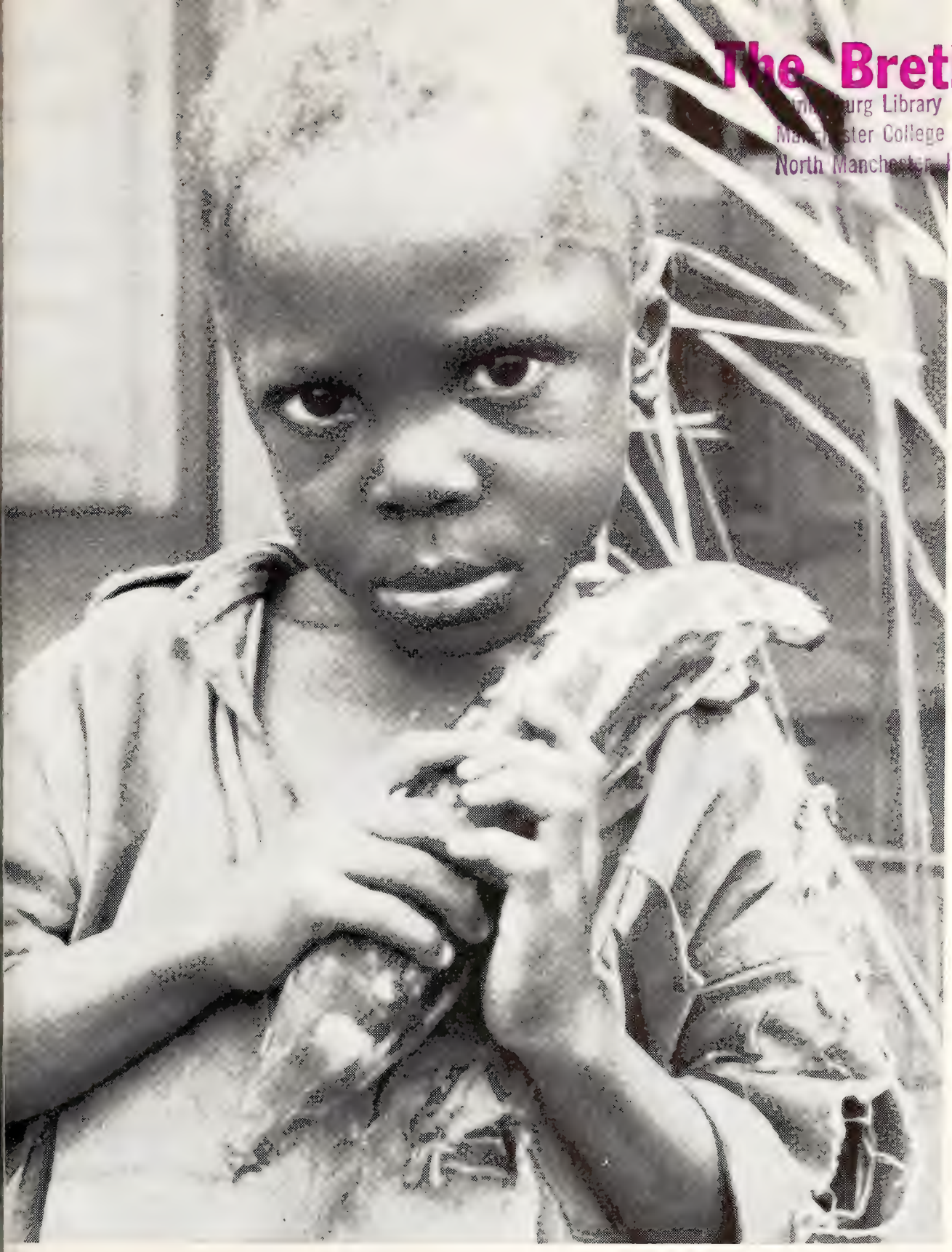
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YOUR ADDRESS _____

CITY _____ STATE _____ ZIP _____

The Brethren
EVANGELIST

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NIGERIA: BRETHREN WORLD RELIEF MONEY helps give little children like this vitamins and drugs to fight malnutrition. New clothes made in "Operation Dorcas" will give him a life.

(See pages 12 - 25)

Vol. XCIII February 27, 1971 No. 5

The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

THE TEMPERATURE OF CHARITY

Eskimos abandon their aged kin
To a swift death upon the artic plain,
A custom we are quick to brand a sin,
Though crops are meager in their harsh terrain.
Uncivilized, they reason it is wrong
To feed the weak and undermine the strong.

But we provide our elders with a bed
And see that they are adequately fed.
We push their wheelchairs to the lonely shade
And go our ways . . . the filial debt is paid.
Our ancients watch the sunset, which is slow,
And infinitely colder than the snow.

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RECEIVED BY CABLE FROM ARGENTIN

Visas for the Logans have been sent fr
Argentina—The Mission Board anticipates th
departure for Argentina in the latter part
February.



By the Way

WE ASKED 'EM and they said . . .

The following is being inserted as a guest editorial by the Brethren World Relief Committee.

Last August at General Conference, those attending the FIFTH ANNUAL "SUPPER" FOR WORLD RELIEF were asked, "What is the meaning for you of this token meal?" Following are some of the written replies:

To know you can give a little help to those who ed it.
Mixed emotions—sad that these people have so little comparison to us in the U.S.; happy that we can be some help.
I think it is an excellent way to remind us in a very al way that many are still less fortunate. For some ason rice seems to imply "the less fortunate peoples."
A reminder of how little some folks have on which exist.
Joyful that I can do my small part.
Gives me a warm feeling to be able to share with ose less fortunate than I.
Thankful that I had a part in the WRC program.
Received information and fellowship.
It's a good feeling to know I have shared with others.
Meaningful to share a sacrificial meal in same room th other Brethren. It's also an individual token of my anks and a bringing home of concern.
Makes me realize that what I'm eating tonight is ore than some people get in a whole week. And com- red to what I usually eat at one meal, it is practically thing. It makes me feel like a pig to eat so much all e time when other people are starving.
My heart aches for those who have nothing or can ver get seconds.
A privilege of the highest sort. Charge more. This is e only relief help some of us give in an entire year!
Helps to identify more with the program of World lief.
t's an easy way to help others, but I hope the mean- is deeper than that.
A feeling of thankfulness for what we have, and a pe we have acted out our concern.
We are still blessed beyond measure.
Satisfaction that this small gesture is helping some- e in need.
Reminds me we should care and be concerned more.
How privileged I am to have plenty and to fellowship h those who are concerned also.
Such a small sacrifice for the Christ who gave us nes untold.
want to give more and do more for the needy.
feel like I've done something useful.
realize how well-blessed I am, and I pray for the rving of the world.
Fellowship with other Christians that are interested World Relief is good.
Disappointed more people don't share the supper.
Makes me realize how fortunate we are.
It does us good to go away hungry.
Someone else gets to eat a good meal.
I appreciate another's plight.
I feel I have helped share the compassion of Christ.
It helps to make me more aware of the reality of hungry people.
Makes me feel real good that my money will help others.
Thankfulness for the abundance God provides for us. A little shame for taking for granted this abundance.
I only want to do more as I read the brochures in my folder just before coming to eat.
It seems so little for so many.
I'm still hungry.
I like to make a contribution and also support the program with my presence.
The meaning is not what it should be. Except as a symbol, it is hard for me to realize hunger in our plenty.
Real touching as I sat here and ate to think of the many people who have very little to eat when we have so much.
I would hate to think that this or less would be my regular diet.
We never give enough of our abundance.
We should always be willing to share abundance and blessing with those less fortunate.
It's about time I came. Let's do it twice next year.
How can I say it? I have been living too good, as anyone can see.
Contemplation of the world situation.
It's wonderful for the diet, and makes me glad I'm not eating this way because it is all I can afford!
A realization as to how much this small meal would make more than one person happy.
Ashamed that I don't think more of those less fortunate.

In the past five years 1,019 people have attended these five **Suppers For World Relief** at General Conference, with profits totaling $1,119

As the comments from those involved indicate, it's a good experience with valuable personal meanings. Won't you join with others this next August in Ashland? Maybe you can plan for one in your local church during the next year. Identify with those fellow-Brethren who are concerned. Also identify with and help those who daily inch toward starvation.

MISSIONARY NEWS

PROGRESS IN INDIA

For those who are maintaining scrapbooks of information concerning our various mission points, we have just received word that the exact spelling of the village of Rajolu, which we have mentioned several times is RAJAVOLU. From now on it will be referred to by this spelling.

We want to share with the Brethren a letter received from our missionaries in India on February 2. We praise God for this progress in Rajavolu and for the blessings which he continues to pour out over the work of the Kumars.

The Lord is blessing us with very good results in the village Rajavolu. The people are responding well to the Gospel and are very enthusiastic about joining our Church. We have visited this village a good number of times and on every visit we see at least one new commitment to Christ. On the 27th of November we had a revival meeting. The Holy Spirit moved many souls and 16 people accepted Christ as their personal Saviour. On the 30th of November I baptized a large group of 51 people. I thank the Lord for His mightly power in bringing people into the Light. Now we have 86 baptized members of our congregation in this village. To Him be the Glory!

The people of the village of Rajavolu are open to the Gospel. Both Christians and non-Christians gave us the community hall in a written contract and we are worshiping there. Praise the Lord! The Lord has given us the opportunity to construct our first church building in India. Nirmala and I have pledged to God to construct the church in Rajavolu with our own tithes and offerings. The congregation has given free labor and Mr. Subba rao (the village president's grandson) payed for the electrification of the building.



Construction of the first Brethren Church building in India

We have remodeled the small community h and made a hall of 21 feet by 24 feet. We are u able to build any larger than this for the land small. We used stones and mud for the walls a burnt clay tiles for the roof. The church buildi can accommodate about 110 people sitting on t floor.

On the 6th of December we had a dedication ervice. Six hundred people attended the service. he service was conducted outside the church uilding. The people of the village joined together nd contributed and gave a big lunch for all of ie people who attended the service. At this func-on we were thrilled with joy to see the president the village, his son, and grandson attending ie function with the families. Praise the Lord! he Holy Spirit is working in mysterious ways bringing men who were once opposed to the ospel to where now all are in favour of our work this village. We hope and pray that some day ie whole village of Rajavolu will become hristian.

Nirmala and Shanthi join me in sending our rayerful greetings to everyone of you.

Your fellow laborer in Christ,
K. Prasantha Kumar



Missionary Kumar leading the dedication of the new church building in Rajavolu

NOTE TO SPONSORS OF CHILDREN IN INDIA



Kumar writes . . .

We have already received some letters from some of the sponsors of children informing us of their joy in supporting a helpless child. The sponsors may write to the children: c/o Rev. K. Prasantha Kumar, Post Box No. 64, Rajahmundry, Andhra Pradesh, India.

Regarding the sending of gifts and personal items I would ask the sponsors to refrain. We are trying to give good things to our boys and to maintain equality among them. They are all happy. We are also trying to keep the standard of our boys equal with other boys of middle class families in their school. For instance we wanted to buy shoes for our boys but gave up the idea as it is only upper middle class and rich boys that generally wear shoes in the elementary school. We would like to bring them up in a way that they would fit right into the society in which they live. Taking all things into consideration we have to request our sponsors not to send any gifts. It will be appreciated, however, if they write letters and send their family pictures.

MARGARET LOWERY NIGHT

The 4-H Leaders Council of the Quicksand, Kentucky area on January 25, 1971 had a Margaret Lowery Night where Miss Lowery was honored for her work over the years in this organization. She was presented with a collection of written testimonies of various 4-H leaders and members in book form and an electric clock with an engraved plaque. We reprint here two of the tributes as they appeared in the program and add our own congratulations to that of the people with which Margaret works.

TRIBUTE TO A 4-H LEADER

Somewhere between the sternness of a parent and the comradeship of a pal is that mysterious creature we call a 4-H leader.

These leaders come in all shapes and sizes and may be male or female. But they all have one thing in common—a glorious twinkle in their eyes!

4-H leaders are found everywhere—at judging contests, junior fairs, square dances, and talent shows. They always are preparing for, sitting through, participating in, or recuperating from a meeting of some kind.

They are tireless consumers of muffins, expert at taking knots out of thread, peerless coaches, and spend hours on the telephone.

Nobody else is so early to rise and so late to get home at night. Nobody else has so much fun with so many boys and girls.

We sometimes forget them, but we can't do without them. They receive no salary, but we never can repay them.

They are angels in aprons, saints in straw hats. Their only reward is the love of the kids and respect of the community. But when they look around them at the skills they've taught, and the youth they've built, there's an inner voice from somewhere that says, "Well Done."

by Mrs. David Hill



Miss Margaret Lowery, Krypton, Kentucky



The distribution of clothing is a part of the work in Krypton

Who is the lady called Margaret Lowery? She is t embodiment of Christian virtues and 4-H ideals. She the answer to a question or a solution to a proble She's the essence of devotion to a cause, an idea, a ne an opportunity. She's a neighbor sharing the good ne of Christ, principles of good health, and educational portunities for youth and adults.

Yes, she's more. She is composure in the face complexity. She's a good hostess for the unexpec guests and she's a good cook for the hungry crowd

She's many things to many people. But to us she v always be Miss 4-H, 4-H in State Council Leade:sh Area Council Leadership, Perry County Leadership, a Krypton Leadership. She'll be 4-H at county and a events. And she'll be 4-H teaching ornithology, comm ity beautification, conservation, cooking and sewing

When we see boys step out of their carpenter's ap or simple sports shirt, we say, "Yes there's Miss Low again."

The Brethren Layman

The Laymen's Meeting

ames E. Norris

Program for March

Topic:

BE AN EXAMPLE TO BELIEVERS

ripture: I Timothy 4:11-16; Ephesians 3:7-10

Although our topic indicates we are to be an example believers, it would be well for us to consider being example to the world about us. I believe the influce of the church has waned because of the failure Christians to identify themselves with right.

No better example of straightforwardness ever lived an Paul. Even when he was a Pharisee you knew here he stood.

sson Study:

Read and study something about St. Paul

Who was this Timothy he was writing to?

Command and teach

In the sixth verse of this chapter Paul exhorts Timhy to put the Brethren in remembrance, or in other ords "call to their attention some of the things he has arned, such as refusing to be swayed by every wind doctrine that came along." We must be firm in our ith. Know what we believe and teach it.

Be an example to believers (v. 12).

So far from his youth being a hindrance, Timothy ight be an example to believers in word (speech), conversation (manner of life), charity (love), faith (faithfulness), purity (strictly "chastity; but here in the sense of "propriety" or "careful observance of religious duties)—The Wycliffe Bible Commentary.

5. Reading, exhortation, etc.

Read and explain verse 13.

6. Read verses 14-15

What gift is he referring to? Does preaching and teaching go together? What is presbytery?

Meditation is a lost art today. Do you agree?

7. Take heed unto thyself

Read and comment on verse 16. Hint—be reminded of your own needs.

8. Ephesians 3:7-10

The dispensation of the grace of God remains a mystery in many respects even today. That the Gentiles be saved was one thing the Jews could not understand. Paul considered himself the least of all saints. He remembered his past and was thankful for God's grace in choosing him to bring the message of salvation to the Gentiles. He preached "The unsearchable riches of Christ." What did he mean?

Be an example to believers.

BARNHART VISITS CENTRAL DISTRICT LAYMEN



ON DECEMBER 5, I had the privilege and honor of being invited to speak to the men of the Central District at a rally held at Milledgeville. Last spring we encountered rain and fog while traveling to Nappanee, Indiana for a Laymen's Rally. When Lois and I went to Johnstown for the Laymen's Public Service we hit lots of rain and lived through a dangerous skid. You read what weather was encountered on our trip to Virginia in the last **Layman.**

This time the weather was ideal. The sun was shining, the sky was clear, and we had a beautiful day to see the farmers turning over the beautiful black soil in the flat areas of Illinois. The houses, barns and cattle were certainly a joy to behold. We did have some high winds but made the trip both ways without difficulty. Lois was beginning to waver in her traveling with me. One more weekend of rain and fog and I probably would have lost a traveling companion. The Lord provided us with this weekend, and I'm sure that Lois will continue to go with me to the other areas. Thank you, Heavenly Father, for safe traveling mercies and the opportunity to visit and speak.

I think the men of the Central District are to be commended for their willingness to travel long distances to attend their rallies. It is a three hour or more journey for the men of Waterloo, Cedar Falls, and Cerro Gordo when travelling to Milledgeville, and the same back home.

The hospitality, fellowship, and Christian endeavor of the host church, the officers, and all who attended certainly made the trip worthwhile. I found out that wherever you go you'll meet God's dedicated people serving, loving, and worshipping Him in many ways. I am glad we were invited, glad we accepted the invatation, and glad for our safe journey.

On Sunday morning I also brought the morning message at the Milledgeville Laymen's Public Service. The people there love to visit, shake hands and fellowship. They made us very welcome and we enjoyed this opportunity to be with them.

We left Milledgeville at 3:20 and arrived home eight hours later. We were tired, but we will always treasure the Christian love that we carried all the way back.

To me one of the highlights of being president o the N.L.O. is being asked to visit and speak to laymer over the brotherhood. It gives me a chance to trave and see God's beautiful land, and it's always a pleasur to make new friends and to visit with those we alread know.

SOUTH BEND LAYMEN MEET

THE SOUTHBEND LAYMEN met December 8 at th church for their regular meeting. They have bee busy.

The men have agreed to pay the insurance for th church bus and keep it in repair.

The Project Committee, Bert Nordblad and Georg Paget, are going to work in the Nursery and help Jim mie Lightfoot complete that project.

They have many Bible Banks out with the proceed to be used for their Benevolent-Mission project of hel ing a Missionary Seminary student.

Their third memorial, in memory of Clem Garwoo has been sent to and acknowledged by the Seminary fo the Student Aid Fund.

Progress is being made with plans for their annu February Dinner. (We want to hear more about thi with **pictures.**)

John Porte also reports that Dave Stickler gave eac man a 1971 Pocket Secretary. He also said his wife ha taken his already—watch out men!

ASHLAND HOLDS CHRISTMAS DINNER

THE MEN'S FELLOWSHIP of the Ashland Pa Street Church entertained their ladies at a Chris mas Dinner, Monday evening, December 21.

The evening was begun around the punch bowl the church parlor and from there the men and the wives adjourned to the fellowship hall for a delicio buffet supper and a very entertaining program.

Joe Shultz chaired the Planning Committee and w Master of Ceremonies for the evening. The entertai ment began with a Christmas songfest accompani no less, than by the Park Orchestra. The orchestr made up of some of the audience and some of the you of the church, was recruited and led by Brad Weide hamer. The singing was enthusiastic, if not melodiou and enjoyed by all.

Mrs. Edwin Boardman followed with a reading e titled "Christmas in Appalachia" which told of a Chri mas experience of a mountain child who discovered t Christ child.

The Christmas Carolers sang several numbers in kee ing with the season, followed by the devotions led Larry Baker. Dorman Ronk closed the evening singi "Oh Holy Night."

The Committee in charge was made up of Dr. a Mrs. Joe Shultz, Mr. and Mrs. O. B. Harding, and M and Mrs. Bill Hubler.



THE SUMMER CRUSADERS

IEW . . . EXCITING . . . EXPERIMENTAL

THE ABOVE WORDS might all be correctly applied to the **1971 Summer Crusader** work program! **New** round is being broken in at least two areas of youth inistry: (1) for the first time, Brethren Youth will come actively involved in some of the great social roblems of our day and (2) for the first time a large-ale effort in youth evangelism—planned and executed Brethren Youth—will be attempted.

The possibilities for this summer are just plain **exciting!** Think of it—ten committed, trained Christian young people spending eight weeks telling others about Christ, helping some be born into the faith; helping others to grow in God's service; and themselves developing by experience into dynamic Christian leaders. In addition the youth of the churches served and volunteer LWR's will be invited to participate alongside the Crusaders on this unique "Missionary Journey," 1971 style.

The program is **experimental.** We've never tried anything like it before. We're searching for contemporary answers to such ageless questions as how the Gospel message can be made relevant in the lives of human beings of all ages, races, and socio-economic strata.

The dual thrust planned for the summer of 1971 includes a "Social Action" team (based in South Bend, Indiana) which would work with existing social ministries in the South Bend community. In addition to daily involvement in the various neighborhood ministries this team will travel to other churches in the area to meet with youth groups and conduct special services on the basis of invitation and availability.

The "Evangelistic Impact Team" will work in churches of various locations in developing an effective approach to youth evangelism. Several new techniques will be tried by the team . . . we reserve the right to fail (sometimes) but have every reason to expect success! With the guidance of The Holy Spirit and the assistance of local youth and district Life Work Recruits we are certain many young people can be won to Christ this summer.

More will appear as the program develops, but those youth 18 and over who are interested in fuller information are requested to fill out and return the following blank.

GENTLEMEN:
I request descriptive literature, application forms and a listing of the policies governing the 1971 Summer Crusader Program.

NAME _____

ADDRESS _____

HOME CHURCH _____

Return to: BOARD OF CHRISTIAN EDUCATION
524 College Avenue
Ashland, Ohio 44805

Application Deadline: April 15, 1971



FROM HERE TO . . .

Yes, now is the time to begin! The 1971 Bible Quizzing seaso begins March 1, 1971 and you should begin studying **now.**

The books for quizzing this year are:

JAMES
I and II PETER.

The official Bible version being used is the 1970 edition of th New English Bible.

Below is a blank for your convenience in requesting the rules fo the Quiz and also sample questions for study purposes in local group Advisors should prepare, or have someone else compose, additiona questions for practice and district Boards of Christian Educatio should arrange for questions to be made up for district competitio

Finals of the Bible Quiz will be held during the week of Gener Conference, August 16-22, 1971. We would like to see many mo churches and districts represented in district and national competitio this year.

We urge you to begin studying James, I and II Peter in the Ne English Bible version right now. Further study is recommended in th following commentaries:

THE LETTERS OF JAMES AND PETER by William Barcla (Westminster Press)

HEBREWS, JAMES, I PETER, II PETER of The Laymen Bible Commentary (John Knox Press).

Rules and sample questions will be sent to you approximate April 1, 1971 upon receipt of the request form below. Until then, beg study of the books themselves, commentaries on James and Pet and any other sources at your disposal.

BIBLE QUIZ INFORMATION REQUESTED

Please send the 1971 Bible Quiz rules and sample questions to:

NAME _____

ADDRESS _____

_____ **ZIP** _____

_____ **BRETHREN CHURCH**

Send request to:

BOARD OF CHRISTIAN EDUCATION
524 College Avenue
Ashland, Ohio 44805

. . . THE FINALS



SMITHVILLE SENIORS

THE SMITHVILLE SENIOR Brethren Youth started off the 1970-71 year with the election of the following officers:

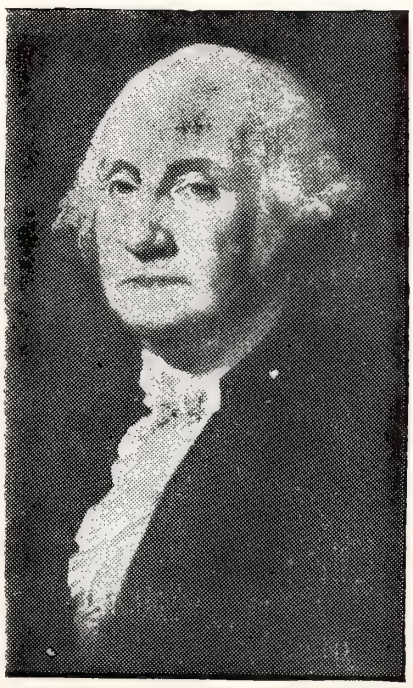
President	Phyllis Glasgo
Vice President	Denny Shamp
Secretary	Linda Glasgo
Treasurer	Doug Drushal.

Our first meeting was a campfire at Terry and Gene McConahay's to get acquainted with our new youth advisors, Dick and Joyce Zimmerly. Songs were sung from "Tell It Like It Is" plus many others. Popcorn was popped and drink was served.

As usual, the Senior Youth had a Christmas - New Year's party. It was held at the home of Hope Winkler. Many games were played such as: cow, gorilla, I see a bear, pass the sticks, and many others. Delicious refreshments were served by the hosts consisting of party mix, pop, and cakes decorated by the Sisterhood girls. Another activity of the evening was a scavenger hunt which was enjoyed by all.

After accomplishing our goals of last year, the youth are looking forward to a very successful and rewarding year once more.

Linda Glasgo, secretary



GEORGE WASHINGTON



NINE BRETHREN STUDENTS who are members of the Ashland College Band will perform with Doc Severinsen when he appears in concert on March 6 at Asland College.

Heading a special program in the Ashland College Artist Series, "Doc" will be featured in a Concerto written especially for him. In this work he will be assisted by the AC Band.

Those performing in the Concerto are:

Muriel Aurand, a freshman, is the daughter of Mr. and Mrs. R. Gault Aurand, Jr., Route 1, Boyce Road, Shelby, Ohio. A graduate of Crestview High School, she is a member of Alpha Theta Religious Organization.

Ronald Blake, a freshman, is the son of Mr. and Mrs. Ronald N. Blake, Route 1, Homeworth, Ohio. He is a graduate of West Branch, Beloit, Ohio and is a member of the Ashland College Choir.

Deborah Gullett, a sophomore, is the daughter of Mr. and Mrs. LaRue H. Gullett, 178 West Broadway, Plymouth, Ohio.

Kathleen and Kristine Heist are the daughters of Mr. and Mrs. Edgar Heist, 1245 Manor Avenue, SW., Canton, Ohio.

Virginia Lee Kerner, a sophomore, is the daughter of Rev. and Mrs. William Kerner, 2008 Crider Road, Mansfield, Ohio.

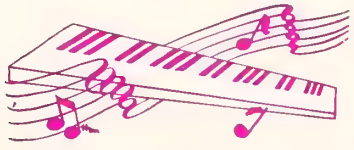
Keith Kochheiser, a junior, is the son of Mrs. Frances Kochheiser, 24 Westgate Drive, Mansfield, Ohio.

Rebecca Leedy, a sophomore, is the daughter of Mr. and Mrs. L. E. Leedy, Route 3, Bellville, Ohio.

John C. Shultz, a junior, is the son of Mr. and Mrs. J. William Shultz, Route 4, Berlin, Pennsylvania. He is a graduate of Berlin Brothers Valley Joint High School and is a member of Alpha Theta Religious Organization. He has received the Oakville Brethren Church Award and Carrie Hoff Baer Memorial Award.

Gloria Stout, a freshman, is the daughter of Mr. and Mrs. Carrol L. Stout, Route 2, Box 50, Flora, Indiana. She is a graduate of Carroll High School.

Doc Severinsen is the featured artist and conductor of the orchestra on the "Tonight" show.



Information From the WORLD RELIEF COMMITTEE

Dear Concerned Brethren:

The **World Relief Commission,** New York-based relief arm of the National Association of Evangelicals an agency through which Brethren World Relief monies are distributed, supplies good coverage (with pictures and commentary) of what is done with our gifts. **Local Churches** describe what they are doing to become increasingly involved in World Relief ministries. Our own **Brethren World Relief Committee** expresses thanks on behalf of those in desperate need, analyses the financial report, and encourages greater response this year. Plus the other tidbits of information and inspiration—like the picture on the cover—it's all here in this World Relief issue of **The Brethren Evangelist.**

But this is not all. There is more!

Every church will receive an ample supply of Sunday Church Bulletin inserts, and Offering Envelopes.

Each pastor has received:

An explanatory letter describing available World Relief resources,

An Order Blank for free materials (World Relief "Reporters," coin-box banks, and World Relief Place Mats),

An explanatory brochure from WRC,

An idea sheet for "Observing World Relief Month in the Local Church,"

A sample Place Mat,

And information about available WRC films and Material Aid collections.

Two facts are staggering—the great good already accomplished by WRC through the wise use of limited funds, and the great needs yet untouched.

We have the tools—God-led compassion, financial resources, prayer, information, an agency through which to work, and momentum.

For the glory of God and the good of hurting people, let's respond in the name of Jesus Christ as never before.

World Relief Committee
Phil Lersch, chairman
George Kerlin, treasurer
Mrs. Ray Summy
Glenn Shank
James Payne

WORLD RELIEF "CREDIT DEPARTMENT"

It's a pleasure to give "credit" to an increasing number of churches and individuals who are sending contributions regularly to help provide "relief" for those oppressed by nakedness, starvation, sickness and unbelief.

This is becoming the best year yet for World Relief in the Brethren Church. A moment to examine the statistics verifies this statement. Just look at what God has led us to do—in response to his provision and our concern for others in great need.

These figures are based on the July to June, General Conference fiscal year:

Year	Churches	Individuals	Receipts
1966-67	26	5	$1,546
1967-68	49	5	4,630
1968-69	65	18	6,363
1969-70	60	0	4,651
1970-71 (to date)	50	1	2,552
			$19,742

Look at the facts another way. During the period from July 1, 1970, to January 31, 1971, 15 churches and 6 individuals made **additional special contributions** (not included above) for disaster relief:

For Peru — $392.00 and
For Pakistan — $115.00.

This raises the total giving from July 1, 1970 to January 31, 1971 (from all churches and individuals) to $3,059 —as compared with $1,673 for that same seven-month period last year.

Analysis from another angle is encouraging also. Although we haven't reached 100 per cent, the number of contributing churches holds steady. For purposes of including an entire year in the report, these figures below are from February to February.

District	Total Churches In District	Number of Church Giving 1969-70	1970-71
Southeast	21	7	11
Pennsylvania	21	15	13
Ohio	20	15	14
Indiana	39	23	21
Central	6	4	4
Midwest	7	3	2
California	3	1	1
Southwest	2	0	1
Florida	2	2	2
	121	70	69

Following is a complete listing of money given through the Brethren World Relief Committee treasury from February 1, 1970, to January 31, 1971. (This includes the special gifts for Peru and Pakistan).

Southeast District	
Bethlehem	
Chandon	
Cumberland	
Dunraven	$ 5.00
Gatewood	
Haddix	
Hagerstown	
Kimsey Run	
Krypton	10.00
Liberty	25.00
Linwood	20.00
Lost Creek	
Mathias	
Maurertown	37.00
Meadowbranch	5.00
Mt. Olive	95.33
Oak Hill	77.92
Rowdy	
St. James	296.36
St. Luke	15.35
Washington	111.50

(continued on next page)

Pennsylvania District

Berlin	$111.00
Brush Valley	
Calvary	4.00
Cameron	
Fairless Hills - Levittown	132.00
Highland	
Johnstown II	139.16
Johnstown III	347.35
Masontown	75.50
Meyersdale	25.00
Mt. Olivet	29.10
Mt. Pleasant	
Pittsburgh	
Quiet Dell	
Raystown	
Sergeantsville	
Valley (Jones Mills)	20.00
Vandergrift	38.20
Vinco	80.00
Waynesboro	11.00
White Dale	11.00

Ohio District

Akron	$ 15.00
Ashland (Park Street)	224.40
Canton	117.49
Columbus	20.00
Dayton	289.50
Fremont	15.00
Garber (Ashland)	5.00
Glenford	
Gratis	175.00
Gretna	166.29
Louisville	73.00
Mansfield	
Massillon	
Newark	
New Lebanon	100.00
North Georgetown	
Pleasant Hill	97.55
Smithville	180.00
West Alexandria	100.00
Williamstown	

Indiana District

Ardmore	$ 50.03
Brighton	
Bryan	150.00
Burlington	45.00
Center Chapel	
College Corner	
Corinth	34.00
County Line	
Denver	19.00
Dutchtown	64.72
Elkhart	170.00
Flora	64.60
Fort Wayne	57.98
Goshen	
Huntington	49.70
Jefferson	327.00
Kokomo	
Loree	
Marion	
Matteson	
Mexico	37.00
Milford	60.00
Mishawaka	
Muncie	128.84
Nappanee	200.00
New Paris	
North Liberty	
North Manchester	
Oakville	
Peru	
Roann	200.00
Roanoke	34.00
Shipshewana	
South Bend	200.50
Teegarden	
Tiosa	50.80
Wabash	
Warsaw	18.00
Winding Waters	19.75

Central District

Cedar Falls	$ 23.00
Cerro Gordo	
Lanark	52.76
Milledgeville	185.32
Udell	
Waterloo	11.82

Midwest District

Carleton	
Cheyenne	$16.01
Derby	
Falls City	
Fort Scott	24.95
Morrill	
Mulvane	

California

Lathrop	
Manteca	$31.00
Stockton	

Southwest District

Papago Park	$6.00
Tucson	

Florida Churches

Sarasota	$179.82
St. Petersburg	45.95

Of course, we're concerned about those 52 churches not contributing to World Relief during the past yea —and particularly the 28 Brethren Churches never giving to World Relief through the World Relief Committe Hopefully, Brethren in those congregations will sense the needs this year and respond with meaningful gifts

Brethren World Relief Committee
Pastor Phil Lersch, Chairman

WORLD RELIEF FILMS

For Use Throughout The Year

Information Is Inspiration: The World Relief Commission has available two full-color 16mm sound films, nd one 35mm filmstrip which describe the work of the World Relief Commission in all parts of the World— om Vietnam to Nigeria/Biafra, from Korea to Chile.

ar Without Guns—A 16mm, full-color, 23-minute film of Vietnam as seen through e eyes of Dr. Everett S. Graffam, executive vice president of World Relief Com- ission. It shows the other war in Vietnam . . . the personal war against starvation, nger, and sickness as well as the war against personal indignities.

The Many Faces of Vietnam—The most current and informative film available deal- ing with the cultural as well as the personal aspects of the Vietnamese people. Skillful blending of film from the U.S. Marine Corps and WRC staff makes this film a "must" for all concerned Christians.

is Is How It Is!—The story of the activities of the World Relief Commission in l parts of the world. Filmstrip is available with a cassette recording or a printed anscript for individual speaker presentation.

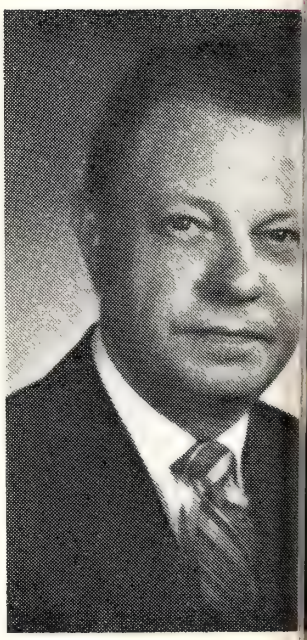
These are available free of charge from:
World Relief Commission
33-10 36th Avenue
Long Island City, N.Y. 11106

(Note: Although the WRC literature mentions the need for a "free will offering" for the use of these ms, Brethren Churches are asked to send their offerings or budgeted contributions to Mr. George Kerlin, easurer, World Relief Committee, Rt. 4, Box 227, Goshen, Indiana 46526).

NEW FEATURES AT

Friday, August 20, 1971 — WOR

GUEST LEADERS



Dr. Fryhling

DR. PAUL FRYHLING . . .

DR. PAUL P. FRYHLING is Senior Minister of the First Covenant Church in Minneapolis, largest church within the Evangelical Covenant Church of America.

Born and reared in the Upper Midwest, Mr. Fryhling received degrees from the University of North Dakota and North Park Theological Seminary in Chicago—with further studies at the University of Chicago.

Prior to his present pastorate he taught in college and then served pastorates in Chicago and Rhode Island—along with extensive radio and TV ministries.

In addition to many denominational responsibilities, Dr. Fryhling has been active in Billy Graham Crusades, the World Congress on Evangelism in Berlin, and the U.S. Congress on Evangelism in Minneapolis in 1969. His present church supports forty missionaries with a missions expenditure of over $125,000 annually.

An author—world traveler—speaker—pastor, but he comes to our conference as the knowledgeable and dedicated vice chairman of the World Relief Commission of the National Association of Evangelicals. Don't miss him!



Dr. Graffam (left) chatting with Rev. William Cole at 1968 "Soup Supper"

DR. EVERETT GRAFFAM . . .

DR. EVERETT S. GRAFFAM came from year experience and success in machine manufactu through years of service to Christian school and or izations, to the position of executive vice presider the World Relief Commission in April, 196

In the past 30 month he has traveled over 30 miles directing World Relief Commission areas of vice. In Vietnam three enemy rockets blew up a ship within 1,000 feet of where he was staying.

Recognizing his knowledge and keen insight, the Vietname e and U.S. governments have hor Dr. Graffam for his untiring efforts in relieving su ing through an evangelical Christian concern for pe in great need.

We welcome him as a dedicated instant-sourc World Relief facts and compassion.

NERAL CONFERENCE

DAY — Ashland, Ohio

EVENTS

12:15 P.M. — COLLEGE DINING HALL

SIXTH ANNUAL "SUPPER" FOR WORLD RELIEF

Sometimes Rice! Sometimes Soup!! Always Meaningful!!!
PAY $1.50—EAT 75¢ worth of food.
SEND 75¢ of your ticket to help a starving child to live another day.

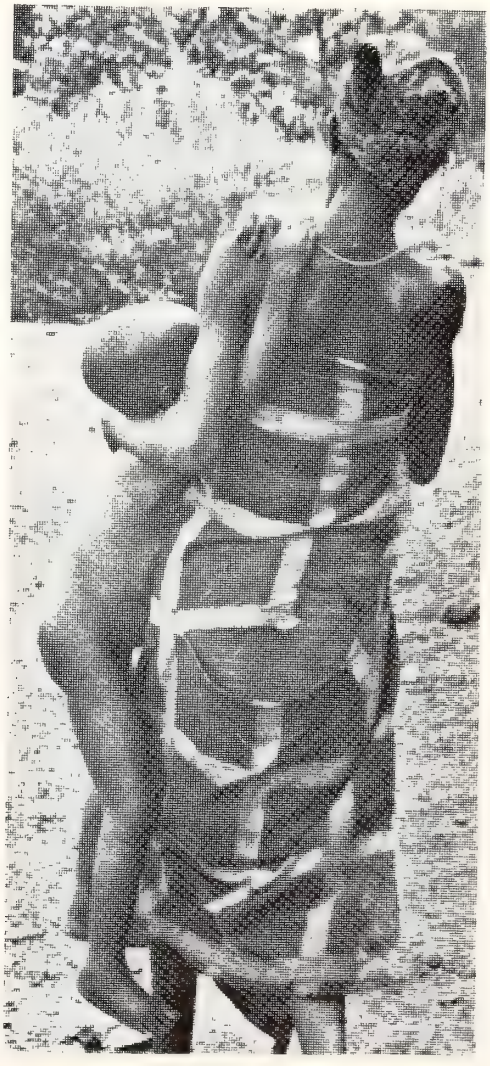
This venture has gained $1,119 for World Relief in the past 5 years.

Note that the meal is at noon this year, rather than in the evening.

Serving begins at 12:15. Program begins at 12:30, while you eat and as others arrive.

Tickets available from "sign wearers" and at the door.

"Eating Less To Feed More"



HELP IS COMING!

7:30 P.M. — MEMORIAL CHAPEL

A PROGRAM OF WORSHIP AND CHALLENGE

LEADERS: Dr. Paul Fryhling
Pastor, First Covenant Church
Minneapolis, Minnesota
Vice Chairman, World Relief Commission

Dr. Everett Graffam
Executive Vice President,
World Relief Commission

Pictures — Words — Music — Thought — Response

A LETTER OF THANKS

152 Green Hill Road
King of Prussia, Pa. 19406
January 5, 1971

To: Members and Friends of The Brethren Church

Dear Christian Friends:

Recently I returned from another visit in areas where WRC has its program of physical and spiritual help. I am more convinced than ever that through our program of "Food for the body and food for the soul": we as Evangelicals are demonstrating in a most practical way that "we care enough to share."

I spent time in Southeast Asia, South America and Nigeria, not only with the recipients of our aid, but with natonal leaders in the areas who recognize the significance of our many programs of Christian help and hope and have expressed their appreciation. Many of these leaders are pleased that we have responded so quickly by sending funds into areas of unbelievable disaster such as in Peru and Pakistan. Evangelical missionaries and denominational agencies can then purchase relief supplies of food, clothing, medicine and equipment in nearby unaffected areas. We have continued our aid beyond the emergency and helped in rehabilitation. We feel this is good stewardship, and also avoids the political and shipping delays often experienced in disacter areas.

We have also continued our wide-reaching normal program of using food, clothing and medicine along with the Word of God in programs of self-help, day-care nurseries, feeding orphans, the blind and leprosy victims. We also have the new and challenging opportunity and responsibility of operating the Hoa Khanh Children's Hospital near Danang, Vietnam.

Without your generous contributions as a denomination, we could not be able to be in the vanguard as Evangelicals, helping in the name of Christ. We are most grateful that WRC is your channel for Christian help and hope. Your assistance is deeply appreciated by those who serve as well as by those who are served.

We pray God will continue to abundantly bless you one and all.

Dr. Everett S. Graffam
Executive Vice President
World Relief Commission
(The Overseas Relief Arm of the National Association of Evangelicals)

P.S. We will continue to need increasing funds for the Children's Hospital near Danang, Vietnam. We need another doctor, a Christian nurse or two, and a qualified hospital administrator. If you have these qualifications, or know of someone who does, and are interested in being a part of the WRC team to help in these areas at the Children's Hospital, contact me at the address above. We'd be very happy to hear from you.

FOOD FOR THE BODY— FOOD FOR THE SOUL

THIS IS WHAT YOUR WORLD RELIEF MONEY AND PRAYERS ARE DOING



OPERATION DORCAS in Lagos, Nigeria. Previously unemployed refugee tailors make garments in a relief-rehabilitation program conducted by the World Relief Commission and Sudan Interior Mission.
(Niger Challenge photo)

NIGERIA/BIAFRA

For the body:

During the war WRC conducted five feeding stations or children. Funds provided food for many thousands nd kept them from absolute starvation. The inside Bia-ra WRC counterpart personnel were veteran mission-aries who had been serving in Nigeria for many years.

Now help is given with funds for vitamins and medical nd hospital supplies. With the Sudan Interior Mission Operation Dorcas" was started. This was a program to ourchase huge quantities of cloth in Kaduna and then nake this cloth into clothing, through the training and mployment of many who had interest in becoming ailors. As they were taught they were also earning a ewing machine.

Many thousands of people were clothed with new clothing made this way and a Christian tract in the language of the people was included with each piece of clothing. Commendation came from governmental officials because of the wide-ranging help of "Operation Dorcas."

Help continues to be needed as the Ibo people re-enter the life of Nigeria. Many still out in the remote areas are classified as refugees in need of training, clothing and food. WRC continues to share in this needy area.

For the soul:

Christian witness is given through the Sudan Interior Mission, which is responsible for medical help and the clothing program. Tracts are attached to the garments when distributed.

KOREA

For the body:

Since the close of the Korean War WRC has provided food, clothing, medicine, housing and educational supplies to refugees, orphans, widows, leprosy and TB patients. Last year in Korea alone, through PL 480 surplus food, **WRC provided more than 22 million meals for children** in different types of institutions.

At the large Honam land reclamation project, families in food-for-work programs are becoming self-sustaining and self-respecting. The 80 Child Day Care centers help keep families together. The child eats two nourishing meals at the center and gets vitamin supplements. He learns simple skills, plays with other children under supervision, and hears about Jesus.



KOREA. Children of leprosy victims get speci care and attention.

For the soul:

The Korean Holiness Church, WRC's counterpar accompanies physical aid with a Christian message c hope. Many churches have been established.



KOREA. In lieu of cash, leprosy victims bring tithe bags of rice. Dr. Elmer Kilbourne (l.) co-director for Korea, looks on as Dr. Billy Melvin, Exec. Director of NAE, hefts a package.

Special Notice to:

CHURCH TREASURERS
and
INDIVIDUAL DONORS

Please send all contributions for World Relief to:

Mr. George Kerlin, Treasurer
Rt. 4, Box 227
Goshen, Indiana 46526

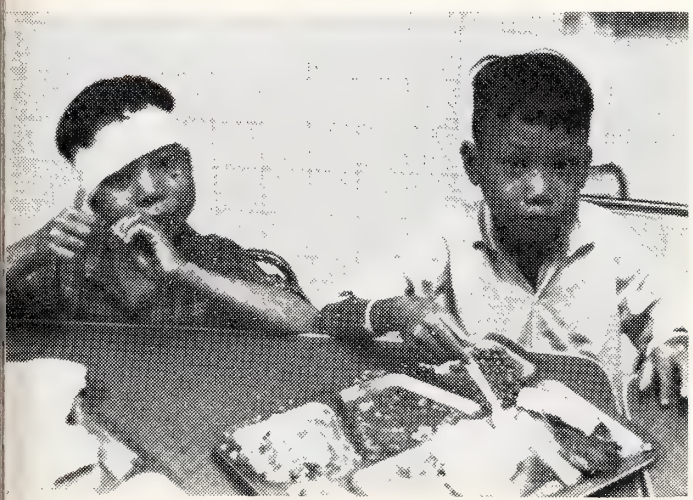
VIETNAM

or the body:

In addition to staffing and maintaining the 120-bed Hoa Khanh Children's Hospital near Danang, WRC has ince 1961 brought emergency relief as well as long-ange help to refugees through programs of social velfare, public health, community development and ducation.

The hospital has cared for more than 57,000 children, 5,000 of whom would have died without this care. They eed two more doctors, a hospital administrator, and ome more American nurses to head up the 75 Viet-amese nurses and lab technicians already there. The nvestment of energies and funds in the hospital project vill make it possible to make the greatest impression n that needy country, through helping its children.

As the most completely equipped childrens hospital n Vietnam, it offers great potential for a spiritual min-stry to not only the children but the parents who come wice a week to visit. The staff reports that already here has been a great vote of confidence, with the out-patient load doubling recently.



IETNAM. Children well cared for at Hoa Khanh Children's Hospital. Many of these little ones are rphans.

or the Soul:

Scriptures distributed, Christian lay leadership train-ng, Bible courses offered students and food-for-work aborers. Working closely with Christian Youth Social Service, arm of The Evangelical Church of Vietnam.

A children's Chaplain is on the immediate horizon for he Hoa Khanh Hospital. He will use flannel graph and udio visual aids to tell them the stories of the Gospel n Vietnamese.

THAILAND

For the body:

WRC is cooperating with the Overseas Missionary Fellowship. Meo tribal people have fled from their homes to other locations in Thailand in order to escape communist terrorist activities along the borders of North Thailand. WRC sent $1,000 to OMF in Singapore to help with the revolving fund from which refugees may borrow to build houses on small plots of land given to each family by the government.

For the soul:

There is a bright side to the picture, however, for this upheaval has meant spiritual quickening and strengthening for many of the tribal Christian believers. They gathered recently from several areas at one of the resettlement villages for five days of Bible study, fellowship and prayer.

A number of Mong families moved to a Bible Training Centre when they evacuated their mountain homes, and some of the young men have completed their second year of studies. That class will complete their studies in November, 1971, and then locate for evangelistic outreach to the thousands of Mong who are still in heathenism.

EAST PAKISTAN

For the body:

It seemed as though there would be no one left living in the cyclone-tital wave-ravaged area of Pakistan in November. But there were—2 million of them—greatly in need of medical aid as well as food and housing. Water supplies were putrified by bloated and rotting bodies, many bursting in the hot sun. Food supplies were washed away, homes destroyed, and no facilities were immediately available for cooking any food even if it were available.

Within days after the disaster the World Relief Commission wired $2,500 to Dacca for immediate relief needs —especially food, medicine, blankets and shelter for the survivors, many facing the possibility of starvation and disease.

Now WRC is hoping to meet both short-term emergency needs and long-term rehabilitation. Not only was there a great loss of human life, but also the people's means of livelihood are gone; their cattle, sheep, goats and buffaloes were drowned, their fishing boats swept out to sea, and their rice crops destroyed by salt water. Some experts estimate that relief work will have to be carried on until April and a feeding program will be required for at least one year.

For the soul:

The coordinator for the relief efforts of WRC in East Pakistan cabled, "Conditions are terrible! A million people are without any accommodations at all. Cholera getting pretty bad, and big danger of typhoid. Survivors urgently need everything. About 99 per cent of these people are without Christ. Now is our opportunity to demonstrate real Christian love."

PERU

The catastrophy and need created in less than five minutes in Peru were unbelieveable.

WRC talked with the Counterpart Director the morning after the earthquake on short wave radio. Funds were wired to him, so purchases of items needed could be made in the nearby unaffected areas. It was possible to have truck loads of food and equipment (such as crowbars and sheets of roofing for temporary shelter) almost as quickly as the vehicles could follow the bulldozers up the road to the stricken areas.

Feeding and cleaning up is taking a long time due to extensive damage to every home in the area hit. An earthquake-proof house has been designed with cement pillars strengthened by steel bars and placed in key spots of the house. Then the adobe blocks are held in place in the time of earth tremors. Aluminum or corregated tin roofs were made, thus protecting the ir habitants from the weight of tons of clay tiles an adobe mud roofs falling in and trapping the people. Thi has been approved by the government and can be buil for approximately $500. Help has gone in so many area of need that a complete picture will not ever be possibl

WRC is helping to build a children's home to car for many orphans as well as day care for those whos parent must work. There is aid also for a hospital-typ home to help some of the old people who have los everything and are too old to start again. It has bee estimated that it will take more than a year to clea up the damage and get back to a somewhat normal lif In the meantime WRC will continue to help.

For the soul:

WRC's counterpart agency, National Evangelica Council of Peru, offers food for the soul through pe sonal and public witness. An evangelical church ha been started in Cajacay, the first in 100 years.



PERU. Typical scene of devastation following earthquake.

CHILE

For the body:

WRC's primary function in Chile is conducting food-for-work community development projects. The 62,675 people working in this program are glad to get U.S. PL 480 foods as wages for their labor. The families have from six to ten children, and sometimes they go hungry!

A daily vitamin supplement for each child, supplied by WRC, may make the difference between apathy and vigor. Millions of chewable multi-vitamins are sent to Chile each year and are distributed to children in hospitals, schools, orphanages, day-care centers, and health cases suffering from TB or leprosy.

For the soul:

WRC's counterpart agency, National Evangelical Action Committee, comprised of many conservative denominations, gives a Christian witness through evangelictic services and distribution of Scriptures and tracts.



UNEMPLOYED IN CHILE. Food-for-work team labors in community development, building houses, roads, drainage canals, parks, etc. "Let him labor, working with his hands the thing which is good" (Eph. 4:28).

ATTENTION ALL W.M.S. WOMEN

The World Relief Committee has had a display of sewing items at National Conference each year for several years now. This display was of items made by the Park Street and Garber Brethren W.M.S. groups. This year we are asking that EACH W.M.S. group in our denomination bring one or two items that they have made during the year to National Conference. These items will make up our display this year. So keep this in mind and be planning what you will bring to National Conference in August.

WORLD RELIEF EMPHASIS

. . . in the Local Church

Canton, Ohio

Give! Share!! Help!!! These pleas are typical of the requests for assistance one receives repeatedly, many coming from distant parts of the world. Through the press, the mail, the volunteer worker, and even the church, constant appeals are made in behalf of suffering humanity. Unfortunately, one cannot respond to them all, worthy as they may be. However, a contribution will usually go farthest when given through a relief agency, which has the facts and distributes accordingly.

Soon we shall hear a call for World Relief, sponsored by the Brethren World Relief Committee. It is hoped that no Brethren Church will choose to turn a deaf ear to this needy cause!

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40b). This is one of the rewarding promises to which Canton Trinity Brethren gladly lays claim. Provision for World Relief is not included in the church budget. As an outreach of **missions**, more people seem to respond to this call than to any other phase of mission giving. Sponsored by the Mission Committee, various plans have been tried to encourage support of this worthy project. The simplest has been voluntary "I Want to Share" envelope giving, together with "Pennies for Missions" received by our junior ushers over a two-month period.

Last year, World Relief Sunday was observed with a congregational rice supper, followed by the film "War Without Guns." Tickets, 75¢ for adults and 25¢ for children, were sold in advance. A simple menu consisted of rice casserole, relish plate, apple sauce and beverage. With most of the food donated, expenses were kept at a minimum. Group singing and Christian fellowship contributed to a most worthwhile and memorable evening.

One final word in behalf of World Relief: Brethren, it is "not what we **give,** but what we **share"** that will bring the greatest blessing to all who are willing to become involved in a program to relieve human suffering. By the grace of God, each of us has been signally blessed. Are **you** willing to express **your** gratitude to **World Relief.**

Mrs. Inez Summers,
Chairman, Mission Committee

Washington, D.C.

There are so many requests made today to help people in need that it is hard to know just where to begin. Our church's participation in the World Relief Program has helped us individually in this matter and has also given direction to our church and its members.

World Relief is now a budgeted item for us. However, since it is only a small sum, our Missions Committee has been given permission to use other means to increase the support of World Relief.

For several years the Children's Department of our Sunday School has taken an offering once a month which goes toward the support of a World Vision Orphan child. I don't believe any special emphasis had been made in prior years for World Relief, but last year our Missions Committee used an idea presented in the **Brethren Evangelist.** They distributed small containers filled with rice to show how little some people have and to encourage our people to give a little more for World Relief. Our offering last year at that time was more than double our budgeted amount.

Robert Keplinger, pastor

Sarasota, Florida

World Relief is an amazing opportunity throughout our denomination for the ministry of Christian love in bringing immediate physical and spiritual help to millions of people around the world.

The Sarasota Church has given World Relief 50¢ of each $10 from its Faith Promise Missionary Budget for this new year. We have been privileged to have the chairman of the Brethren World Relief Committee, Rev. Phil Lersch, pastor of the St. Petersburg Brethren Church, as our guest speaker during the week of our Missionary Conference.

We will also be presenting the new film strip, "This Is How It Is,"—the story of the activities of the World Relief Commission in all parts of the world.

We dare not fail them! It is later than we think.

Mrs. LaVerne Stone, treasurer

Elkhart, Indiana

Like many other areas of the Church's ministry, people actively involve themselves only when they are reminded of a need. Because of our forgetful natures, the tendency is toward neglect of worthwhile projects in trying to remain involved in a vicarious experience or relationship. Therefore, since there are so many pressing projects demanding our attention, we have found that the best way to assure faithfulness to our total ministry is to place each concern in our budget so that every gift helps support a total ministry. This in no way nullifies our obligation to be informed, but it does assure a more rational and balanced ministry.

Our ladies' sewing groups have at various times sewn for World Relief and made up "Viet Kits," but again because there are several other "sewing and work" ministries in which they are engaged, the World Relief ministry is sporadic. The strength of our World Relief ministry lies largely in the planned budget.

Charles Lowmaster, pastor

'lora, Indiana

Most people have a certain amount of compassion or people in need. Their hearts are touched by whatver the need may be. Certainly this compassion is a ift of God which He has instilled in the hearts and inds of people, and it is intensified when they become Christians and have the love of God in their hearts.

To illustrate: Recently in our community a family vhich had not lived here very long, and was unknown o most, lost all their possessions in a fire that destroyed he home they were in the process of buying. On a Sunday morning, without any previous announcement, ve placed a plate in the rear of the church for people o give of their means that they might help alleviate he need of this family. The offering was $115.05. People ave because of the compassion they had for those who ad suffered loss.

Another illustration is the "Thrift Shop" sponsored y some of the churches in the community. It is operted much as we do at our missions in Lost Creek and Krypton. People bring their good used clothing to the shop" where it is processed and sold at a fraction of its rue value to help the needy of the community, especilly the migrant workers, many of whom now stay in he community throughout the year. Our church participates in this work, not only by furnishing used clothng, but by regular sewing days when they make quilts nd comforts for the "shop" and also by furnishing workers to bag and sell. All of this because of compassion for those of lesser circumstances.

Many people are handicapped in their desire to help the needy of the world because they do not know where to give so that their money will do the most good and help where they want it to. There are so many agencies asking for help they are hesitant to lend their support because they know little or nothing about them. They are not certain their money will be used for that for which it is given.

Now that our denomination has become associated with the National Association of Evangelicals, and we do have an outlet for our members to help in areas where it is desperately needed, many feel led to do so. They have confidence in the leaders of our denomination that they would not affiliate themselves with any agency that is not reputable.

I believe this is a God-sent privilege to the members of the Brethren Church—that they, out of the compassion of their hearts, now can give to help the less fortunate and do it with confidence that their gifts will go where they desire them to.

This is not a budget item in our church; it is a special offering taken so people may give as the Lord leads them. As more and more of our people come to a realization of our involvement in World Relief, certainly out of their compassion and their confidence in the Brethren Church our offerings will increase proportionately.

Clarence Kindley, pastor

THE MINISTRY OF PRAYER

There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

No one need stand idly longing
For a place in which to share
Active service for the Master;
There is always room in prayer.

In these days of tribulation,
Wickedness prevades the air,
And the battles we engage in
Must be won thru fervent prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor broader field of service
Than the ministry of prayer.

Do you long to see the millions,
Who are perishing today,
Snatched as brands plucked from the burning?
Do you long, yet seldom pray?

Are you looking for revivals
In the good old-fashioned way?
We must use old-fashioned methods
Which have always been to pray.

Is the worldliness appalling
That within your church is seen;
Are you grieved, yet, at the Throne never
For the weak ones intervene?

Do you long to meet the Saviour
And your loved ones in the air?
You may hasten Christ's returning
By effectual, fervent prayer.

Join us in the plea that Jesus
Quickly will His bride prepare;
May His coming find us faithful
In the ministry of prayer.

Come and join the Intercessors!
Laurels, then, someday you'll wear;
For there is NO HIGHER SERVICE
THAN THE MINISTRY OF PRAYER.

(Author unknown)

From The Mailbag

5864 Elmhurst Road
West Palm Beach, Florida
January 25, 1971

The Brethren Evangelist
Ashland, Ohio

Dear Sir:

It has been more than 15 years since I have had opportunity to attend one of our churches, but there are few days go by that I don't remember the things that I was taught as I grew up in the church.

Recently, a close friend of mine, who was a Catholic, made his public profession of faith in Christ and became a Christian He frequently asks questions concerning the function of the Protestant churches and particularly of our Brethren denomination.

I believe that the simplest way to answer these questions would be to subscribe to THE BRETHREN EVANGELIST. This not only will give him a picture of the government of the church but also give him good articles to read in relation to the doctrines of our church. Please start me immediately with the next issue of THE BRETHREN EVANGELIST and bill me and I will send payment. I would mail it now but have no idea of the present subscription price.

Here in Florida is a tremendous need and field for mission churches. The rate of crime and drug traffic here in Palm Beach County (to say nothing of the heavily populated Broward and Dade Countys taking in the southeast coast) is tremendous, to say nothing of the crying need for Protestant churches for the Spanish speaking population of the area. This area is in need of diligent Christians who are willing to go out of the church house and into the street, for every day a soul can be won for Christ if we do not wait behind a pulpit to speak. Christ's pulpit was to stand before the people along the roadway, on a hillside or along the seashores. He would find that same type of need here if He could walk this way in the feet of some dedicated missionary or minister.

This is just a little thought I had this morning that I wanted to share with you. I am a nurse in a local hospital and never a day goes by that I don't have several opportunities to witness to those who have no church affiliation.

I will close now and wait for you to send THE BRETHREN EVANGELIST and a bill. Thank you for the opportunity to share these thoughts prayerfully with you.

Sincerely in Christ,
Janet (Lowmaster) Palmer

THE BENEVOLENT BOARD AT WORK

EACH OF YOU needs to become more aware of the services that are offered at The Brethren Home in Flora. The Brethren need to encourage each other to use this Home, when a friend, or a member of your family, or *you* are in need.

In order to meet the needs of others, we want to expand the facilities to offer a more complete retirement center. Plans are being considered to add a separate nursing wing onto the present building, and to remodel the original two-story brick home into a 10-unit apartment building. With these changes, 80 or more residents could live in comfort and be part of the retirement center. Thus, the varying needs of the Brethren could be cared for—one bedroom apartment dwellers, ambulatory residents, and nursing care residents. Take your choice!

For you who have weathered another winter in the eastern or mid-western part of the United States, consider your plight with those living in comfort at Flora—no ice, snow, heat concerns, snow shovels, or boots. All your needs met inside, in a Christian atmosphere with friends. Plan to join them before next winter.

It is very helpful if application is made at an early date. We desire to care for the needs of our own denomination first, but we want to know whom to contact, when there is a vacancy. Our waiting list will indicate your intent to come live here during your retirement years. Some preliminary arrangements can be cared for by registering in advance.

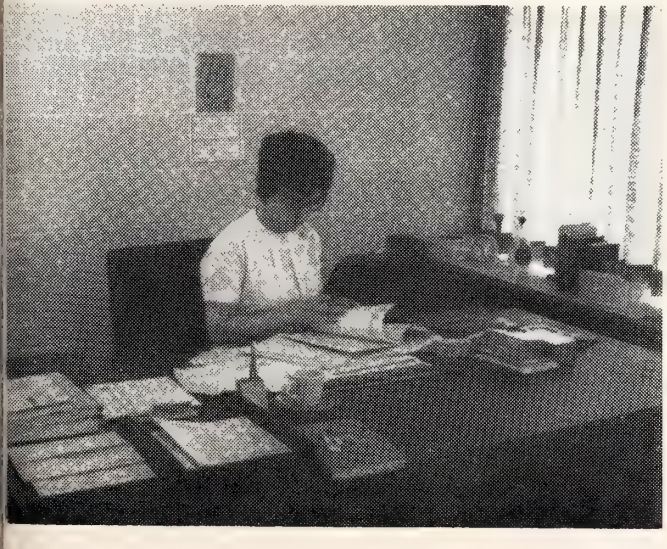
Some say they cannot afford to live in the Home. Arrangements can be made to cover any person desiring to come. It will be to your advantage to contact Rev. Robert Bischof, Administrator, The Brethren's Home, Route 2, Box 97, Flora, Indiana 46929.



Richard Swartz, the newest employee, talking with Mrs. S. M. Whetstone, a resident

Rick is a member of the First Brethren Church, Park Street, in Ashland. He graduated from Ashland College in 1966 with an AB degree, then enlisted in the Navy and was trained as a hospital corpsman. He served in many areas of the world, including one year in Vietnam. In addition to being a medic there, he assisted a Chaplain.

The Lord has called Rick into Christian service, and his employment in Flora is in answer to this call. He attends a class at Purdue University with Robert Bischof and Donna Moeller, especially scheduled for Nursing Home Administration.



he Interim Administrator, Mrs. Donna Moeller



The Head Cook, Miss Ada Keeley

SISTERHOOD

Devotional Program for Marc

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: Sharing God's Love
Junior: The Book of Esther

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Marc

Prepared by Mrs. Alberta Holsinge

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
"Joy, Joy, My Heart is Full of Joy"

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"O Come and Let Us Worship"
"Hosanna to Jesus Our King"
"Praise Him, Praise Him"

Bible Story Time:
A Day of Joy

It was spring in Palestine. Flowers bloomed. Birds sang. Children laughed happily at their play.

Springtime also meant Passover time. This was a very special time to the Jewish people. It was the time when they remembered how God had brought them out of Egypt to their own land. It was a time of joy—a time of praising God.

Whenever they could the Jewish people liked to go to Jerusalem for the Passover. There they worshipped God in the beautiful temple.

One Passover time Jesus and His disciples were traveling to Jerusalem.

As they walked Jesus told them about many things that were to happen.

When they were a few miles from Jerusalem, Jesus said to two of His disciples, "Please go to that village over there. When you get there you'll find a donkey colt. Untie him and bring him to me. If anyone asks you what you are doing just tell him the Lord needs the colt."

The disciples followed the instru tions Jesus had given them. Wh they got to the village, there w the young donkey just as He h said.

As they were untying the colt man walked up to them and aske "Why are you taking my colt?"

"The Lord needs him," th answered.

"Oh, then you may take him," sa the man.

When the disciples returned Jesus they put a coat on the donk for Jesus to sit on. Then they cc tinued on their way into the city Jerusalem.

Other people on the road s them. "Jesus is coming! Hosanna the shouted. More people took up t shout, "Hosanna! Hosanna!"

They cut palm branches from the trees. Some they put on the road to make a green leafy carpet for Jesus to ride over. Some they waved as they shouted, "Hosanna! Hosanna!"

It was a happy shouting crowd who entered the gates of Jerusalem with Jesus. They were honoring Jesus. They were honoring Him as a king and they were filled with joy.

Based on Mark 11:1-11

Memory Scripture Time:

Mark 11:9

The word joy is not in our verse this month, but it is the joyous shout of the people as they went with Jesus into Jerusalem.

I have the verse written on this paper I'm giving you. Listen while I read the verse for you. Now you read it with me.

(As before practice this month's verse and review previous ones.)

Mission Time:

Higi Homes

In Nigeria the groups of people are called tribes. Our missionaries are working mostly with the Higi tribe.

If we could visit Nigeria we would find that a Higi home is very different from ours. It is made up of many round mud huts with grass roofs. They have no windows and the doors are so low that even a short person has to stoop to get in. These huts might be called the rooms of their house.

The huts are surrounded by a wall made of stone or cactus or grass mats. This fence might be considered the outside wall of the house. We call this kind of a house a compound.

The compound has a gate made of long sticks woven together with a rope loop hanging on the inside. At night the gate is closed and a log is slipped through the rope to bar the door.

The hut closest to the door of the compound is where the father sleeps. He sleeps with a bow and arrows, knives, spears, and a big club near him to protect the compound.

Behind this hut are two or three huts together where the mother lives. She has one hut for sleeping. The girls, up to the time they get married, sleep in the mother's hut. All the boys under eight years old sleep there, too.

The second hut in this group is a kitchen. The stove is three stones arranged like the points of a triangle to hold a cooking pot over the fire. The third hut, if there is one, is for storage.

When a man has more than one wife, each has her own set of two or three huts, all in the same compound.

Other huts in the compound are for the grandparents and the boys over eight years old.

Besides these huts for people, there are low-built huts for sheep or goats, and maybe a hut for a donkey or horse—all inside the compound. The chickens have a small hut with a mud roof covered with grass and a little door at the side.

There are also many small silos in which peanuts, guinea corn, beans and other foods are stored. These silos are made of mud and have grass mat coverings on top.

Just outside the compound you would see large piles of firewood. Close to the gate of the compound there might be an enclosed area surrounded by cactus in which cows are kept.

A group of these compounds makes a village.

Many people in the village cannot read and write. When you give to our lit-lit project, you are helping them to have books. You are helping them to learn to read. You are helping them to learn of God.

(Note: As you tell the children about the Higi homes, make a rough sketch on the blackboard so they will be able to visualize it better.)

Prayer Time:

Let us thank God for our homes. Let us thank Him for our missionaries who have gone to Africa to teach the Nigerians of Him. Let us thank Him for the Nigerians who have become Christians.

Let us ask God to help more boys and girls in Nigeria to learn of Him. Let us ask Him to help us to be more willing to share our money so the Higi people will have books and be able to read about God for themselves.

Handwork Time:

A Nigerian Hut

(For each child you will need a strip of brown paper about three by seven inches, a cornucopia style cup or a half circle of paper to form into one, excelsior and glue.)

About the middle of the brown paper cut an archway for a door and then paste the ends of this paper together. Cover the cup with a film of glue and sprinkle it with bits of excelsior. Place it on top of the brown paper for the roof of the hut.

Take your Nigerian hut home. Show it to your family and friends. Tell them about the Higi homes. Tell them about the Nigerian Christians. Tell them how you are helping them to learn of Jesus.

Signal Lights Benediction

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

SENIOR BIBLE STUDY

by Ruth Barbe

SHARING GOD'S LOVE

FOR FIVE MONTHS we discussed God's love—how God has proven His love for each of you girls in the past, the present, and the future. Last month we talked about your love for God. Can each girl in your Sisterhood repeat Romans 5:8 from memory? (Give each girl an opportunity to say this verse.)

This month we are beginning a discussion of the other side of the coin called "love." God's love isn't even a two-way street!—God's love travels in at least three directions—from God to you, from you to God, and from person to person. Turn in your Bibles to John 13:34-35. Let's read these verses aloud together. (Read) Jesus said, "All men will **know** that ye are my disciples —**if** ye have love one to another." Notice also in verse 34 that Christ does not ask us to "please love one another"; He **commands** us to love one another.

Where do we get this love that we are to share with one another?—why from God Himself! The love we show and share with others is **not** from us—we are to show and share **God's love.** This love is given by Him to us; we are to let it flow through us, or overflow from us, so that others are touched by love that comes directly from God. Now the only difficulty with God's plan is that you can't give away or share what you don't possess yourself!

Let's illustrate this with a story. If a friend of yours was seriously ill and needed $2,000 for medical expenses, it would be nice if you could give your friend the needed $2,000. But, if you did not own $2,000 it would be impossible for you to honestly give it to your friend. Now the same idea is true when we talk about God's love. If you have let God's love flow into your life, then you're able to share this love with others. But perhaps you've been careless about His love. Many times we're content with crumbs from His love supply when God Himself has invited us to feast at a banquet! Crumbs are barely enough to sustain our own soul's nourishment—but a banquet!—this we can happily invite our friends to enjoy.

Be very honest with yourselves, girls. My heart is saddened and burdened when I see the spiritual malnutrition evident in many of your lives. You see the Bible tells us what our lives will be like if we nourish our souls on the food that God has prepared for us. When these evidences are lacking, then your life is **not** a witness to God's love, but rather to the fact that you are living a life of spiritual poverty!

First John 5:2 tells us that if we love God we will keep His commandments. Do you honor your father and mother?—or do you talk back, sulk at their decisions, and refuse to carry your load of the work at home? Is Sunday a holy day for you?—or can you hardly wait for church to be over so you can watch TV or go to a movie or be with your boyfriend? Do you ever steal?—time from your employer, answers on a test, your tithe from God?

First John 3:17 tells us that if we have God's lov we will have compassion on those in need. How muc compassion do you have? Do starving children in Biafr or homeless people in Pakistan or the girl next doo without a Savior disturb you?—or do you just accep these problems as part of life, never doing a thing t prove your compassion and love for any of them? T have compassion is to have a yearning, a desire t help those in difficulty, to do all you can to help peopl with a problem.

Then, of course, there's John 13:34-35 where Jesu says that the world will know we are His by the lov we show each other. God's love is **not** "cutting you friend down to size"; God's love is **not** "telling it lik it is"; God's love is **not** making sure you get "what' coming to you"; God's love is **not** telling someone t "shut up"; God's love is **not** getting mad at your bes friend because she can't come to your party; God's lov is **not** leading devotions at BYC grudgingly, wishin you were elsewhere. God's love is patient, kind, tende meek, compassionate, and desires to do God's will.

God's banquet of love is spread in many places—i His house of worship, in His Word, in fellowship wit Him during times of prayer, in the joy we have as w share Him with others, in the three-way communio we have when we are with other Christians and tall ing about our Lord Jesus. Do you attend God's banque often—or is your spiritual life sustained by crumbs?

You may try to "fake" God's love in your life but th only person you fool will be yourself. Friends can te by your actions whether love is within you—actions d speak louder than words! Examine yourself honestl if you've been content with the crumbs of God's love. you've been satisfied with crumbs, pray, asking God t give you a real desire to be saturated with His love an His presence.

If you **know** that you have been feasting on God love then you probably already realize that you can keep this love to yourself; it must be shared. As th words of the song go, "Love isn't love until it's give away." St. Paul said that the love of Christ "co strained" or compelled him to be an ambassador fo His Lord. Christ has commanded you to show His lov Feast often at His love-banquets so that you can sho and share His love. Remember that for every tiny b of His love you give away God will return a fuller po tion to you. You can never outgive God—the more His love you give away the more you'll have in you own life! As you practice sharing God's love soon you life, desires, and will, will become completely His an completely loving and then—all men will know that yo are His disciple because you show His love to others!

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffman

THE BOOK OF ESTHER

Purim . . . March 11, 1971

IN THE OLD TESTAMENT book of Esther we find the story of Purim. Purim is a holiday observed yearly by Jewish people since the time of Queen Esther. This year Purim falls on March 11. Since we are beginning a study of the book of Esther near this same time of year, this seems like a good month to study how the holiday had its beginning.

There was a time when many Jews lived in Persia. During that time there lived a very wicked man named Haman. Haman was a very proud and vain person who had a lot of authority. (He was second in command to King Ahasuerus.) Everyone was to bow down to Haman when he passed by.

Mordecai, a brave Jew, did not believe Haman was worth all that, and so he did not bow down when Haman walked through town. This made Haman so angry he wanted to kill Mordecai. More than that, Haman got permission from the king to have **all** the Jews in the land killed on a certain day.

The Queen of Persia at that time was a Jewish maiden named Esther. Esther had been brought up by her cousin Mordecai after her parents had died. Cousin Mordecai sent word to Queen Esther at the palace about Haman's evil plot to have all the Jews killed. Esther decided to approach the king for help.

Persian laws, once written, could not be changed but King Ahasuerus agreed to help Queen Esther and her people. The only way to help now was to make another law—which is exactly what the king did. He commanded that the Jews be allowed to arm and defend themselves from the attack of others. And defend themselves they did—very successfully!

It is this success that Jews are celebrating on Purim. Haman, the villian of the story, is the man who gave the holiday its name, even though he did not mean to do it. Remember when Mordecai refused to bow in Haman's presence? In his anger Haman decided on a day that Mordecai and all Jews were to be killed. Because Haman was a very superstitious man he chose the evil day by throwing lots, a kind of dice called **purim** in Hebrew. Ever since their victory on that day the Jews have celebrated Purim.

On the day before Purim the Jewish people spend time in prayer and fasting (not eating), honoring Esther who went before the king to save her people. In the evening the head of the home reads the book of Esther. (There are just 10 chapters.) When Haman's name is mentioned during the reading, all the children protest by stamping on the floor. (Have someone in your group read Esther 3:1-6 while the others act out the part of the Jewish children.)

The day of Purim (March 11, 1971) is one of friendliness and happiness. Presents are given to friends and relatives and to the poor. It is a day of visiting and play acting. What Christian holiday does this sound like?

FRED SOMEBODY,
THOMAS EVERYBODY,
PETER ANYBODY and
JOE NOBODY were neighbors, but they were not like you and me. They were odd people . . . difficult to understand. The way they lived was a shame.

All four belonged to the same church, but you would not have enjoyed worshipping with them.

Everybody went fishing on Sunday or stayed home to visit with friends.

Anybody wanted to worship but was afraid **Somebody** would speak to him. So guess who went to church—uh, huh—**Nobody.**

Really, **Nobody** was the only decent one of the four. **Nobody** did the visitation; **Nobody** worked on the church building.

Once they needed a Sunday school teacher. **Everybody** thought **Anybody** could do it, and **Anybody** thought **Somebody** should do it. And you know who did it? That's exactly right . . . **Nobody!**

It happened that a fifth neighbor (an unbeliever) moved into the area. **Everybody** thought **Somebody** should try to win him for Christ. **Anybody** could have made the effort. You probably know who won him finally: **Nobody!**

Faith, Prayer and Tract League
(From **The Lamplighter** Derby, Kans.)

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

MONEY ISN'T EVERYTHING

In addition to your church's World Relief Offering, you may want to collect and send **material aid** for World Relief. This refers to clean, used clothing and blankets—always in great demand, especially when disaster strikes. When blankets and clothing are "stock-piled," they can be sent immediately to alleviate suffering and death—as is done frequently.

Take or send (postpaid) all materials to one of these collection centers. Please mark each box and gift "World Relief Commission" and enclose (or mail) 10¢ per pound for shipping and processing. These are collection centers near Brethren people. Use them throughout the year!

World Relief Commission
Brethren Service Center
P.O. Box 188
New Windsor, Maryland 21776

World Relief Commission
Brethren Service Center
919 Emerald Avenue, Box 3747
Modesto, California 95352

World Relief Commission
Brethren Service Center
201 S. Main Street
Nappanee, Indiana 46550

Funderburg Library
Manchester College
North Manchester, IN 46962

The Brethren EVANGELIST



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The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

An appeal is made once more for rags to be used in the print shop. Any contributions to this appeal will be greatly appreciated. Most materials are suitable for use excepting curtain material, ladies hosiery or coarse and heavy fabrics.

A suggestion on how to build up church libraries comes from an example shown by one of the Indiana Brethren churches in the method of providing books for the libraries as memorials.

Attention, all Sunday school department

On shipments of Sunday school materials, the Bret ren Publishing Company is obligated to pay the invoic within ten days after delivery without being penalize After this period a carrying charge is applied whi becomes accumulative. Also, at time of delivery freight charge must be paid which in recent mont has increased considerably because of various high costs to the transportation firms.

The Publishing Company therefore is requesting th statements for all Sunday school material be forward to the Sunday school treasurers as soon as they a received. In order to offset the added expenses handling, the Publishing Company Bookstore regre to have to add additional carrying charges to accou due beyond one quarter. This policy becomes effecti beginning with the coming quarter's materials.

The Missionary Board has received a cable from Argentina stating that Mark and Chantal Logan have arrived safely. They thank the Brethren for the prayers on their behalf for a safe journey.

By the Way

GET TO THE CENTER



RECENTLY I HAD THE PRIVILEGE of travelling to the West coast to attend a denominational con-ference and the Northern California District Conference by plane. This was my first experience in flying any appreciable distance, and I suppose I did just what many other passengers do before and during a flight: utter a prayer for safe journey. I may have added another one while in flight: a prayer of thanks for being fortunate to have such a vantage point from 37,000 feet altitude to behold the beauty of God's earth.

I would like to quote from a letter written by Francis . Steele, Home Director of NORTH AFRICA MISSION hich ties in both flying and prayer.

"I do a lot of flying and enjoy it very much. However, very now and then, for reasons unknown to me, there e unusual thrills thrown in; as when we roared up d away from a landing when at only a couple of ndred feet altitude to circle the field again because e plane that had landed ahead of us was still on the nway."

(It was during this flight that the writer conceived e idea of centripetal prayer, centripetal being defined having a tendency to move toward the center: 'ebster.)

The letter continues: "But the experience which got me thinking about 'centripetal prayer' happened during a recent approach to the Philadelphia airport. We made an unusually sharp and steep banking right turn. The plane seemed suspended on its side and I, sitting on the right, could look out the window almost straight down. What held us there was the mass of the air under the plane as it strained to swing out away from the center of our turn. **Centrifugal** force was pushing the plane out beyond the circumference of the circle. But **centripetal** force, counter-acting, was holding us on our course. You know the experience when you swing a ball around your head on the end of a string. The effort of your pull is centripetal force. The force you feel is centrifugal.

"How does this apply to prayer? Well, our missionaries are being pulled by many forces which try to get them off course. All that holds them on course is the power of God; especially as we pray. Or, to put it another way, as we pray we apply the power of God to counteract the forces which would drive the missionary out of orbit.

"These forces are many and varied; the temptation to neglect devotions; the inclination to impatience and complaint; the tendency to allow suspicion to grow from misunderstandings. From the outside are the pressures of a hostile society and religion, the constant threat of expulsion hanging over one like a shadow, the heartache when a young convert who started out with great promise turns back, yes, and the feeling that friends back home don't really understand or care. All these forces, in changing degrees and combination, pull at the missionary constantly, and sometimes successfully."

I suppose all these frustrations that face missionaries could be applied to our own lives in the realm of family, children, occupations, relationships with our fellow man, etc. Theories, books (hundreds of them) on psychology, devotionals, all the books listed in every publisher's catalog on counseling; marriage, drugs, what-have-you, these all are of benefit perhaps, but the surest way to get to the seat of any problem is prayer. Not prayers made up of picturesque speech or flowery phrases that have a tendency to go out in orbit by the centrifugal force of demands, but simple man to God prayers that are heading toward the center of all creation, the hub of the universe, the Almighty Father in Heaven. (G.S.)



Youth Beat



Cheryl Romigh

CHERYL ROMIGH is from our North Georgetown, Ohio Brethren Church, and if you watched the Rose Bowl parade on New Year's Day or the Bowl game, you may have seen Cheryl in the parade or cheering on the Ohio State team. She is a Junior at Ohio State and a varsity cheer leader. Cheryl is majoring in special education.

At Ohio State she is active in Campus Crusade, and she sang with the Ohio State University choir for two years. Her freshman year she was a member of the Women's Honor Society known as Chimes and a member of the same group in her sophomore year when it is known as the Mirrors.

In the summer of 1969 she was a part of the "Summertime Singers" group. They sang at Camp Bethany several times and were at the Youth Conference coffee house.

She has been active in the North Georgetown Church for 15 years and has been at Camp Bethany also. We are proud of Cheryl for her active youth work and dynamic Christian testimony.

JUNIOR YOUTH — NAPPANEE

JUNIOR JET CADETS are meeting with an averag of 10 members present each week. A program o spiritual value is presented using a variety of presenta tions such as skits, games, competitive team quizze Bible drills, art expressions, and stories all involvin member participation. Leadership is encouraged throug officers and squad leaders. A group social is held onc a month.

Norma Geyer, Group Advisor

JR. HIGH YOUTH — NAPPANEE

NAPPANEE JR. HI YOUTH began their meetin this past fall with a picnic at Rogers Park in Go hen. During November and October the group studie about "Prophecy" and attended the District Youth Ral at Shipshewana to consider the same theme. In Jan ary we went tobogganing at Echo Valley, Michigan.

Our officers for this year include: Dennis Mishle president; Rich Hamsher, vice president; Brien Ha secretary and Greg Bigler, treasurer. Our sponsers i clude Mr. and Mrs. Richard Mishler, Mr. and Mr George Sheets, and Mr. and Mrs. Orien Hall.

Brien Hall, secretary

SR. HIGH YOUTH — NAPPANEE

THE SENIOR HIGH BRETHREN YOUTH Nappanee First Brethren Church have been ve busy.

On October 31 was our Halloween Party. We had hayride and played games and had a real go fellowship.

During the year we've been working on our Te House basement. We've painted the whole thing a made curtains. It is open on Sunday afternoons a sometimes after home basketball games.

We have had different meetings during the year abo the Coming of Christ, and Acts Alive. We have al been to a Funeral Home. We listened to the owner ta about the different things concerning the funeral. V took a tour and went to different parts of the fune home. This was all very interesting. On January 24 o group went tobogganing at Echo Valley Michigan.

Brenda Heckman, secretary

YOUTH BANQUET AT TIOSA



Youth Banquet Scene
l. to r.: Dennis VanDuyne, president; Rev. Waldo Gaby, speaker; Mrs. Paul Richey, advisor

THE TIOSA YOUNG PEOPLE held a youth banquet during our revival services on October 10, 1970. The Youth decorated the basement of the church and the tables around the theme "It's God's World."

The W.M.S. of the church took the responsibility of preparing and serving the meal. Rev. Waldo Gaby, pastor of the First Brethren Church of Goshen, Indiana, was the speaker of the evening. He presented an informal talk which carried a challenge to the young people to be yielded to Christ.

Forty-six people attended the banquet and were well nourished both physically and spiritually.

Pastor Paul Richey,
Tiosa, Indiana



JOHNSTOWN II ACTIVITIES

THE BY CRUSADERS of the Johnstown II Brethren Church have participated in many functions this year. We set aside a night of our October revival services for a youth night and invited youth from a few district churches. Refreshments were served after the service.

When Christmas rolled around we decided to hold a public Christmas Eve service in which many of our youth participated. We had a good attendance to view our efforts.

One of our major projects for the year has been a bake sale in which we made close to $70. The adults of our church donated a lot of homemade goods which we sold very quickly at one of our big shopping centers.

Our advisors for this year are: Rev. Joseph Hanna and Mr. Leroy Boyer for the Seniors and Kathy Miller for the Juniors. Our officers for the year are:

President Howard McDowell
Vice President Don Grove
Secretary Jim Miller
Ass't. Secretary Fred McDowell
Treasurer Jim McDowell
Ass't. Treasurer Brad Boyer

Jim Miller, secretary

BERLIN JUNIORS

THE BERLIN JUNIORS have been quite active this year and have been doing some interesting things.

Our Christmas meeting used Christmas emblems for its theme as we dealt with the origin of the use of Christmas trees, mistletoe, stars, angels and other items. We also had a gift exchange. Many members took part in the church Christmas program which was held the same evening.

The next evening we went Christmas caroling and had a repast served by the Christian Pioneer Class afterwards.

Earlier in December we had a slide-record presentation on the Holy Land.

Our New Year's Program was entitled "Make the Right Beginning," and we had an illustrated story of the wise man who built his house on the rock and the foolish man who built his on the sand.

January 16th found us attending a roller skating party with approximately twenty in attendance.

Later in January a brief devotional meeting was held prior to the canvassing of Berlin for the March of Dimes.

Karen Brant, Junior Advisor

KENTUCKY CAMP ADVENTURE KNAP-SACK HOBO-STYLE



Bedtime in the Forest

EDITOR'S NOTE:

Spring is just around the corner and the 1971 camping season will follow soon after. The Kentucky campers had a new experience last year that was good and will be repeated this year with some modifications. We urge other camps to consider similar programs or new approaches to camping. If you need help obtaining new ideas for camp, write to our Camping Commission chairman, Rev. Don Rinehart, c/o Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805. Following is an account and pictures of last year's Kentucky camping experiment.

ON MONDAY EVENING, June 15th, about 4 p.m. a dozen Junior Hobos began to descend upon Krypton Bible Center for their annual conclave. Each one came bearing his knap-sack containing a Bible, toilet articles, bedding, and a change of clothing. After registering in and placing gear in Riverside bus, camp opened with a chicken and dumpling supper with all the trimmings on the campus.

Following the evening's repast, recreation, vespers, sing-in for aged and shut-ins of village, a stewardship film, all assembled by the campfire circle on the back church lawn for a delightful campfire under the direction of "Big-Chief" Rex McConahay and his assistants. Before retiring, snacks were served, and then Hobo-manager Doran Hostettler gave orders for the sleeping gear to be assembled. Bobbi Jones herded the female hobos to the Howard House, but the boys unrolled their sleeping bags and slept on the church lawn guarded by mascot "Happy" who slept on Manager Hostettler's feet.

Long before the sun could peep through the fog, all had rolled out, had gear stowed away in the bus, and were assembled for spiritual repast under the leadership of Spiritual Director, Rev. Cecil Bolton. He invited each one to begin the day with God and include Him in all of the camp's activities. The hobo stoves set up on the campus were belching forth their smoke and heat, ready to bake pancakes and serve the hot sausage. Before departing to enjoy and learn about God's wonderland, a special demonstration was given in which a live chicken was prepared for the next camping group. In charge of the demonstration was Chief Butcher Hostettler assisted by Hash Slinger Lowery.

By 8 a.m. all except the kitchen crew had boarded the bus and were on their way to the Buckhorn State Park. The morning was spent in the camping area having classes and recreation. At noon a spaghetti lunch arrived for a tired and hungry group. After a lunch in the picnic area and a clean-up period, the group departed for the main park area for further exploration in God's great out-of-doors and a joyous time of swimming in the lake. All too soon 3:30 p.m. arrived, and it was time to be off to Coomers Ridge, a camping area in the National Forest near Natural Bridge State Park. Here camp would be set for the night. Hash Slinging Lowery met the bus at Chavies with supper and evening snack provisions.

The night's camping site affords many attractive activities for getting close to nature. The hobos were busy exploring the many nature trails, climbing the fire tower to view the sunset, building campfires, preparing the supper, holding vespers, enjoying fun and fellowship around a roaring campfire followed by bed time snack of peanuts and potato chips. Sleeping bags were rolled out and each one enjoyed a night's rest under the stars.



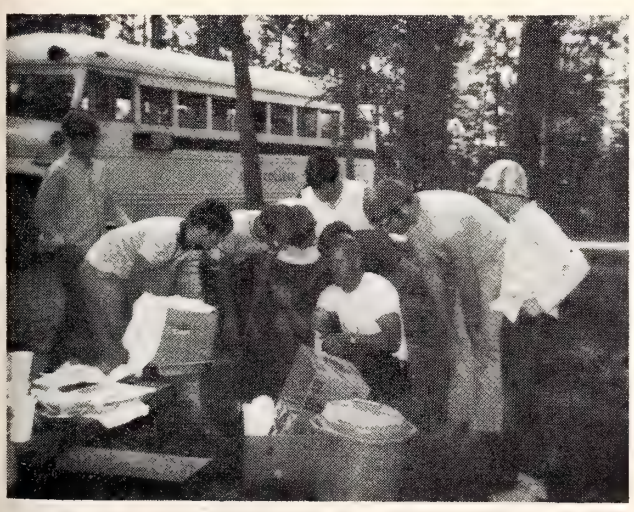
Troubles! Need a push to start!

Early a.m. brought forth preparations for another ull day of activities. Fires had to be built for cooking ne breakfast, faces were washed by the camp pumps, ear had to be stowed away, sunrise had to be viewed rom the top of the fire tower, unexplored nature trails ere hurriedly explored, spiritual food to be taken be- ore the hearty breakfast arrived. With the arrival of ne late Mr. Maurice Hall with the breakfast provisions ll helped in completing the breakfast preparations . . . ash browned potatoes, gravy, fried apples, cocoa, fruit uice were consume with great gusto. All pitched in for ne clean-up and the take-off for Natural Bridge State ark for further exploration and recreation.

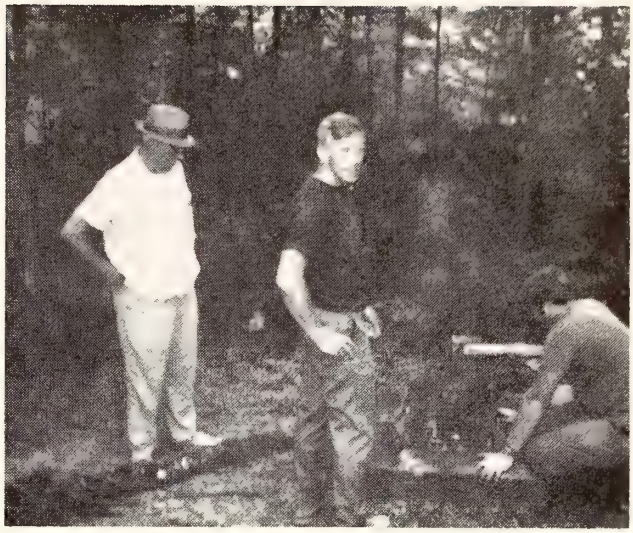
This park affords visitors some of Kentucky's best atural wonders. Folks come from far and wide to visit is lovely park. Young people never tire of climbing s ridges and exploring the natural bridge and small aves. Exciting adventures awaited those who were aying their first visit to this park.

After an exciting day of activities a weary but happy roup assembled about 2:30 p.m. for their final spirit- al challenge before being homeward bound. The long ide back to Riverside and Krypton Bible Center afford- d opportunities for singing and cementing friendships. ll participants proclaimed it a real camping experience nd a most wonderful adventure. The staff was just as nthusiastic about the experiment but requested that nother time at least a day intervene between the two amping groups so they could recuperate from weari- ess and be more refreshed for the new group. (As oon as the Juniors arrived at Krypton, the Seniors arted their conclave.)

The Senior camp was made up of 34 hobos with the ame staff serving. A repetition of previous schedule as in force. This group returned late Friday evening.



Chow Time for Seniors—Survey Food Supplies
Doran Hostettler is "hunkered" down in the middle and Rex McConahay stands at his left elbow



It Takes a Fire to Cook a Meal!
l. to r.: Rev. Cecil Bolton, Doran Hostettler, Rex McConahay

Camp Staff was composed of:
Director—Margaret E. Lowery (Dietician), Krypton Bible Center
Assistant—Rex McConahay, Smithville, Ohio
Manager—Doran Hostettler, Riverside
Spiritual Leader—Rev. Cecil Bolton, Troy, Ohio
Camp Secretary—Miss Helen Campbell, Napfor
Dean of Boys—Doran Hostettler
Dean of Girls—Miss Bobbi Jones, Ashland, Ohio
Meal Supervisor—Miss Joyce Amstutz, Ashland, Ohio
Counsellors and Assistants:
Rev. James Donahoo—Levittown, Pennsylvania
Miss Brenda Favorite—Roann, Indiana
Miss Rebecca Hooker—Roann, Indiana
Miss Rhoda Campbell—Napfor, Kentucky

Transportation was by Riverside school bus. Rev. Bolton's station wagon served as a ranch wagon carrying equipment, staples, class supplies, etc. TV trays and p'astic ware were used for serving meals.

In evaluating the experiment, the following constructive things have been observed:

1. More like a camping experience
2. Less disciplinary problems
3. More enthusiasm and interest shown in activities
4. Few hardships involved in feeding groups offset by the many enriching experiences the young people were able to gain over the old type of camping
5. A permanent campsite is not needed to provide camping experiences for young people.

The following changes are being made in this year's camping program:

1. Will plan to conclude this year's camp with strong spiritual emphasis—evangelistic in nature
2. Plan to start camp at 8 a.m. on Monday and return to Krypton Bible Center for Tuesday supper and closing activities. Camp for Juniors will be over by 8 a.m. on Wednesday
3. The staff will be free Wednesday for clean-up and relaxation. The Senior Camp will begin at 8 a.m. Thursday and conclude on Saturday a.m.

SILENT WITNESS

by John L. Johnson

IN SEPTEMBER of last year, Sandra Dawson, an 18-year-old promising stage actress left a pot party in Greenwich Village, New York, bent on ending it all in the Hudson River. Narcotics had burned out her mind and left her "soul an empty shell." All the beckoning hands of future fame were not enough to detour her from what she knew had to be the only way.

On her way to the river, she had to push through a Salvation Army team of workers headed for settlement work uptown. When she got through them and continued on to her determined end, she looked down to see a piece of paper in her hand which she had unconsciously accepted from one of the officers. She hung on to it only because, as she said later, she did not want to leave one piece of litter behind in her desire to make her exit from life as antiseptically clean as possible. While she was standing on the edge of the river working up her nerve to jump, she looked down at that paper in her hand before throwing it away. The big, bold letters hung out like a row of stop lights: **HAVE YOU THOUGHT TWICE?**

Sandra Dawson was jolted by the message that should come in exactly that fashion at that particular time. She read the tract. It was a simple reminder that God hears second thoughts about bad decisions, even second knocks for another try, and is willing to restore a life, any life, broken by the hammer of sin. Sandra Dawson found it too much to resist. She ran back to try to find the Salvation Army officer who had given her a tract. She couldn't. Instead she found herself hours later in a bowery mission where a sympathetic old man led her to Christ.

"One piece of paper between me and total hell," Sandra said later, still mystified by what had happened but glowing in the fact that she still had her life to live again. "I'd say that's the longest reach anybody ever made for me."

And today in America being torn by the terrible riptides of a thousand shocks—drugs, alcohol, sex and just plain emptiness—this "long reach," this piece of paper used by God to be very often the "silent witness," is intersecting the course of millions like Sandra Dawson. To masses of people who never go to church, never hear a sermon, never tune in a radio station, never give a word of mouth witness a second thought, the printed page is carrying on its own revolution for God.

But why is the printed page so important today what with TV and films and so many technological wonders that seem to grab all the attention of people? There are several reasons which the church needs to get hold of again:

1. The printed page neutralizes hostility—people like Sandra Dawson have little use for Christianity in their mad rush to get all they can get, and will even become highly agitated and angry when confronted with a direct person-to-person witness for Christ. As Sandra put it, "I would have blown anybody over who tried to mix my life up with God." There is no way to spear home the love of God to any man or woman so hostile to Christ that they are incapable of thinking intelligently.

But literature is a great neutralizer. It catches th mind unaware. It drills to the heart with subtle an often devastating impact—many times before the rea er actually senses what is going on. If there is arg ment to whom will the reader argue? If there is ho tility, on whom will the reader take it out? Instea reading brings a quiet moment of concentration, moment when all the forces of God can come into pla This is the great panzer movement of print.

2. It is permanent—a word often blows with the wir never to be retrieved or recalled. But the printed pag lands in the computer of the brain and sticks in i image to be flashed out in a second from the memor bank. That is why radio and literature work togeth with such power in touching lives for Christ. Rad gives the audio amplification and literature follows u to give visual permanence.

3. It penetrates—Even Sandra Dawson can't expla the strange power of that simple tract she read th night by the Hudson River, especially when she was indifferent and even hostile to God. Nor can thousan of others whose lives have been transformed by a boo or a tract or a pamphlet declaring Christ. This explai why Communism spends 5.4 billion a year on literatu —they know what it can do to slice through the barrie and make impact.

So what of today then with its confusion of tongue a contradictory mixture of ideologies and beliefs? Wh of millions like Sandra Dawson who will never reached in any other way except through print? Ho will we reach the unreachable? How will we make co tact with masses caught behind the jungles of fea loneliness, boredom and certainly smug complacency Speak to them if we can, of course! Shout at the above the roaring sounds of the computer and the j Of course! But when it's all done, we must be sure leave with them the book, the tract, the pamphlet.

For in the night hours, when they roam their cag of self-imposed imprisonment, that's when God w speak—through the powerful neutralizing, penetrati power of print. This "long-reach" of God, this sile witness," this life line when all else fails, to souls w will allow no other penetration to their hearts.

May God not find us slack in our responsibility.

taken from the Waterloo
First Brethren Church bulletin

LAMENT OF A TEEN-AGE BRIDE

by NANCY CURTIS

he new morality . . . and freedom
rom classes (what a drag);
rom mom and dad (always arguing);
rom homework (senseless hours);
rom discipline (useless);
rom church (a bore);
rom conformity (a hangup).

m my own woman now.
lade so by one decision . . .
ne hour of love and pleasure and self-gratification.
ree to look at my cheer-leading sweater hanging in the closet,
y books and basketball schedule resting on the shelf,
y material for a prom formal forlorn amid the remnants of material for maternity tops,
y medals from band and choir forsaken in the clutter of a jewelry box,
y friends passing by my window
aughing over the gossip column in the school paper
nd giggling over who will be the next to experience
he new morality . . . and freedom
or cleaning (what a drag);
or him (always arguing);
or ironing (senseless hours);
or dishes (useless);
or cooking (a bore);
or sex (a hangup).

God, if you are there,
ease let someone take this crying baby off my hands,
nd let my feet dance once more.

am so old . . . and I was never young.

his poem by Nancy Curtis is being reprinted ith permission of the MESSENGER of the hurch Of The Brethren. It was published in the cal newspaper in Elgin, Illinois and at least one more other church periodical.

THOUGHTS FOR PARENTS

How many have been the times when we have heard, "I do not try to influence my children in matters of their religion or beliefs!" But why not, we reply?

The ads will!
The press will!
The movies will!
The neighbors will!
The politicians will!
The Communists will!
All the forces for sin will!

Shall we ignore our children? God have mercy on us if we do!

We have been so anxious to give our children what we didn't have that we have neglected to give them what we did have!

I HAVE TO . . .

I have to pay my bills, but I can't afford to pay the Lord His tithe.
I have to earn a living for my family, but I don't have time to teach them how to live.
I have to see the late, late show Saturday night, but I can't get to Sunday school on time.
I have to have color TV, but I don't have any money for missions.
I have to keep a clean house for my family, but I don't have the courage to demand clean living of them.
I have to teach my children a code of ethics, but I can't teach them the meaning of love because I don't know that myself.
I have to keep my daily appointments, but I'm not ready for my appointment on the Day of Judgment.

Laura Forinash
from Elkhart
First Brethren bulletin

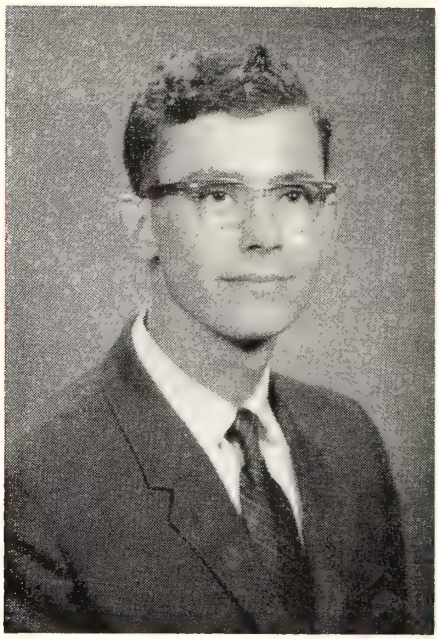
A GARDEN FOR ALL SEASONS

First, plant four rows of peas:
Presence, promptness, preparation, and perseverance
Next, to these plant three rows of squash:
Squash gossip, squash indifference, and squash criticism.
Then plant five rows of lettuce:
Let us obey rules and regulations.
Let us be true to our obligation.
Let us be faithful to duty.
Let us be loyal and unselfish.
Let us love one another.
No garden is complete without turnips:
Turn up for meetings.
Turn up with a smile.
Turn up with new ideas.
Turn up with determination to make everything count for something good and worthwhile.

Boys' Brotherhood

PROCRASTINATION

"I'VE GOT A HANGUP"



by RONALD W. WATERS

(For sometime, there have been no programs offered for local Brotherhood groups to use in their monthly meetings. As president of the National Boys' Brotherhood Organization, I have been asked to write a series of studies. If you have any comments or suggestions, write to me, in care of the Brethren Publishing Company. — R.W.W.)

Ron Waters is a member of the Gretna, Ohio Brethren Church where his father is the pastor. He is presently a student at Ashland College where he is enrolled as a pre-seminary student. He is a member of the 1970 Crusader team and a member of the Alpha Theta organization.

I have a hang-up—procrastination. (Maybe you get hung-up on just seeing a fifteen-letter word.) Procrastination is defined as frequently and intentionally putting off doing something which must be done. The theme of procrastination is: "Don't do today what you can put off until tomorrow."

As I said, I really put things off. For example, one of my professors told our class in October that we had to do a research paper, to be due on January 6. When did I complete it? I quit banging the typewriter at 6:00 A.M., January 6, after working all night on it. Or, for instance, nearly every morning I put off the unpleasant task of getting up. That usually means that I do not get breakfast or that I am late for class. You see, when I put things off, **I** pay the consequences.

In the Bible we find several people who had the same problem. One of them was Felix, a Roman provincial governor. After Paul was arrested, he was brought before Felix for a hearing (read Acts 24). In the public hearing, Felix refused to make any decision as to Paul's guilt because of insufficient evidence. However, in verse 24 we read that Felix and his wife sent for Paul again to tell them about faith in Christ. In verse 25 Paul talked with them about righteousness, self-control, and the Last Judgment of God. At this point Felix became extremely troubled, and he said to Paul, "You may leave now. I will call you again when I get the chance" (verse 25, **Good News for Modern Man**).

Felix put off his decision of accepting or rejecting Jesus Christ. This is the most tragic kind of procrastination there is. We are never sure if we will even h another chance to accept Christ. Even though F would not decide to receive Christ as Lord or deny H he had made a decision. Harvey Cox once wrote "not to decide is to decide." In other words, by not ciding for Christ is actually deciding against H Therefore, Felix gained nothing by putting off choice. Likewise, we gain nothing by "putting off" decision.

A slightly different type of "putting off" is foun the Old Testament account of Jonah (read Jonah 1 3:4). The Lord called out to Jonah and told him to g Ninevah, preaching God's wrath against it. But Jo wanted no part of it. As a result, he put off goin Ninevah in favor of going to Tarshish, which wa the opposite direction. We all know what his proc tination got him: three nights in the beautiful Fi Belly Motel. When Jonah decided he did not like accomodations, he repented. God took him out of fish's belly and told him again to go to Ninevah. Jo did not put it off any longer. He went to Ninevah, the people repented.

Jonah's procrastination, too, could have been tr When Felix put off a decision for Christ, he was hurting **himself.** On the other hand, if Jonah had gone to Ninevah, not only he, but also the whole of Ninevah would have suffered the consequence procrastination.

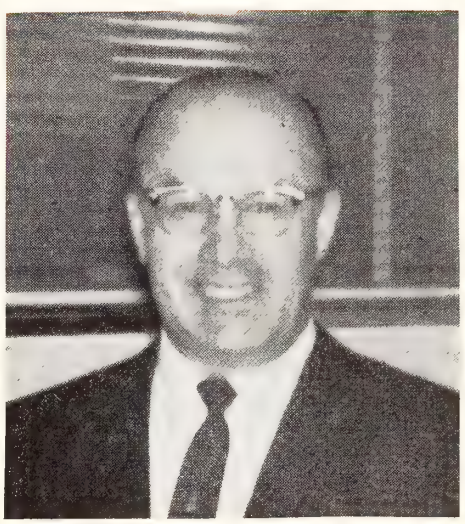
You and I can put off little things, like getting u the morning, without too much bother to anyone ourselves. **But we must not put off the things of**

First, we must decide to accept Jesus Christ as our Lord and Saviour. To put off a decision for Him is to decide against Him. After we have accepted Christ, **we must not put off serving Him.** In Luke 9:59-60, Jesus called a man to follow Him. He told Christ that he would follow Him after he had buried his father. Jesus told him that he had a higher calling than that of burying his father, namely that of serving Christ, which he must not put off. When Christ calls us, we must serve Him immediately.

Our challenge for this month, then, is twofold. First, if you have never made a decision for or against Jesus Christ, do not put it off any longer. Decide now. If you need help, talk to your advisor, your pastor, or your parents. Second, if you feel there is something Christ wants you to do, whether it be to share Him with a friend or simply to mow the sweet old widow's lawn, do it now. Decide on one thing which you have been putting off, and do it this month. Don't forget, because we will check on each other next month. See you then.

BOYS' BROTHERHOOD STUDY FOR APRIL

AMOS, THE LAYMAN – FARMER – PROPHET



by JAMES I. MACKALL

AMOS was a layman who earned his living on the farm (Amos 7:14). He was a dresser of sycamore trees. The sycamore was a fig of poor quality, a cross between the fig and mulberry. He was also a herdsman. Both of these activities fall in the farming category. He was not a priest nor a professional prophet: but the Lord called him while he was following the flock, and said unto him, "Go, prophecy unto my people, Israel (7:15).

Tekoa (1:1) the home of Amos, was ten miles south of Jerusalem, five miles from Bethlehem, on an elevation of 2,700 feet, in the very poor pasture lands overlooking the wilderness of Judea. Geographically speaking, he was in a very good place to see the wicked activity of Judea and Israel. He was on the outskirts of these two kingdoms, but he walked with God as he followed the flock. God always picks the right man to do His work.

As a boy, Amos probably had known Jonah, and may have heard him tell of his visit to Nineveh. Possibly, too, he may have known Elisha and may have heard him tell of his association with Elijah. Jonah and Elisha were just passing off the stage when Amos was coming on. The prophet Joel also may have been one of his contemporaries or near predecessor. It may have been Joel's plague of locusts to which he refers in Amos 4:9. Hosea was a co-worker with Amos. He may have been at Bethel at the time of Amos' visit. They possibly compared revelations from God at different times. Hosea was younger and continued his work after Amos was done. About the time Amos was closing his work, Isaiah and Micah were beginning theirs.

Amos was in the will of God, and he was willing to be used of God to warn the people of their coming tragedy—Amos, chapter 3, 4, 5.

God may call you to do a job for Him. What would your answer be? Are you prepared to meet the challenge God calls?

Questions for Discussion

1. How does God speak to people today?
2. Is God alive and what is He doing?
3. Is God interested in what is going on in the world today?
4. If Amos had said no to God when He asked him to warn the people what would God have done?
5. Can we profit by reading about Amos in the Old Testament today? How?
6. Some people say studying the Scripture is dry and uninteresting. What do you think?

James I. Mackall is a member of the Vinco Brethren Church in Vinco, Pennsylvania, faithfully supporting many phases of the church's work, especially with the Boys' Brotherhood. He is also very active in the Laymen's Organization on a local, district, and national level in addition to his devotion to the community as a prominent business man.

news ... from the Brethren

Falls City, Nebr. Pre-Thanksgiving services were held November 25 with Rev. Alvin Smith, pastor of the First Methodist Church as guest speaker. The Christmas program was presented on Sunday evening, December 20 with Arlene McGinnis in charge. The Junior Department enjoyed a caroling trip, although the weather was cold. Rev. Keck and his wife enjoyed a trip to Ashland, Ohio to visit relatives. Gerald and Sue Peck were home from Ashland College for Christmas. The last Sunday of each month is "family night." A carry-in dinner and program is enjoyed.

Chandon, Va. God continues to bring new families from the community to the services. The average attendance for the October-December quarter was 62 in the Church School and 68 in the Morning Worship, with a high of 87 on December 6. Many blessings came as a result of the Crusade for Christ in December. Brother Jim Black brought stirring messages and we were all strengthened in the faith. Eight decisions were made during the week. A unique Christmas program was presented on December 20. The program was opened by a radio program describing the "Hanukkah" service which the Jews observe at Christmas time. The program was interrupted by bulletins which told the events in Palestine surrounding the Christmas story. There were 95 in attendance. The Washington Church Choir presented their cantata, "Love Transcending," in the Chandon Church December 27.

West Alexandria, Ohio. Rev. Percy Miller is interim pastor during absence of a pastor. During the summer he served the Quiet Dell Pennsylvania and Cameron, West Virginia churches. During this time he received four into the Quiet Dell Church by baptism and three into the Cameron Church by letter. Recently he baptized four and received them into the membership of the West Alexandria Church.

North Manchester, Ind. A Missionary Conference was held February 12-14. Pictures of Argentina, India and Nigeria were shown. A question and answer period with refreshments followed each nights pictures.

Bryan, Ohio. Evangelistic services will be held March 28 to April 4 with Rev. Edward Schwartz of Oak Hill, West Virginia as evangelist. Donations are being taken for a piano fund. Over $500 has been received so far. A men's breakfast was held Sunday, February 21.

Nappanee, Ind. The Triton Chamber Singers from Triton High School presented a program of contemporary music on Sunday evening, February 17.

Bethlehem, Va. A shower was held for Mr. and Mrs. Mark Logan, Jr. on Monday, February 1. They will be leaving for Argentina to do radio work. They were also given a gift of money from the church.

Gratis, Ohio. Revival dates are se for March 8 to 14 with Rev. Ke neth Howard from Peru, Indiana The Brotherhood visited the Da ton Power and Light Compan for their last meeting.

Wabash, Ind. Many wonderful thing have happened in the past si months at Wabash. The heatin system was converted from c to gas, with space heater installe in basement auditorium. Th church loft was insulated, nurser redecorated and minor repair jol accomplished. A fine spirit wa displayed by everyone concerne not only in time spent in labo but also by financial contribution Souls have been saved and mar have been drawn closer to th Lord. There is a fine spirit unity and love among the me bers. Great things are expect in the days ahead. We give G all the glory and praise.

Milledgeville, Ill. Pastor Black h been very busy in the church a the community. He has had counseling sessions in and out the office during this year. Th is additional to regular calling a pastoral duties. He works as cha lain of the Fire Department, t Carroll County Sheriff's Depa ment, Senior Citizens, substitu teacher, P.T.A., and in district a national denominational work. is also meeting with residents the Good Samaritan Home Mount Carroll each 2nd and Wednesday for Bible Study.

from Tom Schultz. Pat, my wi just came home from the hospit She is recovering slowly. I ever impressed with our Lord a the fact that He hears our pray and heals us. Pat wants the gr number of people in the broth hood to accept her thanks prayers and cards. When you isolated from Brethren chu folks, it is wonderful to have th comforting prayers. Especia thanks to the Brethren chu staff and members of the P Street Brethren Church for membering Pat in prayer dur her major surgery.

Ardmore, Ind. Rev. Tinnie E. Rorie, of Mishawaka, has been assigned as interim pastor of Ardmore Brethren Church, succeeding Rev. C. William Cole, who left this week for a new pastorate in Vinco, Pennsylvania, north of Johnstown. Ordained to the ministry in 1954, by the Michiana Association of General Baptists, Rev. Rorie was active in the association for 11 years and engaged in pastoral work in St. Joseph and Elkhart Counties for nine years. He studied at Bethel College, Mishawaka, completing several Bible courses in the Old and New Testaments, and he completed several Bible courses recommended by the Religious Board of Education of the General Baptists. He was a member of the Michiana Presbytery.

Rev. Rorie served as chairman of the Foreign Mission Board, served on the Sunday school promotional board and has worked with youth in summer camps as teacher. He has taught leadership training classes and served on the examination board for ordination of ministers and deacons. For the last two years he has been working with the missionary churches in the area.

Elkhart, Ind. The Billy Graham film, "Love, Sex and Marriage" was shown Sunday, March 7. The Brethrenaires Quartet presented a concert of gospel singing Sunday, February 21.

Johnstown, Pa. The Second and Third Brethren Churches studied the Book "Learning to Understand the Mission of the Church" jointly, with the pastors serving as resorce leaders.

Adrian, Pa. The Brush Valley Church will be holding revival services with Rev. Ralph Mills March 28 - April 2.

County Line, Ind. The Cross Country Conference sessions on "Learning to Understand the Mission of the Church" was started on February 14. The church has called Rev. Claude Stogsdill of Warsaw to be the evangelist for a series of meetings starting March 22, 1971.

Herndon, Va. Mr. and Mrs. Mark Logan, Jr. were guests on Sunday evening, February 7. They showed pictures of the radio program in Argentina, with recorded music by members of the staff there.

Pleasant View, Pa. (Vandergrift) A men's prayer Breakfast was held in Vandergrift on Saturday morning February 20, sponsored by the Ministerial Association. Rev. Gilmer is the president of this association.

Brush Valley, Pa. Congratulations are in order to Sharon and Tom Kidder, for having been chosen to represent East Brady in the Armstrong County Band. The thrill is not quite so big for Sharon, as it is her third trip, but for Tom it is quite another thing.

Tucson, Arizona. Evangelistic services were held from February 2 to 10. Rev. William Anderson of Manteca, California was the speaker. He had a children's message on Wednesday, and a special message for youth on Friday night.

West Alexandria, Ohio. Rev. Herbert Gilmer has officially accepted the call and will begin pastoring here the first week in June. Until then, the laymen, bolstered by occasional outside speakers, will be taking care of the Sunday evening and Wednesday evening services.

Gratis, Ohio. Revival services are set for March 8-14 with Rev. Kenneth Howard from Peru, Indiana.

South Bend, Ind. Revival services will be held May 2-9 with Rev. J. D. Hamel from Sarasota, Florida as speaker. Rev. Fred Burkey conducted a Christian Education Workshop on January 31.

Sarasota, Fla. Revival services will be held January 24-28 with Mr. and Mrs. William Rexford. Included will be musical selections on the swiss cow bells, choral concert glasses, ventriloquism, and Bible lessons presented with the use of "Black Light."

St. Petersburg, Fla. Rev. Phil Lersch was the speaker on "Pastor's Study" TV program on WLCY the week of January 3-9.

Gretna, Ohio. A Missionary Conference was held February 26-28 with John Rowsey as resource leader.

Memorials



BUSHMAN. Mrs. Virgil Bushman, long-time member and prayerful supporter of the church, passed to her eternal reward and was buried on December 26, 1970.

Rev. James Black

* * *

MUNZ. Mr. Don Munz, after a long illness, passed away and was buried on December 31, 1970. In recent months brother Don came to a wonderful realization of the presence and love of Christ.

Rev. James Black

* * *

GRUSH. Jesse H. Grush, age 77, passed away January 28, 1971. Mr. Grush was a long-time member of the First Brethren Church of Falls City. He held various offices in the church, including that of deacon, and had served as a trustee of Ashland College. Funeral services were held at the First Brethren Church with Rev. Elmer Keck officiating. Interment was in the Steele Cemetery.

Ethyl Schroedl

(continued on next page)

MIATKE. Ronald G. Miatke died January 30, 1971 in University Hospital, Iowa City, Iowa. Rev. Miatke pastored the Brethren Church at Glenford, Ohio while in school, and the Cerro Gordo Brethren Church in Illinois. Memorial services were held February 2 in Oskaloosa, Iowa and in Milledgeville, Illinois. Rev. James Black conducted the services in Milledgeville.

* * *

LOGAN. Mrs. Zula Zirkle Logan, 80, for many years a faithful member and worker in the Bethlehem Brethren Church, Harrisonburg, Virginia, died January 25, 1971. Funeral services were held at the Lindsey Chapel with Rev. C. Y. Gilmer and Rev. Olen Landes officiating. Burial was in the Dayton Cemetery.

MORROW. Mrs. Betty Morrow, 46, passed away as a result of injuries received in an automobile accident. She was a member of the Camden United Methodist Church, and a former member of the First Brethren Church of Gratis. She was the daughter of Mrs. Dorothy Brubaker, church secretary. Services were conducted by the undersigned with interment in Twin Valley Cemetery.

Rev. William Walk

* * *

STARK. Mr. Theodore Stark, 55, passed away January 26, 1971. He was buried from the Ardmore Brethren Church of which he was a member. Rev. C. William Cole officiated. He was a loyal Sunday school teacher for many years.

AUSTIN. Mrs. Anna B. (Hayes) Austin, 92, passed away January 7, 1971. She was a member of the Second Brethren Church of Johnstown. Services were conducted by the undersigned. Interment was in Grandview Cemetery.

Rev. Joseph Hanna

* * *

KERR. Mrs. Joseph (Alta) Kerr, 82, passed away February 11, 1971 at the Cameron Community Hospital in Bryan, Ohio. She has been a member of the First Brethren Church of Bryan for many years. Services were conducted by Rev. M. W. Dodds at the Greenisen Funeral Home with burial in the Fountain Grove Cemetery.

SARASOTA, FLORIDA



SUNDAY, January 3rd, Rev. Clarence Stewart from Nappanee, Indiana was presented a life membership citation from the National Mission Board by board member Rev. J. D. Hamel and Rev. Fred Vanator at the Sarasota First Brethren Church. The members of the Nappanee Brethren Church who were present at the service were given recognition during the presentation.

Rev. Stewart has served many faithful and dedicated years as a member of the National Mission Board. He was ordained by Rev. Kimmel in the South Bend, Indiana Brethren Church in 1914. He served pastorates in Teegarden, Loree, College Corner, and Mexico, Indiana and then was called to Bryan, Ohio where he served sixteen years as pastor. He then served the Flora and New Paris, Indiana Brethren Churches before retiring and moving to Nappanee, Indiana in 1959. Since his retirement he has been very active filling in pulpits in various places including serving three months in Sarasota, seven months in the Papago Park Brethren Church in Tempe, Arizona, three years in Mishawaka, Indiana, and three months in Roanoke, Indiana. He has preached many evangelistic meetings in Indiana, Ohio, Pennsylvania and Virginia.

BRETHREN ATTEND BRIEFING BY FEDERAL OFFICIALS

REV. CARL BARBER, Dorman Ronk, Ralph Fairbanks, and James Payne attended a five-day briefg session with high government officials in Washingn January 18-22, 1971. Barber is the pastor of the handon Brethren Church in Herndon, Virginia. Ronk the executive secretary of the Benevolent Board of e Brethren Church. Fairbanks is a layman from the alcrest Brethren Church in Mansfield, Ohio. Payne is layman from the Burlington Brethren Church in diana. Dr. Louis F. Gough of the Ashland Theological minary also attended.

The briefings are sponsored annually by the National ssociation of Evangelicals Office of Public Affairs.

During this time, the Brethren visited the Department State, Federal Bureau of Investigation, Pentagon, ealth, Education and Welfare, and the White House. ey were briefed by Supreme Court Justice Bryon hite, Thomas F. Williams of the Environmental Protion Agency; Forrest Boyd, Mutual Broadcasting Co., e White House; Dr. C. Stanley Lowell, associate direcr of Americans United, and a number of others.

Several issues were discussed in a number of sessions ring the conference. The Family Assistance Plan was ferred to by a number of speakers. Rep. John B. nderson (R. - Ill.) said that while it certainly had many eas of great difficulty and complexity, he foresaw its passage through Congress as the beginning of a solution to the welfare problem, which is intolerable in its present dimensions.

The federal tax-sharing program was discussed by Senator Steny Hoyer (D. - Md.) as being critically essential to the fiscal life of the local community and state governments. He said that two-third of the daily requirements of necessities (utilities, education, transportation) are provided by local government, while it only receives one-third of the tax income received into all government (federal and state) treasuries.

The basic issue of morality in government was stressed throughout the week. The gigantic problem of an operational bureaucracy where leadership is determined by political means, while implementation of policy must be carried out by career professionals was thoroughly discussed by George Thomas, executive assistant to the deputy assistant secretary of personnel and training.

Throughout the conference, a repeated theme was noted by the 125 delegates: as concerned citizens, a call for responsible government on the local level and on the federal level, and as Christian leaders to involve their personal influence in a ministry of love and concerned prayer for all public officials, regardless of their political stance.

JOY AT BRETHREN HOUSE

WE HAD SOME EXTRA **JOY** at Brethren House this afternoon. Mr. and Mrs. Howard Joy from kron, Ohio, are vacationing in St. Petersburg during ebruary. They worshipped with us last Sunday morng and evening. But this is Wednesday afternoon, and ey also stopped by to visit and become involved. Better t, they became involved with the children who were ere.

On the back porch Mr. Joy helped construct a magnicent red and white brick house with Matt, and while ey built, they talked. Just friendly talk. Talk that owed Matt that Mr. Joy liked being with him. Matt's ther and mother work every day and don't get home ntil after 5:00, so it was good for Matt to have a grown- man friend during that hour and a half of building ith blocks.

Mrs. Joy began working on a picture puzzle and as e did she talked with the children who came in for eir afternoon play. Talking with children can be a inistry. It shows concern for them, love for them. It ows them that "Jesus loves them."

Other children played in the other rooms in Brethren ouse. They played school in two of the back rooms nd some built with large blocks in another room. 'ome see our wall, Mr. Lersch," said Damon and Mike proudly. Coming and seeing something made by a child is a way of showing him that you think he is important. And this helps him understand that Jesus thinks he is important, because Mr. Lersch stands for the church to these children.

In the evenings, after supper, the doorbell rings. "Can we play with the basketball and will you turn on the light?" asks Jimmy. It is good that Jimmy has become interested in basketball because he has not done very well in school and is likely to drop out of school as soon as he is old enough. On Monday nights Pastor Lersch plays basketball with the boys out front, again showing concern for them. They can play here. They matter. Pastor Lersch cares about them and displays this concern by taking time with them.

Some who have played basketball have come and asked Pastor Lersch serious questions, questions about their faith. Some have come to unburden themselves of anger. Some simply need the firm tone of an adult who sets rules and will not allow certain things to be said or done. But all of them are accepted and shown concern. That's what Brethren House is—a place where concern is shown, God's concern for man.

(Mrs.) Jean Lersch
St. Petersburg, Florida

BOARDS COORDINATE

FEBRUARY 2 Dr. Clate Risley of Worldwide Christian Education Ministries presented the topic "Church Growth Success—What, Why, How?" on Tuesday a.m. to the Board of Christian Education, the Missionary Board and the Seminary community at Ashland Theological Seminary.

Dr. Clate A. Risley, Worldwide Christian Education Ministries Founder and President, had in 1963 conceived the idea of a worldwide Christian education ministry as a means of fulfilling a great need. When he was associated with NSSA, he was made aware of the volume of invitations to visit the mission fields to conduct Christian education conferences. Exploratory conferences were first held in Latin America, sponsored by the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. These were followed by additional conferences on Christian education under the auspices of World Evangelical Fellowship.

In mid 1967 a steering committee appointed by WEF voted to expand and incorporate as Worldwide Christian Education Ministries. WCEM was born!

Dr. Risley is unusually qualified to lead this unique movement and a most popular speaker.

The Board of Christian Education and the Missionary Board coordinated their winter board meetings the past two years in cooperation with the Seminary for a mission study.



At a banquet Tuesday evening with 53 in attendan at Ashland College Convocation Hall Banquet Roo Mr. Risley presented "Observations, Obstacles and O portunities on Today's Mission Fields" followed by d cussion with the group.

REV. CHARLES R. MUNSON

Congratulations are in order for Rev. Charles R. Munson who recently received his Th.M. Doctorate from Pittsburgh Seminary. Dr. Munson attended Case Western Reserve University where he received his Ph.D., A.B. degree from Ashland College, and B.D. from Ashland Theological Seminary.

At the present time Dr. Munson is Associate Professor of Practical Theology at Ashland Theological Seminary. He has served as Youth Director and Moderator of The Brethren Church and presently is a member of the Ohio District Ministerial Examining Board. Prof. Munson is a member of the Park Street Brethren Church in Ashland, Ohio.



IS KOINONIA RELEVANT IN TODAY'S TECHNOLOGICAL SOCIETY?

Abstract

The first Lay Theology course, entitled "The Biblical Doctrine of the Church," was held at Warsaw, Indiana, during the fall quarter of 1970. Following is an abstract of one of the papers written for the course by Rev. St. Clair Benshoff, pastor of the Nappanee, Indiana Brethren Church.



by St. Clair Benshoff

THE SO-CALLED established Church of Jesus Christ, as we have known it for many generations, is undergoing many changes, if for no other reason than by the falling away of its members who claim to have found the church irrelevant to their lives.

To combat this rapid deterioration, concerned church leaders are thrashing around seeking some pattern whereby a new church structure might emerge, one that will more nearly meet the needs of the technologically-oriented man with the same eternal message of Christ.

Man, by nature, a God-creature, blighted by sin, needs a Redeemer. Christ, the Son of God, is that Redeemer. By faith in Him, by acceptance, and walking in His way, salvation is assured. But this "way" became lost in the structure of the church; it was surrounded by do's and don'ts, and today's man has found this offensive to him. A watered-down message on the part of some churches, has not brought man back to the church.

A new way of operation is succeeding, namely what is known as "koinonia." Here in koinonia, fellowship of love in Christ, the indivdual feels that he is somebody, that he is loved and wanted, and here he can share and receive to his own good and the good of others.

Koinonia can operate in one of two patterns. The first, apart from the organized church, and the second, within the framework of the church bringing to it new life, vitality and purpose. Koinonia can take place in the home, with just a few gathered together, friends, neighbors, etc., under the guidance of the parent church.

Koinonia is not only relevant, it is vital, and promises to be the hope and survival of the gospel witness to men who have closed off any thought of their need of Christ as Savior. Where the church of today cannot reach them, Christians in koinonia can reach them through the social and spiritual aspects of koinonia.

Reaching these people, through the ever-present working of the Holy Spirit, becomes a matter, first of all, of expressing Christian love to them in daily living. These people must see that our faith makes our lives different, in a way that appeals to them.

In the second place, reaching these people for Christ, means reaching them where they are—shop, street, bus, backyard, social gatherings, in

their homes or in your home. It means reaching them with a firm, meaningful, livable, compassionate, loving type of faith in our Christian expression. It does not mean condescending to their way of life, but it does mean seeking to lift them up to Christ, not by a "holier-than-thou" attitude but by the love of Christ. "Let your light shine," said Christ. Then the aim of the gospel can be realized in the present day, by thus leading others into a knowledge of and acceptance of Christ. Through koinonia, problems can be dealt with, questions answered, and by mutual sharing, the richness of love in Christ can be manifested.

Koinonia, while finding a great field of service in reaching out to the non-Christians, can also manifest a great work by permeating the congregations of the structured church. Basically, people are lonely, uncertain, scared and full of problems. As the congregation gathers to worship, they see others apparently happy and well-adusted, and are thus afraid to admit to their own misgivings. In small koinonia groups, they discover others share their same feelings of loneliness, fear and frustrations. Thus these inner feelings can come to the surface, be shared and obtain the strengthening of the inner self in Christ not found possible in any other way.

Koinonia is relevant to today's technological society if for no other reason than it helps a person to identify with others who are struggling with the same problems and frustrations, and helps them to come to common bonds of fellowship in Christ where the answers to problems both here and now, and future, can be found.

UNITED BIBLE SOCIETIES MEMBERSHIP TOTALS 50

An interesting bit of news has just been released concerning the UNITED BIBLE SOCIETIES membership and could well be considered as a sort of sequel to an article published in the December 19, 1970 issue of THE BRETHREN EVANGELIST entitled Bible Work In Eastern Europe.

New York—The Organization, the Bible Societies in the German Democratic Republic (East Germany), has become a full member in the United Bible Societies, bringing to 50 the number of national Bible Societies in the 25-year-old worldwide fellowship. This was announced by the Rev. Dr. Laton E. Holmgren, general secretary of the American Bible Society, who also is chairman of the Executive Committee of the United Bible Societies.

Until December 1969, the Bible Societies of East Germany were members of the Union of Evangelical Societies in Germany. Paralleling a division of German churches into East German and West German churches, the East German Bible Societies withdrew from the Union at that time. The Bible Societies in the German Democratic Republic is comprised of 15 member societies.

West German Bible Societies has already set up a coordinating secretariat, the Evangelisches Bibelwerk. The West German members of the Union of Evangelical Bible Societies in Germany agreed on March 18, 1970, that the Union be dissolved and that its rights and duties be taken over by the Bible Societies in the Federal Republic of Germany, which, in this way became a full member of the United Bible Societies as the lineal heir of the whole Union.

The East German Bible Societies 12 years ago formed a co-ordinating secretariat for the Bible Societies in East Germany. After their decision on December 11, 1969 to resign corporately from the Union, they applied for full membership in the United Bible Societies in the name of the Bible Societies in the German Democratic Republic.

The Berlin Bible Society was granted a publishing license in 1952 after moving its headquarters from West Berlin to East Berlin. Under this license the Berlin Bible Society and the Altenburg Bible Society have been able to produce all the Scriptures needed by churches in East Germany. On several occasions German Scriptures have been sent from East Germany to German speaking churches in other countries in Eastern Europe.

Scripture distribution of the East Berlin and Altenburg Societies in 1969 totaled 256,163 of which 64,35 were Bibles; 30,574 Testaments; 96,129 Portions, and 303,515 Selections.

The General Secretary of the United Bible Societies Dr. Oliver Beguin of London, recently stated indications are that about 25 per cent of the people of East Germany belong to a Christian church, compared to 80-9 per cent a generation ago.

The American Bible Society, a non-profit organization which was established in 1816, has as its object the translation, publication and distribution of the Scriptures, without note or comment, for people everywhere in a language they can read or understand at a price they can afford.

CONSERVING CHURCH MEMBERS



by HENRY BATES

N RECENT YEARS we have heard and read much concerning the importance of conserving church embers. It is important that the Brethren preach and itness and serve in order that new converts might be on to the Lord and to His Church. At the same time is important that the Brethren do everything in their ower to keep the interest and enthusiasm and support those who are already members of the Kingdom and e Church. Each year the Brethren Church loses mem-rs, some to other churches, and others as church rop-outs," due to moving. A family moves from one mmunity to another, and may be lost to the Brethren urch because they are not aware of the existence of other Brethren Church near to their new home—or cause the pastor and members of the Brethren Church the new community are not aware of the presence the new family in their parish. This pastor has, for number of years, made a practice of writing to other ethren pastors whenever one of his members has oved into the vicinity of other churches. We know at some newly relocated Brethren have been conserved for the denomination because pastors in the family's new neighborhood have gone to visit them as soon as they have become settled.

But do we do enough of this? A few months ago one of our pastors thanked this preacher for having sent to him the name and address of one or two relocated Brethren families from a former congregation. The pastor made the observation that in all of his years in the ministry this was the only time that any other Brethren pastor had sent him the names of folks who had moved into that city—and it is a city into which folks are constantly moving from all over this land. I wonder how many Brethren folks might be conserved for the Brethren Church if pastors, church secretaries, family members, etc. would just take a minute or two to notify the Brethren pastor in the community whenever a member or friend of their congregation move into the other pastor's area of service. Such a program of cooperation would help, in some measure at least, to reduce the losses sustained by the Brethren Church through roll revision—for while a family might be "lost" to one congregation they would not be "lost" to the denomination.

Perhaps this writer has something of a "selfish" thought in mind in writing about this matter at this time. After enjoying a wonderful ministry for the past eleven and a half years in Vinco, Pennsylvania we moved recently to the pastorate of the Wayne Heights Brethren Church at Waynesboro, Pennsylvania. We are wondering if there might be Brethren folks living in the Chambersburg, Gettysburg, Greencastle area who might be interested in the work and program of the Wayne Heights Brethren Church if they were contacted by the pastor and others of the church to let them know that we are interested in them. This preacher would appreciate it very much if other pastors, who know of Brethren in this area, would write to 124 Strickler Avenue, Waynesboro, Pennsylvania, and let us know the names and addresses of Brethren families in this vicinity. Also, within a very few miles of the Wayne Heights Church is Fort Ritchie. Could it be that there are Brethren young men from other sections of the nation stationed there who do not know that they are within a very few miles of this church? If pastors, or parents, have young men stationed at Fort Richie, Maryland, please let us know at once and we will get in touch with them and make them feel welcome here.

If a few minutes of time, and a six-cent stamp can help to hold a family in the Brethren Church surely the time and money are well spent.

Rev. Henry Bates, pastor,
Wayne Heights Brethren Church

Rev. Henry Bates is presently pastor of the Wayne Heights Brethren Church in Waynesboro, Pennsylvania having served as pastor of the Vinco Brethren Church in Vinco, Pennsylvania for many years. He is also the writer of the Lesson Background portion of The Brethren Quarterly.

SISTERHOOD

bates' bait box —

by NANCY BATES



Greetings to all Sisterhood Girls and Patronesses:

Here we are with the Sisterhood year more than half over! I hope you feel that you have already accomplished much in the past seven months, and I pray that the remaining five months will bring more rewards and blessings to all of you.

The past few months we have been trying to give you ideas and suggestions for better Sisterhood meetings and activities; we have also studied briefly parts of the S.M.M. Manual to try to learn more about our organization. This month, though, we are going to dwell on a different matter, yet one that should be important to each and every Sisterhood member and patroness.

The subject is this: **Your** Responsilility to Sisterhood. I am using II Timothy 2:15 and Romans 12:1-2 for the basis of this important matter. These verses read as follows: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15) and "And be not conformed to this world; but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

We are reminded to study. Why study? What does this have to do with Sisterhood? Paul, in the book of Timothy, tells us to "study" or "work hard so God can say to you, 'Well done' " (Living New Testament). Not only should we study the Bible and work hard to gain God's approval through the lives we live, but we also need to study so we in turn can help others. Study brings learning, learning brings understanding.

These days it is getting harder and harder to live good Christian lives, and also we are finding less understanding of other people's problems, opinions, and differences. Even in our Sisterhood we find this problem, which is really only human; but when S.M.M. is a Christian organization, and the girls who attend and the women who direct take matters into their own hands, when they let their own personal likes and dislikes rule over what they know would be more Christ-like, something is dreadfully wrong.

What does all this have to do with Sisterhood and ou responsibility to it? I guess if you don't love God an have Him as Lord and Master of your life, it mean absolutely **nothing.** On the other hand, if you are child of God's you should realize that we have Siste hood as a means of helping girls to grow stronger i the faith, to be able to talk over problems and discus them without having to feel embarrassed because ther are a bunch of adults or boys around. Coming down t the nitty-gritty of it, we as Christian girls **owe** Siste hood everything. Why everything? When you gave Go your life, you were supposed to include every part o your life—time, talent, tithe, etc; S.M.M. is based o God's Word, the Bible, and its teachings, and is in fa a continuation of His work. So if we are to give God ou **very** best, would that not include our best work, et in Sisterhood? Think about it.

Unfortunately too many Sisterhoods are becomin the monthly girls-time-to-gossip club, more time is give to general chatter and confusion instead of devoting a much time as possible for the study of the Bible—ou life guide and strength in time of need. How many o the girls in your S.M.M. can tell you about the stud lesson of the month? How many can tell you the bus ness taken care of during the business portion of you last meeting? Maybe it's time for each of us to evalua our Sisterhood group as a whole—the way God ma be evaluating it today.

Does **your** Sisterhood of Mary and Martha come u to the standards set for it so many years ago?

PRAYER IS STILL IN SPACE

The words of Abraham Lincoln are very fitting for ur present involvement in the space program of the Jnited States. He put it in words of "I can see how it night be possible for a man to look down upon the earth nd be an atheist, but I cannot conceive how we could ook up into the heavens and say there is no God."

The astronauts have demonstrated their belief in God nany times during space flights. Gordon Cooper, Jr. ffered these words during a prayer in the flight of 'aith 7 on May 16, 1963—"Father, thank you for the rivilege . . . of seeing these many startling, wonderful hings You have created." The Bible was read on Christ- nas Eve, 1968, by William Anders, Frank Borman, and ames Lovell, Jr. as they circled the moon in Apollo 8 Gen. 1:1-10) and Edwin Aldrin in Apollo 11, after hav- ng set foot on the moon, read Psalm 8. This event of setting foot" on the moon was so significant to Astro- aut Aldrin that he partook of the communion elements which he took as personal items) and said of it that it was interesting to think that the very first liquid ver poured on the moon, and the first food eaten there, vere communion elements."

The following article appeared in the January 1, 1971 ssue of "The Sunday School Times and Gospel Herald."

ATHEIST O'HAIR LOSES SPACE PRAYER FIGHT

New Orleans (EP)—Madalyn Murray O'Hair, militant theist who contends that Bible reading and prayer by stronauts in space are unconstitutional, found no agree- nent in a federal appeals court here.

The judgment by the 5th U.S. Circuit Court of Appeals ffirmed a decision by a U.S. District Court in Texas hat prayers and Bible reading by Apollo 8 and Apollo 11 stronauts were not unlawful.

Mrs. O'Hair successfully fought compulsory prayers n schools in the Supreme Court.

In the current suit, Mrs. O'Hair charged that the National Aeronautics and Space Administration ordered r authorized the astronauts to take part in the eligious observances. This, she said, amounted to an nconstitutional usurping of legislative power.

The appeals court also overruled Mrs. O'Hair's ob- ection to judicial oaths ending with "so help me God."

The launching of Apollo 14 and the safe landing on he moon again demonstrates the power of God, and the aith His creatures express as they journey into space.

May we be able to find God, not only in the heavens, ut here on earth.

from the Brethren Bugle,
Johnstown, Pa.

THE CARPENTER'S SHOP

The Carpenter's tools, taking a page out of the church committee's notebook, had a conference. Brother Hammer was in the chair. The other members informed him that he had to leave; he was too noisy. But he said, "If I am to leave this carpenter's shop Brother Drill must go too. He is so insignificant that he makes very little impression, but runs right through people."

Tall and pointed, Brother Drill arose and said, "All right, but then Brother Screw must go also; you have to turn him around and around, again and again, to get him anywhere."

Brother Screw then said, "If you wish, I will go but Brother Plane must leave also; all his work is on the surface; there is no depth to it."

To this Brother Plane replied, "Well, Brother Rule will have to withdraw if I do, for he is always measuring other folks as though he were the only one who is right."

Brother Rule then complained against Brother Sandpaper and said, "I just don't care, he is rougher than he ought to be and he is always rubbing people the wrong way."

In the midst of the discussion, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on His apron, and went to the bench, employing all the tools. After the day's work was over Brother Saw arose and said, "Brethren, I perceive that all of us are laborers together with God."

How many Christians are like those tool, always fussing at one another.

There wasn't an accusation against any of these tools that wasn't absolutely true. Yet the Carpenter needed everyone of them. Let us be careful not to find fault with God's tools or instruments, but rather make sure that we are in our right place and simply held in His hand for service.

from Waterloo Brethren
Church Lamplighter

Life has often been compared to the two seas—the Dead Sea and the Sea of Galilee. The Dead Sea, also known as the Salt Sea, contains no life. Its existence depends upon the waters that empty into it. The reason no life grows in it or around it is due to the fact that it has no outlet, for it is far below sea level and its waters are salt.

Not so with the Sea of Galilee. Its waters are filled with life. The reason? It not only receives but gives of what it has and is.

The joy of living is found, not alone in that which comes into our lives, but what we may be able to share with others. This is an unchanging law of life.

from North Manchester
First Brethren bulletin

MISSIONARY NEWS

WORLD MISSIONS OFFERING COMPARISON SHEET

	1967-1968	1968-1969	1969-1970
Total Church Offerings	$ 86,458	$ 96,826	$132 874
Individual Contributions	2,644	2,305	1,448
Bequests	2,787	1,502	1,100
Dividend & Interest Income	1,471	1,341	4,324
Memorial Gifts	223	220	951
Miscellaneous Income	—	—	52
General Conference Offering	—	3,474	—
District & National Organizations	5 977	29,720	10,137
TOTAL	$ 99,560	$135,388	$150,886

1. New Paris, Indiana	$9,738	6. Elkhart, Indiana	5,82
2. Ashland, Park Street, Ohio	7,795	7. Nappanee, Indiana	5,56
3. North Manchester, Indiana	6,907	8. Vinco, Pennsylvania	5,26
4. New Lebanon, Ohio	6,628	9. Loree, Indiana	4,65
5. Smithville Ohio	6,282	10. Berlin, Pennsylvania	4,27

CHURCH	LOCATION	1967-1968	1968-1969	1969-197
Southeastern District				
Bethlehem	Harrisonburg, Virginia	$ 333	$ 728	$ 664
Chandon	Herndon, Virginia	96	0	29
Cumberland	Cumberland, Maryland	12	6	15
Gatewood	Fayetteville, West Virginia	50	50	50
Haddix	Haddix, Kentucky	50	60	47
Hagerstown	Hagerstown, Maryland	2,346	2,258	1,754
Kimsey Run	Kimsey Run, West Virginia	25	0	0
Liberty	Quicksburg, Virginia	12	3	26
Linwood	Linwood, Maryland	203	156	256
Lost Creek	Lost Creek, Kentucky	65	107	112
Mathias	Mathias, West Virginia	94	170	348
Maurertown	Maurertown, Virginia	863	794	918
Mt. Olive	Pineville, Virginia	359	346	349
Oak Hill	Oak Hill, West Virginia	124	222	110
Rowdy	Rowdy, Kentucky	10	0	25
St. James	St. James, Maryland	966	766	987
St. Luke	Woodstock, Virginia	18	22	67
Washington	Washington, D.C.	1,785	381	1,405

Pennsylvania District

Berlin	Berlin, Pennsylvania	2,716	4,036*	4,275*
Brush Valley	Adrian, Pennsylvania	168	90	175
Calvary	Pittstown, New Jersey	124	57	74
Cameron	Cameron, West Virginia	112	64	32
Conemaugh	Conemaugh, Pennsylvania	190	205	205
Fairless Hills - Levittown	Levittown, Pennsylvania	381	403	502
Highland	Marianna, Pennsylvania	150	150	350
Johnstown (First)	Johnstown, Pennsylvania	132	688	750
Johnstown (Second)	Johnstown, Pennsylvania	1,123	233	737
Johnstown (Third)	Johnstown, Pennsylvania	1,625	69	1,806
Masontown	Masontown, Pennsylvania	2 742	73	3,048
Meyersdale	Meyersdale, Pennsylvania	148	86	65
Mt. Olivet	Georgetown, Delaware	152	176	120
Mt. Pleasant	Mt. Pleasant, Pennsylvania	0	0	0
Pittsburgh	Pittsburgh, Pennsylvania	199	39	249
Quiet Dell	Cameron, West Virginia	6	21	16
Raystown	Saxton, Pennsylvania	45	120	198
Sergeantsville	Sergeantsville, New Jersey	449	502	384
Valley Church	Jones Mills, Pennsylvania	65	33	46
Vandergrift	Vandergrift, Pennsylvania	179	926	1,478
Vinco	Mineral Point, Pennsylvania	3,216*	5 321*	5,269*
Waynesboro	Waynesboro, Pennsylvania	131	232	296
White Dale	Terra Alta, West Virginia	26	76	114

Ohio District

Akron	Akron, Ohio	17	372	224
Ashland, Park Street	Ashland, Ohio	2,935*	5,075*	7,795*
Canton	Canton, Ohio	1,287	1,608	1,652
Columbus (Co-Operative)	Columbus, Ohio	37	64	26
Dayton	Dayton, Ohio	1,745	1,750	2,327
Fremont	Fremont, Ohio	6	9	266
Garber	Ashland, Ohio	336	214	18
Glenford	Glenford, Ohio	0	55	52
Gratis	Gratis, Ohio	506	422	746
Gretna	Bellefontaine, Ohio	920	1,320	1,058
Louisville	Louisville, Ohio	3 255*	2,918	2,453
Massillon	Massillon, Ohio	452	224	47
Newark	Newark, Ohio	137	249	189
New Lebanon	New Lebanon, Ohio	6,293*	3,955*	6,628*
North Georgetown	North Georgetown, Ohio	116	223	217
Pleasant Hill	Pleasant Hill, Ohio	401	450	3,874
Smithville	Smithville, Ohio	3,062*	4,104*	6 282*
Walcrest	Mansfield, Ohio	273	164	96
West Alexandria	West Alexandria, Ohio	166	917	1,596
Williamstown	Williamstown, Ohio	145	230	249

Indiana District

Ardmore	South Bend, Indiana	347	387	1,117
Brighton	Howe, Indiana	127	127	242
Bryan	Bryan, Ohio	1,486	2,091	2 065
Burlington	Burlington, Indiana	491	585	1,231

Center Chapel	Peru, Indiana	64	187	79
College Corner	Wabash, Indiana	69	153	205
Corinth	Twelve Mile, Indiana	175	218	270
County Line	LePaz, Indiana	160	583	345
Denver	Denver, Indiana	272	95	147
Dutchtown	Warsaw, Indiana	155	27	114
Elkhart	Elkhart, Indiana	4,340*	6,280*	5,826*
Elkhart - Winding Waters	Elkhart, Indiana	210	403	131
Flora	Flora, Indiana	1,342	851	1,492
Fort Wayne (Crestwood)	Fort Wayne, Indiana	—	—	44
Goshen	Goshen, Indiana	5,638*	5,213*	3,655
Huntington	Huntington, Indiana	77	369	298
Jefferson	Goshen, Indiana	—	250	1,069
Kokomo	Kokomo, Indiana	303	558	1,030
Loree	Bunker Hill, Indiana	514	3,054*	4,658*
Matteson	Bronson, Michigan	13	0	0
Mexico	Peru, Indiana	302	442	478
Milford	Milford, Indiana	499	548	1,343
Mishawaka	Mishawaka, Indiana	206	262	298
Muncie	Muncie, Indiana	297	359	419
Nappanee	Nappanee, Indiana	3 317*	4,770*	5,565*
New Paris	New Paris, Indiana	4,487*	4,451*	9,738*
North Liberty	North Liberty, Indiana	620	821	700
North Manchester	North Manchester, Indiana	5,161*	2,418	6,907*
Oakville	Oakville, Indiana	436	1,650	1,333
Peru	Peru Indiana	117	49	72
Roann	Roann, Indiana	1,539	1,533	1,878
Roanoke	Roanoke, Indiana	151	58	135
Shipshewana	Shipshewana, Indiana	—	—	180
South Bend	South Bend, Indiana	585	1,074	84
Teegarden	Teegarden, Indiana	19	679	274
Tiosa	Rochester, Indiana	229	1,116	828
Wabash	Wabash, Indiana	404	486	858
Warsaw	Warsaw, Indiana	626	762	857
Central District				
Cedar Falls	Cedar Falls Iowa	62	10	377
Cerro Gordo	Cerro Gordo, Illinois	740	209	88
Lanark	Lanark, Illinois	1,077	1,239	1,328
Milledgeville	Milledgeville, Illinois	889	1,903	2,249
Udell	Udell, Iowa	368	292	269
Waterloo	Waterloo, Iowa	1,174	1,674	2,977
Midwest District				
Carleton	Carleton Nebraska	17	13	15
Cheyenne	Cheyenne, Wyoming	0	6	56
Derby	Derby, Kansas	155	149	256
Falls City	Falls City, Nebraska	13	319	505
Fort Scott	Fort Scott, Kansas	264	189	0
McLouth	McLouth, Kansas	104	39	134
Morrill	Morrill, Kansas	17	23	116
Mulvane	Mulvane, Kansas	530	460	506

orthern California District				
athrop	Lathrop, California	105	170	516
[anteca	Manteca, California	309	306	432
tockton	Stockton, California	38	26	26
)uthwestern District				
apago Park	Tempe, Arizona	22	29	68
ucson	Tucson, Arizona	25	276	307
thers				
t. Petersburg	St. Petersburg, Florida	86	186	206
arasota	Sarasota Florida	2,106	2,405	3,332

designates top ten churches for each year

BILLY GRAHAM TO ADDRESS N.A.E. 29th ANNUAL CONVENTION

Wheaton, Ill. (NAE)—Evangelist Billy Graham will among seven top speakers at the 29th annual con-ntion of the National Association of Evangelicals in)s Angeles, California, April 20-22. An expected 1,500 angelical leaders representing 36,000 churches will ar messages on the convention theme, "Jesus Christ—)rd of All," and more than 60 workshops and seminars ill explore vital evangelical concerns.

"The significance of this meeting," NAE President udson T. Armerding asserts, "that sets it apart from l previous ones is that the crisis and challenges we ce today are greater than at any time in our 29-year story.

"We are going to have to focus our attention on the ings that really matter . . . to rise above our preoccu-tion with personal or provincial concerns."

During the course of the workshops, seminars, mes-ges and business sessions, the leaders of NAE's two d one-half million members will probe implications of eological and social action developments, the changing ce of the church, new Christian movements, church-ate relations, legislative concerns that affect the urch and resources for evangelization and Christian ucation.

Other speakers besides Graham scheduled for major dresses include Dr. Harold Lindsell, editor of **Chris-nity Today;** Dr. Hudson T. Armerding, president of AE and president of Wheaton College; Dr. B. Edgar hnson, general secretary of the Church of the Naza-ne; Dr. Edward Hill, pastor of Mount Zion Baptist urch and director of the World Christian Training nter, Los Angeles, California; Dr. Charles Blair, pas-r of Calvary Temple, Denver, Colorado; and Dr. J. dlow Baxter, Bible teacher and author who will speak ring the daily Bible Study Hour.

College and seminary students will attend workshop sessions, taking part in discussions about national issues. During a two-part meeting on the last day, the students will hear the president of some of the most active Christian youth movements—Dr. Bill Bright of Campus Crusade, Dr. Sam Wolgemuth of Youth For Christ International, Dr. John Alexander of Inter-Varsity Fellowship; Bill Star, director of Young Life, and Lorne Sanny, president of The Navigators.

Resolutions generated by convention discussions are expected to establish NAE policy in several important issues of the day, ranging from pornography to missions and evangelism.

The Women's Fellowship of NAE will meet concurrently with the convention and will host a special luncheon. Mrs. Vonette Bright, wife of Campus Crusade President Bill Bright, will speak on the subject, "Women Can Help Change the World."

Several commissions will also host luncheons, featuring such renowned personalities as Dave Wilkerson, author of **The Cross and the Switchblade.** NAE's four affiliates will meet during the convention; these include the National Sunday School Association, the National Association of Christian Schools, the National Religious Broadcasters and the Evangelical Foreign Missions Association.

The International Hotel at Los Angeles International Airport will be the site of the convention.

The National Association of Evangelicals comprises a network of four national affiliates, 11 commissions, five field offices and an Office of Public Affairs in Washington, D.C. The NAE national headquarters is in Wheaton, Illinois. Dr. Clyde W. Taylor is general director of the two and one-half million member organization.

URBANA

by Lucy Lawyer, Eternity Magazi

Urbana, Ill.—The Christians had a meeting at Urbana last week and they all came. They called it the Inter-Varsity Missionary Convention, but the costumes, the labels, the lifestyles represented by the 12,000 students from 72 countries covered every conceivable slice of the Christian spectrum.

The Jesus Freaks were there. So were the social action Christian Labor Union supporters. The new resurrectionaries and a small Women's Lib contingent came. (They were upset to see no women on the rostrum and none serving communion.)

Communities were represented—urban blacks and third and fourth generation Christians; farm kids and suburbanites.

Individual expression in clothing was the rule rather that the exception. Shoulder length hair for males as well as crew cuts, Afros, beards—all were common and pants were not a masculine monopoly.

The diversity, however, was the jig-saw puzzle type, a mosaic which joined time and time again to form a single scene.

The unity was expressed as the delegates sang:

We are one in the Spirit;
We are one in the Lord.
And we pray that all
Unity may one day be restored.
And they'll know we are Christians by our love.
(Peter Scholte

It was there in the interaction of students in t residence halls. Twelve hundred groups of ten studer each studied the Bible, prayed, drew together to he each other—first thing in the morning and last thi at night.

It was there in the rap sessions between missionari and students, between blacks and whites, among pai sans of dozens of points of view.

Some became Christians at Urbana. Some discover a life direction toward missions overseas. Many mov a step closer toward it.

Most grappled daily with the question, "What God's will for me?" And the presence of some 11,9 others in the same posture added a dimension to t experience.

The result: a reflection of the great diversity our day, sharply outlined by the unity of believers Jesus Christ.



Urbana, Illinois—The ninth Inter-Varsity Missionary Convention, Urbana '70 ended here with the traditional communion service. The rest of the convention, however, had been anything but traditional.

In large measure, an emphasis on recruiting missionaries was pre-empted by the need to redefine evangelism in a revolutionary age. More than 12,000 students, missionaries, and lay leaders, meeting from December 27-31 at the University of Illinois were challenged by speakers who called for the disassociation of Christianity for a particular culture and identified the need for a total gospel to meet physical as well as spiritual needs. There was no retreat, however, from a basic faith in Jesus Christ nor was there reactionary sentiment about revolution.

In contrast with previous conventions of this type, the calls for foreign service were low key. Speakers anticipated collegians' questions about the relevance of foreign missions. In addition, although many students came to Urbana with specific interest in foreign missions, many others came on a more general quest for personal direction and enlightenment.

The tone of the convention reflected perhaps the influence of students who have been involved at all stages in planning of Urbana '70.

Urbana, Ill.—Strong statements by major speakers struck home with students at Urbana '70. Some of the more significant remarks are as follows.

ghton Ford: Maybe once upon a time we could think a missionary as a superior soul from Canada the d or America the beautiful going to set the poor then right. But no more. We've seen the burned out ttos. We've seen the rural slums. We've seen the ies at Kent State. We've seen the stupidity and greed t has killed Lake Erie. No longer can we labor under illusion that God is our great white father and that us Christ wears red, white and blue.

* * *

just not true to say that men have no needs and rs. Even those who deny God can't escape from guilt. ough they don't take it to a clergyman, they do take o a psychiatrist. Our mental hospitals are half-full patients with no organic troubles, suffering from lt complexes and so forth. Before this school year is r one thousand college students will commit suicide, ny because they can't escape their sense of failure.

l Little: It is also crucial to avoid the mistake of nking that a call to world evangelism or missionary vice is any different from a call to anything else.... don't get three points more for being anything or ng anywhere. We have a false sense of spiritual rarchical values which is not Biblical. There are ny people overseas who ought to be at home and re are even more people at home who ought to be rseas. The crucial question each of us must ask for selves is, "Am I in the will of God and sure of it?" s not a question of fastening our spiritual seat belts hope we'll not be swept by some emotion into over- s service and if the draft misses us, we can say, w I can go and do as I please," but rather each of has the privilege of discovering for ourselves what l wants us to do.

vid Howard: In 1970 we stand at a similar crossroads which the student movement of 1920 stood. At that e some said, "Let us forget evangelism, Bible study and foreign missions, and concentrate on the true issues of the day, such as race relations, economic injustices, and imperialism." One of the great mistakes made in 1920 and subsequent years was a polarization of issues. It became an "either-or" situation, either social concern or world evangelism. Today we dare not ignore the burning issues of race relations, economic injustice, and imperialism. By the same token we dare not ignore God's eternal and unchanging commands to His church to make the gospel of Jesus Christ, in all of its totality, available to all mankind.

Tom Skinner: It is the purpose of God in this hour of revolution to take you and me, as the church and make us the vehicles through which he does express himself. We're not here necessarily to take sides with the revolution; but we're here in the midst of this revolution, to say to you what the principles of the Kingdom of God are.... Real revolution lies in allowing the common clay of your humanity to be saturated with the diety of Christ and for you to go out in open display as a living testimony that it is possible for the invisible God to make himself visible in a man.

* * *

We must not present Christ as the maintainer of the status quo. Jesus Christ is not the head of the Pentagon. He is not the president of the New York Stock Exchange. He is not the defender of the capitalist system. He is no more capitalist than He is communist. He's no more Republican than He is Democrat. He is no more militaristic than He is pacifist. He is no more leftest than he is rightest or conservative. He is the Lord from Heaven. He's the Christ of God. He's not black or white. He is God's answer to the entire human dilemma.

Warren Webster: Christianity will advance over the earth with long, swift strides when the churches are ready to send their best men, and the best men are ready to go.

REGISTRATION STATISTICS

Registrants	12,304
Students	10,937
Pastors	153
Missionaries	406
Nurses	164
Faculty	309
I.V. Staff	189
Local Committees	77
Military	69
States Represented	48
California	1,156
Illinois	959
Pennsylvania	841
Michigan	756
New York	745
Countries	72
U.S.	9,808
Canada	1,609
Hong Kong	105
Taiwan	83
India	48
Viet Nam	44
Nigeria	37
Type of School	
Public College or University	5,624
Schools of Nursing	3
Seminaries	4
Christian Colleges	2,1
Bible Institutes	4
High School (Seniors)	8
Not Indicated	1,1
Student Total	10,9
Sex	
Male	5,7
Female	6,5
Race	
Caucasian	10,8
Oriental	6
Black	3
Others	
Not Indicated	3
Total	12,3
Denominations (specified)	
United Presbyterian	8
Conservative Baptist	6
United Methodist	5
Evangelical Free	3
American Baptists	3
Christian and Missionary Alliance	3

LAFF-A-LITTLE

A little 4 year old boy was wandering around in a large department store, sobbing and with tears rolling down his cheeks crying out for his mother.

The manager happened by and asked the boy what he was crying for. The boy told him in a faltering voice that he lost his mommy.

At this, the manager asked him why he didn't hang on to his mother's skirt. The boy answered, "I tried to mister, but I couldn't reach it."

The order of a monastery decided to set up a fish and chip booth at the curb of the street which bordered the gate side of the property. The first customer was a young smart aleck who wisecracked, "Are you the fish friar?" The good-natured brother answered, "No, I'm the chip monk."

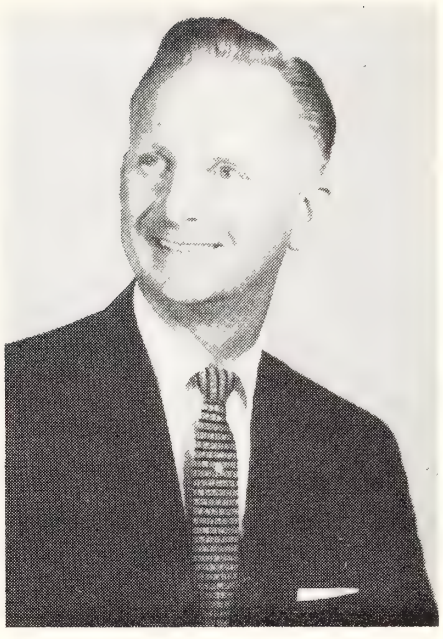
Doctor to patient suffering from obesity: "I am going to prescribe this diet for you, and in eight weeks I want to see three-fourths of you back here for a checkup."

A matronly housewife asked the manager of the grocery store, "Do you remember the cheese you sold me yesterday?" The manager said, "Yes." "Well," said the lady, "I'm trying to remember if you said it was imported or **deported** from that country."

A young housewife was in a bit of a hurry to arrive home one afternoon when a motorcycle officer ordered her to "pull over!" Appearing in court later she was ordered by the traffic judge to pay a fine of twenty-five dollars. Knowing that her husband was in the habit of going over her checkbook she entered on the stub: "One pullover—$25."

Professor: "Jim, why don't you join in the discussion?"
Jim: "I get more out of it by listening. Anything I would have to say I already know."

THE WAY



by WILLIAM LIVINGSTON

THE FOURTEENTH CHAPTER of John's Gospel, Jesus says, "I am the way . . . no man cometh unto Father, but by me." To appreciate in some small y what Jesus Christ is saying, we must realize that things culminate in Him. He is the center of all pre- us prophesy and revelation. He is here stating a fact ich has been given over and over down through the es. We must realize that the Word of God given to in the form of the inspired writings has only one n, and that is to reveal to fallen mankind the salva- n that has been provided for him. Fallen man has en trying to circumvent this provision and teaching God from the very beginning. When man fell, one of things he acquired was pride. This pride causes ch of us to want to stand on our own feet and on our n merits. This is very apparent when someone tries do us a favor. Especially if it involves giving us mething of value, we immediately rebel and want em to know that we can pay our own way. This idea very easily carried over into the area of our salva- n and becomes one of the obstacles, if not in fact, the in obstacle to our salvation.

To begin at the beginning, we see God teaching the st lesson to fallen man in the third chapter of Gen- s. Man had entered into an area of decision that did belong to him. God said, "But of the tree of the owledge of good and evil, thou shalt not eat of it: in the day that thou eatest thereof thou shalt surely " (Gen. 2:17). In other words don't try to decide in vast universe what is good and what is evil for you. you do you will only destroy yourself. You must have th in Me and let Me make the decisions for you in s area, trust Me. But man would not depend on God d entered into the area of God. God says in Genesis 2-24: "And the Lord God said, Behold, the man is come as one of us, to know good and evil . . . so he ove out the man; and he placed at the east of the rden of Eden Cherubims, and a flaming sword which rned every way, to keep the way, of the tree of life.

The first real lesson, however, came in the 21st verse chapter 3 when God made coats of skins and clothed em. The first reaction of man after his fall was to ver himself because he was ashamed in the presence his God. God however, taught him that his covering s no value toward his own salvation. If there was to any covering of the sin of man it must be of God. d is the only one who can cover or blot out man's sin. the first lesson, God also taught that the covering ust come through the shedding of innocent blood. ere must be a death to pay the penalty for sin— ithout shedding of blood is no remission" (Heb. 9:22) d "the wages of sin is death" (Rom. 6:23).

In the very next chapter, Genesis 4, God again sets forth this great truth. Cain and Able each brought sacrifice to God. God accepted Able's and rejected Cain's. Cain, by offering a bloodless sacrifice, did not face the need of an innocent, substitutionary death in his behalf. In order to find salvation man must recognize the need of God's act in history—the offering of His only begotten Son, the Lamb of God, which taketh away the sin of the world. The life of Christ, not taken from Him by man, but laid down by Christ Himself, a substitution for the death that mankind deserved—" . . . I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again . . ." (John 10:17-18).

There are many acts recorded in the Word of God which teach this lesson over and over again. The life of Abraham is an account of a man learning that his salvation is of God and not of his own works. God had promised Abraham that he would be the father of many nations. Abraham had to learn that this promise would be fulfilled only when all hope of human works were gone. In his anxiety Abraham offered his own solution to the problem of Sarah's barrenness and old age; Abraham had a son by Sarah's handmaid, Hagar. He then found that the boy Ishmael, the boy born of the works and solution of man, was not acceptable to God. Abraham cries in torment to God, ". . . O that Ishmael might live before thee . . ." (Gen. 17:18)!

We read in the 21st chapter of Genesis that Abraham had to "cast out this bond woman and her son"—"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." What a heart rending lesson this is. No one can imagine the heartbreak that Abraham suffered—wondering about Hagar and his son Ishmael, out in the desert, alone with no protection against wild animals, no protection against the heat of the day or the cold of the nights. There were no doubt many sleepless nights for Abraham as his heart broke over the misery and suffering this act of self-will had caused him. He was slowly and dearly learning the lesson that the plan of God will be worked out by God, above and beyond the capabitities and offerings of men, to help or contribute. After all hope and possibility is gone as far as Abraham and Sarah and their physical efforts are concerned, God supplied the son through an impossible situation; Sarah had a son, Isaac. Once more the lesson of man's work not being acceptable to God toward his salvation is shown.

We see this lesson worked out before our eyes for the final time in the New Testament when Jesus Christ presents Himself, "Then said he, Lo, I come to do thy will, O God.... By the which will we are sancitified through the offering of the body of Jesus Christ once for all.... But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting.... For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:9-14).

As Jesus turns toward Jerusalem, knowing the hour had come, we see once more the way of man's salvation being worked out by God in His own way. As we see Jesus going to the garden of Gethsemane, we must expect Him to go alone. There can be no works or ... forts of man involved in what is to take place from he... on to the end. Many times the disciples have been cri... cized for sleeping as Jesus prayed, but this is the w... it had to be. Once again we see man determined to ha... a part in the work of God. Peter saith unto Hi... "Though I should die with thee, yet will I not de... thee...." Likewise also said **all** the disciples. Jes... knew they could not have a part in what was abo... to happen. Then saith Jesus unto them, "... **Ali** ... shall be offended because of me this night: for it ... written, I will smite the shepherd, and the sheep of t... flock shall be scattered abroad." Jesus instructed the ... "Sit ye here, while I go and pray yonder. And he to... with him Peter and the two sons of Zebedee.... Th... saith he unto them,... tarry ye here, and watch wi... me.... Watch and pray, that ye enter not into temp... tion..." (Matt. 26:31-41). Jesus does not direct the ... to pray for Him, but to pray for themselves that th... enter not into temptation. Jesus is about to accept t... cup, the will of the Father, He is about to accept t... burden of the sin of the world. He is about to acce... the iniquity of us all—the heaviness that Luke writ... about that His sweat was as it were great drops ... blood falling down to the ground (Luke 22:44). This ... must do—alone. If the disciples had entered into t... Holy of Holies with Jesus, man would have had a pa... in his own salvation. Jesus had to go into the gard... alone, without any human aid... or prayer... or co... panionship... or worldly concern.

In all the whole wide world, there was no one c... cerned with what was going on in the garden—not o... single solitary soul!! This is the way it had to be. M... could have no part in it. Jesus had to go—alone.

For this reason then Jesus makes the bold and tr... statement here in John 14:6, "I am the Way... no m... cometh unto the Father, but by me.

Rev. William Livingston is presently pastor at the Cerro Gordo Brethren Church, Cerro Gordo, Illinois. Rev. Livingston formerly held the position of Superintendent of The Brethren Home in Flora, Indiana.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

POETRY CORNER

TENDERLY

If you have a pleasant thought
Sing it, sing it;
Like the birds in their sport,
Sing it from the heart.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here," I cooed, and he looked and smiled
And straight to my lap he crept.

The words may be mild and fair,
But the tones may pierce like a dart;
The words may be soft as the summer air,
But the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care—
Gentleness, kindness, love, and hate,
Envy, and anger are there.

Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

(Anon)

CHEEP ADVICE



The religion of Jesus begins with the word "follow" and ends with the word "go."

A Bulletin Board outside Christ Episcopal Church, New Brighton, Pennsylvania contained this message, "Christian funeral directors provide many valuable services, but they can't 'phone ahead for reservations'—you must apply in person for Eternal Life."

"A poor scrub woman in New York was wonderfully converted and lost no opportunity to tell others about it. One day a friend of hers who had not experienced her new-found joy heckled her and said, "Aren't you carrying your religion a bit too far?"

"Maybe I am!" she replied, "but you aren't carrying yours far enough!"

"But," said the other, "yesterday I saw you testifying to the wooden Indian in front of the drugstore!"

Her answer was ready: "Maybe so, maybe so, for my eyes are getting poor, and I take no chances; but **talking** to a wooden Indian about Christ isn't half so bad as being a wooden Indian who never talks about Him!"

Life like a mirror never gives back more than we put into it."

Those who live in the Lord never see each other for the last time.

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Manchester College
North Manchester, Indiana 46962



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North Manchester, IN 46962

The Brethren
EVANGELIST



He Arose!

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EVANGELIST

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NOTES and COMMENTS

EASTER MUST BE RECLAIMED



Easter must be redeemed
From revelry that marks the end of Lent.
And worshippers who yearly are content
To journey to God's house, and then forget
That Christ still lives when Easter's sun has set.
The vision fades, the power soon is lost
If Easter does not lead to Pentecost.

Easter must be reclaimed.
Too long the world has missed the Easter glow,
Claimed by the glitter of a fashion show;
A dress parade; a gala holiday,
With church-bound manikins on display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought.

George W. Wiseman,
contemporary American



ARE WE RUNNING OUT OF LILIES?



THE LATEST EDITION of the NATIONAL WILDLIFE magazine contains an article by Irving engelsdorf entitled "Are We Running Out Of Fuel?" his article primarily concerns itself with the rapid onsumption of the earth's fuels or energies provided or mankind. Mr. Bengelsdorf points out in his article, Man's pursuit of energy sources has profoundly affected the course of history, it has created severe social roblems, and now threatens our very survival."

Since energy depicts fuel, we might consider how this pplies to the lily. At the same time we might contemate on why the lily is symbolic as the Easter flower.

First of all, even though from earliest times the lily as been imitated in stone and bronze, as an architecral ornament, it was a plant which grew among the heat in the grain fields of Palestine, which plant was so adorned with regal colors, and having stems, which, hen dried, would answer as **fuel** for the oriental oven.

Let us now apply the lily to the Easter theme. Let us rn to the Scriptures specifically to Matthew 6:28 here these words are recorded. **"And why take ye ought for raiment? Consider the lilies of the field, w they grow; they toil not, neither do they spin."**

Yet, in spite of man's deliberate wastefulness in conserving the earth's energies he should find consolation in the following passages in the same chapter of Matthew. **"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast in the oven, shall He not much more clothe you, O ye of little faith?"**

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Werewithal shall we be clothed?"

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

"Take therefore no thought for the morrow: for the morrow shall take thought of the things of itself."

Perhaps we can logically assume that since the lilies of the field fulfilled certain conditions, and the cross and the empty tomb are conditional to salvation, the Lord pointed to the lily to illustrate the heavenly Father's care of His children.

Theoretically then, if we are depending on man to relieve us of the anxiety of running out of fuel, might we not also be running out of lilies? (G. S.)

YOU CAN LIVE ABOVE ENVY!

by Leslie B. Flynn

Leslie B. Flynn, D.D., is a pastor in Hanuet, N.Y. This address given at Conservative Baptist Theological Seminary in Denver, Colo. has been copyrighted by the Conservative Baptist Press and is used with permission.

WHY DO WE ENVY OTHERS? Because in some area they possess greater eminence or excellence than we.

Envy is a backhanded compliment. Its presence tacitly admits inferiority. Someone said, "You have to be little to be'ittle." Reluctantly envy reveals, "I'm not up to you. You're a better soloist. You're a prettier woman. You're a more persuasive salesman. You're a more efficient pastor."

Many a church member has chafed in envy because someone else was selected chairman of a committee, or emcee of a banquet, or deacon, or elder. Students have been known to react with sarcastic bitterness against fellow-students who made the honor roll they missed.

As the favored son, his status openly proclaimed by the coat of many colors, Joseph became the object of envy (Gen. 37:3). So have many class presidents, star athletes, leading actors, beauty queens and recipients of honorary degrees.

The Pharisees' love of prominence helped rouse jealousy when Jesus came on the scene out-teaching and out-performing them. They wanted the honor He was receiving, bemoaning, "Behold, the world is gone after him." We try to blow out the other fellow's light when it shines more brightly than our own.

The Sanhedrin persecuted Jesus' disciples when traditional ecclesiastical popularity was threatened by apostolic progress. "Filled with jealousy they arrested the apostles and put them in common prison" (Acts 5:17 RSV). One commentary calls this "general jealousy on the part of human power of any great movement not emanating from itself."[1]

All envy has not been confined to the first century. A missionary in Panama recently related that when a new group of believers was offered a piece of land on which to build a chapel, the folks in whose home the church was currently meeting objected. Underlying reason for the objection according to the missionary—these folks 'believed they would not be the big 'I' in the work if we built on land not owned by them.' "

A mother of four was talking about her neighbo who had eight children. "She amazing! Her house always neat as a pin; she's a wonderful cook and do her own sewing. Her children are polite and we behaved. She is active in P.T.A., and helps with t Brownies and is a den-mother for the Cub scouts. S is pretty and has loads of personality. She makes n sick!"[2]

When someone can do something better than we, v envy them for their performance. Or we may en them for something we cannot do. Because Leah h given birth to four sons, the barren "Rachel envied h sister" (Gen. 30:1).

Recent headlines read, "Jealous Mother Executed San Quentin Chamber."[3] Because her overwhelmi mother-love could tolerate no sharing of her son's a fection with another woman she had hired two men kill her son's wife.

Mother-in-law envy usually never reaches such m derous proportions, but often expresses itself in less ways. "You'd better let me buy his shirts. After all," s tells the bride, "I know just what he wants."

Psychologists tell us that the dominant emotion children suffering from physical defects is that jealousy. Seeing friends play sports the deformed sickly child is plagued with envy. He feels cheated of a normal body, potentially resentful, bitter, lone Fortunately most conditions can be at least partia restored during the first five years of life before t child enters school where he would experience the gre est mental and social reaction.[4]

The newspaper pictures a neighbor and his wife a Caribbean island, enjoying a winter vacation r sun and warmth. The reader momentarily stabbed w envy, may wish the island would be hit by a hurric or tital wave, or disappear into the ocean. Why sho they loaf on tropical beaches for four winter we while all the vacation he gets is two weeks in summer.

A lady who lived alone was piqued because her neighbors had not invited her to join them on a picnic. However, on the morning of the outing the neighbor asked her to come. "It's too late," she snapped, "I've already prayed for rain."

Sometimes the evil envy the righteous. Why did Cain kill Abel? "Because his own works were evil, and his brother's righteous" (I John 3:12). Divine acceptance of Abel's blood offering drew the envy of Cain whose offering, though doubtless beautiful to behold, was rejected by the Lord.

Strangely, not only have the bad envied the good, but the good have envied the evil. The Psalmist warns, "Neither be thou envious against the workers of iniquity" (Ps. 37:1).

Moving into a classy neighborhood, a wife was so ashamed of her furniture that she smeared the picture window with Bon Ami, not washing it off until a new set arrived. How easy for her pride, lacerated at the inferiority of her furniture, to spring into envy at neighbors with lavishly decorated interiors. Socrates called envy the daughter of pride.

Pride is basically competitive. Subjection to secondary spot may cause hurt pride to lash out at the person at the peak. A husband complained that his wife always captured the limelight in social gatherings. If she wasn't playing the piano, she gathered others around her by her sparkling conversation. Perhaps the wife needed some help for her over-desire for attention. Likely the husband's jealousy could be explained by C. S. Lewis' observation, "We dislike the big noise at the party because we want to be the big noise." Bacon wrote, "Those are most subject to envy which carry their fortune in an insolent and proud manner."

In modern usuage **envy** and **jealousy** are frequently synonymous. These chapters will often use the terms interchangably. Technically, a distinction exists. Let us pause in our dissection of envy's ingredients to note this difference.

Some jealousy is justified. Warning against idolatry Jehovah said, "I the Lord thy God am a jealous God" (Ex. 20:5). The Lord will not take second-place in our interests, rightfully jealous of His prerogative of first claim in our lives. Likewise a husband can be legitimately jealous over his right to exclusive devotion of his wife.

However, most jealousy is unjustifiable, creeping too easily into Christian circles: the pastor who cannot accept the possibility that his assistant may out-preach him; the veteran organist who cannot bear the thought that a newcomer to the church may play as well as he; the deacon who doesn't wish to give up his office to that capable gentleman who was a deacon in the church from which he just came. Like envy, jealousy involves potential inferiority and wounded pride.

Some dictionaries list **covetous** and **envious** as synonyms. Though related, they differ. We covet things; we envy people. Covetousness usually precedes envy. Covetousness longs for another's possessions. Unless checked, this covetousness results in envy stabbing out at the owner of the object we covet.

Covetousness and envy often co-exist but usually one predominates. If our desire focuses on the acquisition of position, power, prestige, money, achievement or pleasure, covetousness is the main element in our preoccupation. When Judas sold the Master for 30 pieces of silver, covetousness was his downfall. But if our feeling is aimed at the person possessing these coveted items, envy is the principal component. When the Pharisees delivered Jesus to Pilate, though coveting His power, popularity and accomplishments, the dominant factor was envy striking out at His person.

Abasement at another's superiority need not lead to envy. It may stir to emulation. A person who says, "I envy you. I wish I had what you have. But I'm glad for your sake," misuses the word **envy.** Genuine envy involves **ill will,** whereas the preceding remark expresses only good wishes. If acknowledgement of another's superiority leads to harder work for greater success to equal or surpass this friend with no wish or intent to downgrade him, this is permissible emulation, not poisonous envy.

Ambition to forge ahead is not wrong. Emulation is a noble trait, consisting in imitation of something excellent, scorning to fall short of the copy. However, in striving to outdo it, emulation doesn't malign or depress its copy, but puts the emphasis on perfecting itself. Emulation inspires man to noble endeavors, to make himself useful and as accomplished as possible.

Change one letter, and **zealous** becomes **jealous.** How easy for emulation to gearshift into envy. If in a race a runner finds a rival passing him, tries to jostle or trip him, honorable rivalry has been replaced by contemtible conduct in the athlete who is no longer zealous but jealous. And old English poet put it,

> Envy, to which the ignoble mind's a slave
> Is emulation in the learned and brave.[5]

Pat had a deep-seated grudge toward Mike. In waking hours he was obsessed with how to add to Mike's woes. One night an angel appeared to Pat, offering him whatever he wished. The angel added, "You should know this—whatever you asked will be given you. But twice of the same thing will be given Mike."

After a moment's pondering Pat asked, "You mean that if I ask for a Cadillac I will get it, but Mike will have two just like it?" The angel said yes.

"If I ask for a mansion, Mike will get two mansions?" Pat continued. The angel nodded.

"Then," said Pat, "I know what I want, I wish to be be blind in one eye."

Sympathy makes us "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Envy reverses this practice, making us rejoice when others weep, and weep when others rejoice. Envy is that nasty feeling of gratification when you learn that your neighbor's new car had its front fender dented, or that their new appliance has some defect, or that his business isn't doing so well, or that their brilliant child failed to win a scholarship.

Even if we do sympathize with friends in their sorrows, envy makes it difficult to exult with them over their successes. The girl who learns that her friend has been scarred in an accident can ache in sympathy. But if she hears that her friend has been selected homecoming queen, an honor which she herself coveted, her congratulations may have a hollow ring.

Envy basely withers at another's joy. The envious man feels others' fortunes are his misfortune; their profit, his loss; their blessing, his bane; their health, his illness; their promotion, his demotion; their success, his failure. Phineas Fletcher said of envy, "Sick of a strange disease, another's health."

Often people consider sins of the flesh like adultery and drunkenness as more heinous than sins of the spirit like pride and envy. Such classification is a radical miscalculation. In reality, sins of the spirit are more serious. No sin of the flesh put Christ on the cross. Rather Pilate "knew that for envy they had delivered him" (Matt. 27:18).

More than one New Testament passage ranks the envious person with the debauched and the drunkard (Rom. 13:13; Gal. 5:19). The medieval divines recognized the severe wickedness of envy when they counted it among the seven deadly sins, second only to pride. Recognized traditionally as a part of moral theology, the seven deadly sins give structure to Dante's **Purgatory** which follows their order, and are discussed in Chaucer's **Parson's Tale** and in Marlowe's **Doctor Faustus.** In his essay on envy Francis Bacon calls it the "vilest and the most depraved affection, the proper attitude of the devil, who is called the Envious Man, that soweth tares among the wheat by night." Envy has been termed "the four-lettered demon."

But because not a gross fleshly sin, but rather slinky and subtle, envy can conceal itself under the guise of friendship, visiting in peoples' homes, dining with them, chumming with them, and all the time envying them. Or it can worm its way into church with little trouble. If someone suffers a temper tantrum in church, everyone around gets the benefit. If you envy, your closest neighbor need not know. The fellow who staggers into church drunk advertises his inebriation. But someone could envy repeatedly during a church service, during hymn, prayer, Bible reading, choir number and sermon and not a single soul would be the wiser.

Because so subtle, envy is often found in the Lord' work. Jealousy in the Corinthian church drew Paul' rebuke. One noted revivalist said that among the hal dozen outstanding lessons he came to learn was thi sad truth—even in Christian work "effectiveness c service usually meant envy and opposition on the par of some."

How easy to envy! No one need enroll in a school t master envy, which springs from the unregenerate human heart as weeds on a lawn. Paul describes falle man as "full of envy" (Rom. 1:29).

How we need to live above envy! In his probing wa revivalist Charles Finney wrote, "Look at the cases i which you were envious of those you thought wer above you. Have you not so envied some that you ha been pained to hear them praised? It has been mor agreeable to you to dwell upon their failure than upo their success. Be honest with yourself, and if you hav harbored this spirit of hell repent deeply before God

Footnotes

[1] Pulpit Commentary, Acts, Vol. I, p. 127.

[2] Reader's Digest, Good Neighbor, contribute by Mrs. Harry J. Kurtz.

[3] **Hamilton Spectator,** Hamilton, Ontario, Can da, August 15, 1962.

[4] Podolsky, **The Jealous Child,** Philosophic Library, New York, 1954, pp. 22-28.

[5] R. C. Trench, **Synonyms of the New Test ment,** Eerdmans, Grand Rapids, Mich., 1948, pp. 86-9

Editor Builds Brief For Missing Missionaries

NEXT YEAR IN MAY it will be a decade since three stalwart missionaries to Vietnam were taken prisoner by Vietcong. Since then others have joined them until today, five are unaccounted for. A total of nine Protestant missionaries have been killed in Vietnam since the current war began—eight of them from the U. S.

Most Christians have forgotten the five, but the associate editor of **Christianity Today** hasn't. David E. Kucharsky keeps the question alive in Congress, in the U. S. Department of State, and in the evangelical community.

The issue of finding the missionary prisoners "could be used as a wedge in opening the door slightly at the Paris peace talks," he told William Willoughby of Washington's **Evening Star** newspaper.

"It could be a negotiating point and serve the large picture of doing something for the prisoners of war and getting additional information on those missing in action," Kucharsky added.

The editor, a member of the Christian and Missionary Alliance which has sponsored missionaries in Vietnam since 1911, has volunteered to go to Vietnam himse to intercede for the missionaries and for some 1,6 prisoners of war.

He said several developments recently point to actio on behalf of the suffering. One was an appeal by D J. A. O. Preus, president of the Missouri Synod Luthera Church, for religious leaders to join him in a possib "modern crusade" to the Communists in behalf of th prisoners.

Evangelist Billy Graham followed up the stateme by pledging support and said he would go to Hanoi anywhere else if the way were opened for it.

Preus set March 14 as the "Day of Prayer for th American Prisoners of War" in his denomination's 6,0 congregations. Many others are joining the vigil.

The C & MA is calling not only for prayer, but al for a letter-writing campaign to Congress on behalf those who are unable to raise a voice in their behalf.

Editor Kucharksy is scheduled to appear on the Mar 15 "Today" show on NBC - TV to discuss the five ca tive missionaries.

Pastors' Conference on Faith and Order

April 27-29, 1971

Ashland Theological Seminary
Ashland, Ohio

Registration Fee — $5.00

PROGRAM

Tuesday, April 27

2:00- 1:15 Registration
1:15- 2:15 Fellowship
2:15- 2:30 Devotions
2:30- 3:30 "The Brethren Position on the Inspiration and Authority of Scripture" — Elder Charles Lowmaster
3:30- 4:30 Group Discussion

Evening

Seminary Friends and Alumni Banquet

Wednesday, April 28

9:00- 9:15 Devotions
9:15-10:15 "The Biblical View of Believers' Immersion — Part 1 — 'Evidence for Triune Immersion'" — Elder James Naff
10:15-10:45 Fellowship
10:45-11:30 Group Discussions

Afternoon

1:30- 1:45 Devotions
1:45- 2:30 Guest Speaker C. J. Dyck, Professor, "The Nature of the Believers' Church"
2:30- 3:00 Fellowship
3:00 Eugene J. Beekley, Ch., Lt. Col., USAF

Evening

Park Street Brethren Church
7:30- 7:45 Devotions
7:45 C. J. Dyck, Professor, "A Believers' Church Style of Life"
Services followed by refreshments

Thursday, April 29

9:00- 9:15 Devotions
9:15-10:15 "The Biblical View of Believers' Immersion — Part 2 — 'Evidence for Single Immersion'" — Elder Clarence Stogsdill
10:15-10:45 Fellowship
10:45-11:15 Discussion
11:15-11:45 Reports from the groups
Closing announcements and suggestions
11:45 Closing Inspiration — Richard Winfield

Announcements concerning Pastors' Conference:

1. Ministers and friends attending the Pastors' Conference are invited to attend the Seminary Banquet on Tuesday evening of the conference. The cost and final arrangements to be announced later.
2. Rates at the local motel for spring are: Single—$13.00; double—$16.00; $2.00 additional for each extra person. At the Quality Courts Motel they can accomodate up to five in a few rooms.

CHRISTIAN TEACHERS' INFLUENCE GROWS

Pasadena, California

CHRISTIAN TEACHERS and educators in the public schools of America are uniting in greater numbers nd showing a steady sign of an increasing influence n the educational pattern of this country. Key indicator this trend back to moral and spiritual values in ie classroom is National Educators Fellowship, the nly national professional organization for Christians public education.

The past year witnessed significant advancements in ie scope and outreach of National Educators Fellowhip. One was the acquisition of a permanent headuarters building located at 1410 West Colorado, asedena, California 91105. The new national offices are eal for current needs and adaptable to accomodate iture growth demands.

Another important event in the second decade of NEF history was a national convention during the summer of 1970. It was this country's first national convention exclusively for Christian teachers and educators of nonparochial schools. It was so successful, however, that a second one is planned for August 3-6, 1971, at the famous Asilomar Conference Grounds on the Monterey Peninsula Coast near San Francisco.

The NEF magazine, VISION, is now in its 17th year of publication. This magazine, one of the EPA group, is circulated free each month to NEF members only. It is available in no other way.

National Educators Fellowship publishes other witnessing aids and keeps in communication with thousands of Christian educators across the country. Teachers will also be happy to know that arrangements have now been completed so that one unit, graduate level credit may be obtained through attendance at NEF conferences.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Apr

Topic:

THE POWER OF THE BLOOD OF CHRIST

Devotions: Hebrews 9:11-14; 24-28

Blood is the fluid which circulates in the heart, arteries and veins of higher animals. It carries nourishment to all parts of the body and carries waste away. Biblically speaking it usually refers to the end of life. One who murders is said to have blood on his hands or head (see II Sam. 1:16; I Kings 2:36; Joshua 2:19). Murder is referred to as innocent blood (I Sam. 19:5). Judas confessed that he had betrayed innocent blood (Matt. 27:4). Pilate declared his innocence of the blood of Jesus, thereby repudiating responsibility for Jesus' death. This meaning was clearly understood by the mob when he spoke, as evidenced by their cry, "his blood be upon us and our children" (Matt. 27:24-25).

The phrase most commonly used in the New Testament to refer to the atoning death of Jesus is, "the blood of Christ." Just as the blood sprinkled on the door post was a sign that the participants in the passover feast were being sheltered from death by the death of the sacrificial lamb (Ex. 12:1-20), the blood of Christ was the visible sign of a life given in sacrifice that men might be released from death and reconciled to God (quoted from **The Laymen's Bible Encyclopedia).**

Scripture relating to The Sacrifice of Blood:

Hebrews 9:13; Exodus 29:12; Leviticus 17:11.

Topics for discussion:

1. Saved by His blood

It was according to His will, before the founda of the world, that He predestined men to be saved the shedding of His own blood. Read Ephesians 1:4

2. The Power of the blood of Christ

In I John 1:7 we read "but if we walk in the light a he is in the light, we have fellowship one with anot and **the blood of Jesus Christ** his **Son,** cleanseth us fr all sin." Read Hebrews 9:22.

3. The words of Jesus about His blood

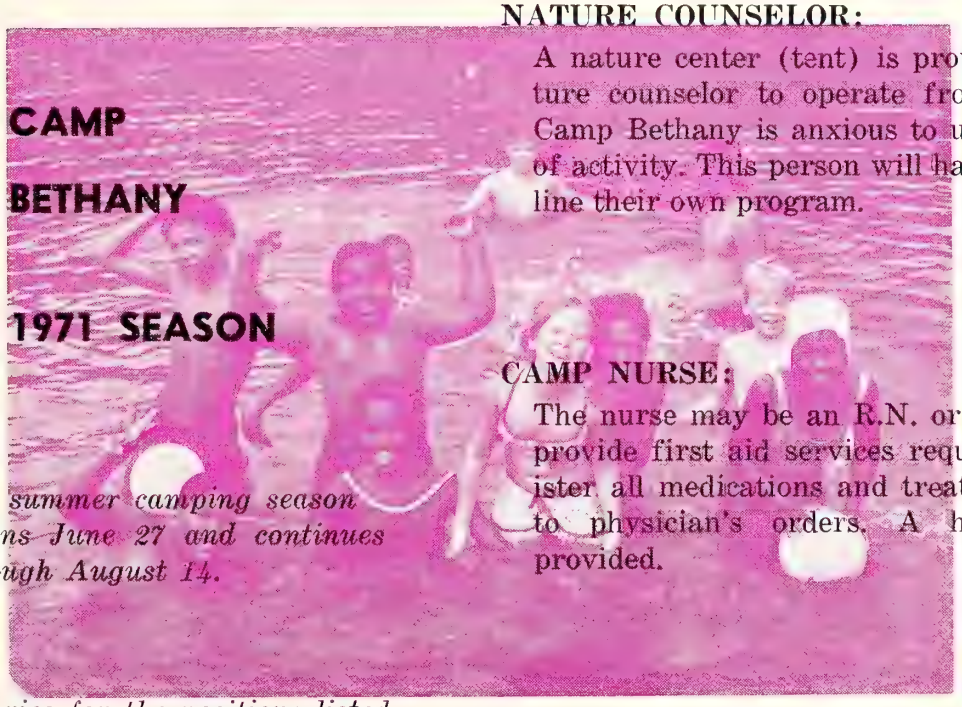
Matthew 26:28—"For this is my blood of the N testament, which is shed for many for the remissio sins" (cf. Mark 14:24; Luke 22:20; I Cor. 11:25).

4. Redemption by His blood

Ephesians 1:7; Colossians 1:20; Hebrews 12:24; I J 1:7; Revelation 5:9.



STAFF POSITIONS



The summer camping season begins June 27 and continues through August 14.

Salaries for the positions listed are open for consideration, and will be determined on the basis of experience and skill that the applicant has to offer.

Applicants should be aware that Camp Bethany is a church operated camp with religious objectives.

CRAFTS INSTRUCTOR:

A well equipped craft shop is provided for this activity. We seek an emphasis on creative crafts, using native materials as much as possible. Other expressions of creative crafts are left to the choosing and interests of the crafts director.

WATERFRONT DIRECTOR:

The waterfront director must be at least 19 years of age and have a Water Safety Instructor's permit or its equivalent. Responsibilities include safety at the waterfront and the direction and supervision of a well-planned program of water activities.

NATURE COUNSELOR:

A nature center (tent) is provided for the nature counselor to operate from during camp. Camp Bethany is anxious to upgrade this area of activity. This person will have liberty to outline their own program.

CAMP NURSE:

The nurse may be an R.N. or L.P.N. Duties—provide first aid services required and administer all medications and treatments according to physician's orders. A health center is provided.

KITCHEN HELP:

Two people will be hired to assist the food service supervisor. Persons who like to cook and feel at home in a kitchen could qualify.

MAINTENANCE

This will be the last position to be filled, but could possible be a means of the waterfront director or nature counselor earning extra salary for the summer.

STAFF APPLICATION

CAMP BETHANY

Route 1, Lakeville, Ohio 44638

Phone (216) 378-2440

Name _____ Phone _____ Social Security _____

Present Address _____ City _____ State _____ Zip____

Home Address _____ City _____ State _____ Zip____

Age _____ Birthdate _____ Occupation _____

Church affiliation _____ Congregation _____

Time available: From _____ To _____

Renumeration:

1. Can you come on a voluntary basis? (We will provide board, room, medical insurance a mileage) Yes _____ No _____
2. If earning is necessary, would you be agreeable to a modest wage of $25 weekly plus boa room and medical insurance? Yes _____ No _____
3. If earnings must be more, what wage should you have? _____

Experience:

A camper at (indicate years) _____

A counselor at (years and positions) _____

What experience have you had in working with young people? _____

Preferences:

Check specific position you prefer: (1) first choice, (2) second choice

_____ Crafts instructor
_____ Waterfront director
_____ Nature Study
_____ Nurse
_____ Kitchen
_____ Maintenance

1. Write a brief sketch about events and experiences relating to your current relationship to G

2. What do you feel Camp Bethany, as a church camp should attempt to accomplish in the experie and life of each camper?

3. In what ways do you feel you can contribute to these objectives?

Send to: Rev. Don Rinehart, 17 Highland Avenue, Ashland, Ohio 44805, Phone 419-322-7341.

NEWS FROM FLORA

THE FIRST BRETHREN CHURCH of Flora, Indiana has twelve members in their BYC group. The officers are: Terry Shoff—president; Susan Duff—vice president; Karen Richardson—treasurer; Joy Shoff—secretary and Rev. and Mrs. Kindley—advisors.

We are studying the Navigator Book No. 2 for our Bible study and find it very interesting and instructive.

David Keppel from Roann came and entertained us with his slides from Switzerland which he took while an exchange student in that country. They were very beautiful and educational as well.

We bought Bibles for use in the sanctuary to enable people to follow the reading of the Scriptures during the service. They will be placed in the hymn-book holders for the convenience of the worshippers.

We have three new members: Barbara and Bobby Bischof and Michael Shoff.

We invited the Roann BYC to a New Year's Party on New Year's Eve . . . they came "en masse" by church bus.

The party began with a lively singspiration followed by devotions and prayer. The movie "Prescription for Doc" was then shown, and afterwards we gathered in the basement and enjoyed refreshments and games.

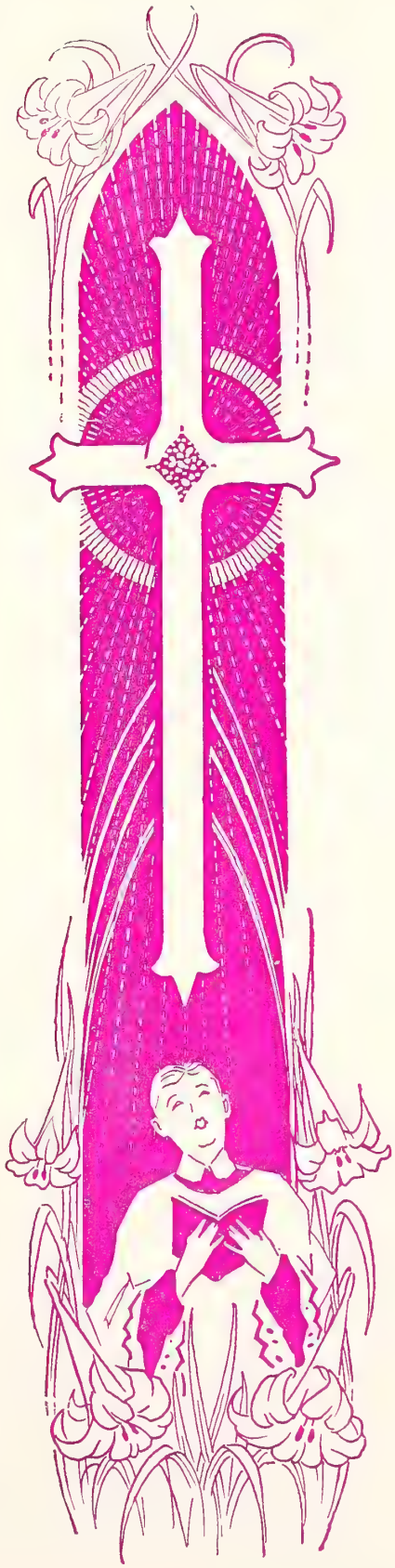
Returning to the sanctuary we viewed another film "Inhale the Incense" and discussed the life lessons it portrayed. A candle-light service followed and brought us up to "Happy New Year Wishes" at the stroke of twelve.

The W.M.S. ladies prepared and served the refreshments for both groups and their advisors.

We were grateful to Roann for bringing their new movie projector for showing of the films. The evening was very enjoyable for all.

Joy Shoff, secretary





An Open Letter To All The Brethren



by JOHN T. YOUNG

The Lord Jesus Christ promised to build His Church. Praise His Most Holy Name, He is doing just that! Because of the generosity and concern of the Brethren, the closing legalities for the "new" First Brethren Church and parsonage in Pittsburgh's Bloomfield district have been completed.

As pastor of the Steel City church, may I point you to Brother Paul's exhortation to the church at Ephesus? I believe it to be apropos for this occasion. Listen dear friends!

"You, too, are built upon the foundation laid by the apostles and prophets, the cornerstone being Jesus Christ himself. He is the One who holds the whole building together and makes it grow into a sacred temple in the Lord. In union with him you too are being built together with all the others into a house where God lives through his Spirit" (Eph. 2:20-22 Good News.)

Brethren in the Lord, you are to be commended. W in this great industrial city desire to thank you for th generous Ten Dollar Club which was recently com pleted; for the tremendous assistance of both Nationa and District Mission Boards; for the help of each loca church; for every individual member who caught th vision and did something tangible about it—even in th spirit of the Apostle Paul who wrote that he was no disobedient to the heavenly vision. Perhaps most im portant, we knew that countless prayers were bein offered on behalf of the Pittsburgh work and that thos petitions were being backed with positive action o your part.

There were so many of you who invested in **Time** an **Eternity.** You refused to play it safe. Thank God fo giving you that measure of inner fortitude.

A farmer, standing ragged and discouraged near th steps of his weather-worn farmhouse, was approache by a stranger who had stopped for traveling direction and a drink of water. By way of conversation the visito asked, "How's your cotton crop this year?"

The farmer replied, "Not good at all."

"How many acres did you plant?" went on th visitor.

"None," was the answer, "I was feared of the bo weevels."

"In that case, how was your corn harvest?"

Again a despondent answer, "Didn't plant no cor either 'cause I reckoned there wasn't goin' be 'noug rain this season."

The stranger refused to give up. "How about th potatoes? How are they?"

The farmer mumbled, "Ain't any of them either. I wa scared of the tater bugs."

Just what did you plant came the exasperated que tion, and the calm reply was, "Didn't plant nothin'— jest figgered I'd play 'er safe this year."

The resultant events at Pittsburgh prove the Brethre weren't about to "play 'er safe." (Even as I write th letter, several thousand handbills are being distribute in the Bloomfield district and environs announcin Evangelistic Services at First Brethren, March 14-19 Then too, the Pennsylvania District Brethren You have adopted Pittsburgh as their current project. Ho can the work help but advance?

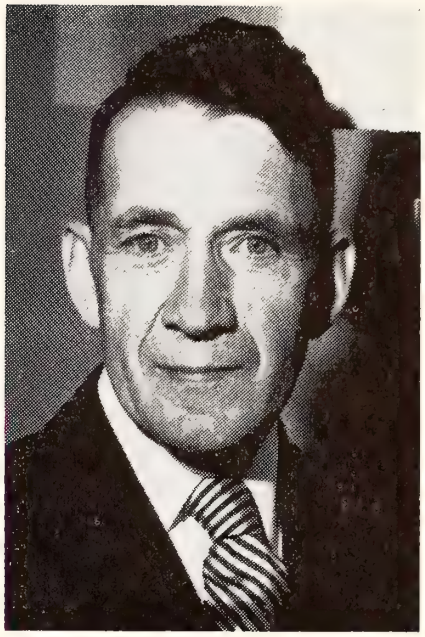
We could never name the many individuals who d so much and sacrificed unselfishly for our inner-ci work—space will not permit. Just be assured (everyo of you) that our great God knows and He will rep in kind. I'm certain He is blessing you and your churc es even now.

Accept our thanks in the spirit that it is given. Wi deep humility, we promise that we shall endeavor to good stewards of all that the Lord has provided throu you the Brethren.

In Christ Jesus I am—

Rev. John T. Young
for the Officers and
Members of the First
Brethren Church of
Pittsburgh, Pennsylvania

THE GREATEST THINGS IN THE WORLD



by L. V. KING

Text: "In him was life and the life was the light of men" (John 1:4).

I want to write some devotional messages which I hope and pray will prove a rich blessing to all who read. They will be a series of messages on the general theme: "The Greatest Things in the World." Yet they will be separate studies. Some of the devotional messages will be as follows: "The Greatest Thing in the World"; "The Greatest Need of the World"; "The Greatest Virtue, Greatest Builder, Greatest Inspirer," etc. Originally, these were suggested to me by two things: First, by Henry Drummond's booklet entitled, "The Greatest Thing in the World, Namely Love" and second, by a statement Professor M. A. Stuckey made in a message at a State Conference at Ellet, Ohio. He asked the questions, "What words does the Bible use most?" and "What thought or idea is used most by Christ in His teachings?" Searching the Bible only on one letter "L," I found words like, "life," "light," "love." Each of the words is used some 450 times in the Bible. The word, "Lord," is used 7,650 times.

In some of the churches where I preached on this theme, I asked the congregation to write on a sheet of paper what they considered the "greatest thing in the world." Most suggested was LOVE. I received some remarkable answers, and they suggested other messages. One young lad gave as his answer, the "New York Yankees." That lad is now a doctor in Denver, Colorado. Only a few gave the answer I want to consider in this message.

THERE IS THAT which precedes "love" and makes love possible. To me the greatest thing in the world is "*life,*" as it is given in the text of this message.

"Life," do you know what it is? Can you fathom it, can you understand it? "Life" is the most mysterious and yet most wonderful thing or thought that man can contemplate. It is that in which love finds its greatest expression. It is that which has been pre-existent, in Christ. It is that

which springs from above, from God Himself. It is that which dispels darkness and brings and reveals light.

What is life? Science cannot explain it. The scientist may know something about it, yet in his explanation he must go to only one source; that source is God. I am glad there is a source to which one can go. Even the Bible does not tell us what life is, but it does tell us from whence it sprang. Life is, therefore, one of the mysteries God holds in His hand and controls. But let us see what the Bible says about life.

In Genesis 1:1 we read, "In the beginning God created. . . ." Heaven and earth do not possess life as we are thinking about it. True there is life in plants, trees, grain and flowers. When they fail to grow, we say they are either dormant or dead. True, water and food have life. That is they have life-giving power. They keep up the physical body, physical life, but these do not have life in its highest sense. If they did you might as well be a tree or a thistle. They do not have life as animals and man possess. There is no pain, joy, expression or personality there. Cut into a tree and the only evidence of life is sap, but there is no pain, no response, no fighting back. So there must be a difference between animate and inanimate objects.

In Genesis 1:20 we find a new word. Link with this verse, verses 24 and 25. Note the words, "created after their kind." This is one verse the evolutionist cannot explain. There is no jumping over from one species to another. So here we find that God gave life such as he did not to vegetables.

Now turn to Genesis 2:7. Here you have the difference between animal and man life. Man is "God breathed," and man has a "living soul." So man has more than flesh and blood—he has a soul, a life, a personality, a something that cannot be destroyed. The body may be destroyed but only in a sense, for nothing physical can be destroyed; it can only be changed into another form. Life can also be maintained apart from the body. So if God gave life, where did God get life? All we can say is that the Father hath life in Himself, and He gave to the Son to have life in Himself.

Let us go deeper into this subject of life. We have seen according to Genesis that there is physical life and there is spiritual life. The physical in man came first. God made the body—spiritual life followed. God breathed into the body of man, *life*. So when I say *life* is the greatest thing in the world, I mean life in this double aspect.

Physical life is wonderful. Men have given ages to the study of the human body with its health and with its diseases. Physical life is a mystery that cannot be explained apart from the Scripture.

Spiritual life is still more wonderful. James says, "For what is your life?" His answer is that it is but a vapor, but he was speaking about physical life. If physical life is so wonderful how much more is spiritual life.

Spiritual life, can you fathom it? No, only faintly, for we see through a glass darkly. But this life is the light of men. Though we cannot understand it we can possess it, we can experience it. This is the reason Christ said, "Ye must be born again." Just as I cannot understand an electric shock, so I cannot understand this spiritual life. I can have spiritual life wired up to my body and I can use it. By this I know that Christ is the Way, the Truth and the Life.

We read in Proverbs ". . . Whoso findeth me findeth life" (8:35). John said, "In him was life and the life was the light of men" (1:4). We may pass "from death to life" (John 4:24). Jesus said "Life is more than meat, and the body is more than raiment" (Luke 12:23). Romans speaks about a newness of life. Ephesians warns us about being alienated from God. Colossians tells us that our "life is hid with Christ in God" (3:3).

So every man is "dead in trespasses and sins" until he allows Christ to come in and give eternal life. So if spiritual life is so much more wonderful than physical life, why will men refuse it? God gave His life, but Jesus came to give us the abundant life. Jesus said, ". . . I am the bread of life" (John 6:35); "I am the water of life" (John 4); ". . . I am the resurrection, and the life . . ." (John 11:25); note, not a life but *The Life*. Paul says that love is the greatest virtue but it is the greatest because you have spiritual life in Christ Jesus.

Thank God today that you have physical life but thank Him especially that you can have the rich, abundant life that is eternal.

Rev. Lester V. King is now retired from active ministry but not from devoted service to his Lord in the work of the church. He is a member of the Park Street Brethren Church in Ashland, Ohio. In his tenure as a pastor he has served many large and small churches in the Brethren Denomination.

MISSIONARY NEWS

GIVE LATITUDE TO BRETHREN WORLD-WIDE MISSIONS

LAT-I-TUDE 1. breadth; width 2. extent; scope; range of applicability 3. freedom from narrow restrictions; freedom of action 4. angular distance, measured in degrees, north or south from the equator.

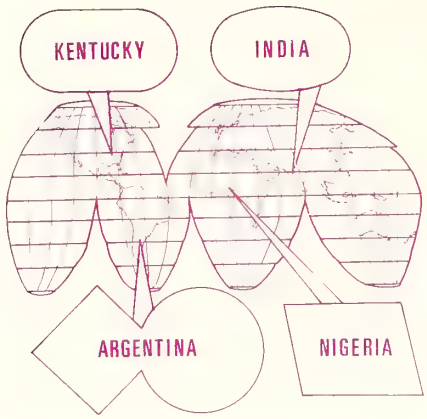


John D. Rowsey
Associate Secretary

As my thoughts turn toward our World Mission emphasis during the Easter season I can't help but praise God for His blessings during this last year. The Brethren Church has indeed moved outward, added "BREADTH" to its World-Wide ministry. We dedicate these pages to that fact and as a note of Thanksgiving to God for His goodness and to the Brethren for your faithfulness.

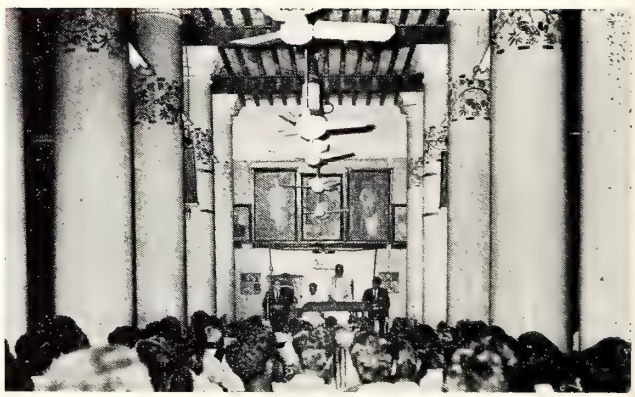
In the next issue of the BRETHREN EVANGELIST we will continue the report of this new "LATITUDE" to Brethren World Missions. Watch for these additional pages and add them to those in this issue for a full report of the "SCOPE" of Brethren Outreach.

John D. Rowsey

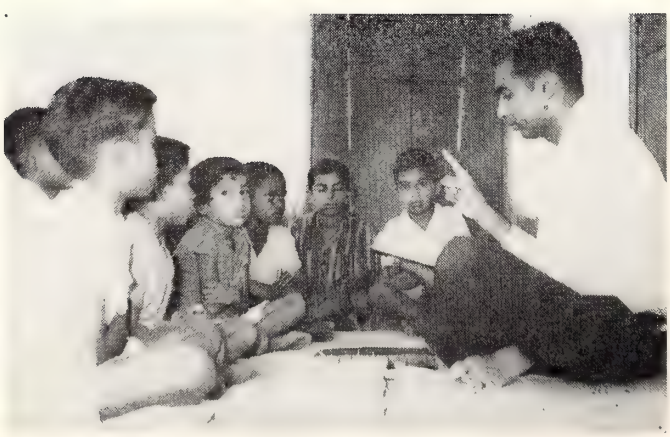


LATITUDE TO INDIA

On January 22, 1970 more than 150 people gather in the City Hall of Rajahmundry, India to witness a historic act for the Brethren Church. At 9:00 on that morning the Brethren Bible Mission was inaugurated and officially the Brethren Church had opened a new mission field for its outreach after more than 20 years since we began work in Nigeria. Work continued on the constitution, registry with the government, formation of an advisory council. Today, one year later, much progress has been seen.

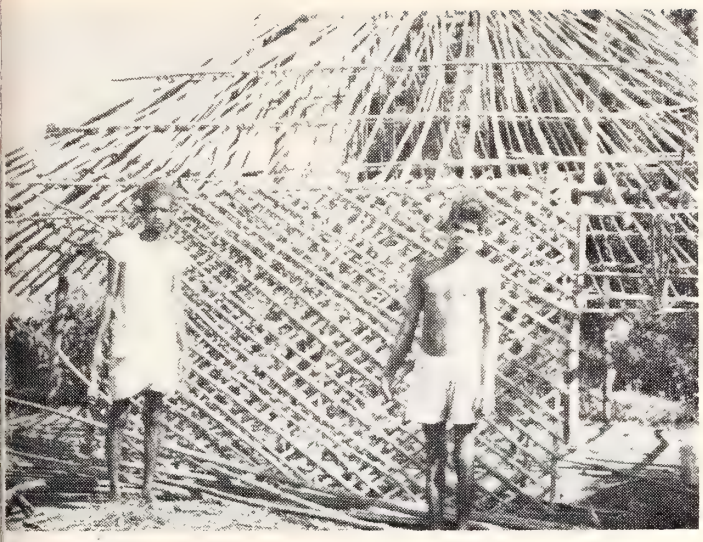


Inauguration in India



Kumar with Children

In March of 1970 a house was rented for the Brethre Home for Children. The building is small so that a ten porary shed had to be built for cooking. Living wit the 10 boys at present in the orphanage are 2 men, or a cook and the other as a house father. Nirmala is i charge of the operation of the home and Kumar teache the children in devotional times. The children attend th public schools for their education but live together a the home. The need is great and many could be take in with adequate space, help, and funds.



Prayer Hall in Palacharla

Palacharla is a village about eight miles from Rajahmundry. Kumar and Nirmala have been visiting this village and giving their testimony going door to door, visiting and praying. They conducted prayer meetings in the open air, and when it rained Kumar stood under an umbrella and the people protected themselves with towels and other cloths. Because of this lack of a place to meet Kumar asked the people to build a temporary shed for prayer meetings. One man offered a piece of land on his property, and the people gave free labor to construct the prayer hall. This was all done without having a pastor living in the village nor yet one actual member for a congregation. Just interest in the message which Kumar was preaching.

Kumar is working with 10 men who are preaching in various villages and at the same time receiving Bible training from Kumar. At set times the men come to Rajahmundry for classes, or individually for on-the-job training with Kumar. At other regular periods, Kumar visits each man for training in his own place of work. Visiting professors are also being invited for lectures in the classroom work, and at the present Kumar is trying to affiliate these courses with the extension program of the Union Biblical Seminary which is establishing a center at Hyderabad. In this way a missionary can duplicate himself with many others going out also to evangelize and build churches.

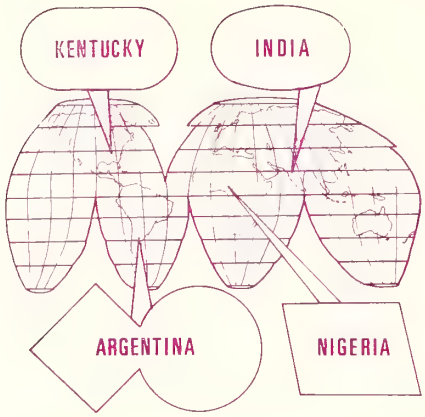


Students in Bible Training



Officials Visit Orphanage

Recently the Honorable Sri, D. Perumalla, minister for Social Welfare of the government of Andhra Pradesh (State), and Sri, B. Subba Rao, a member of the Legislative assembly visited the orphanage in Rajahmundry. The orphanage was inaugurated as the Brethren Home for Children on September 30, 1970 with the Honorable Sri, R. Ramalinga Raju, minister of Religious Affairs of the government of Andhra Pradesh (State of Andhra) as the principal speaker. The interest these officials have shown in the new orphanage speaks well for Kumar, Nirmala, and the others and their work with the children. At the inauguration the president of the Weavers Colony, where the Home is located, welcomed this new institution into the Colony and expressed thanks to the Brethren Bible Mission for selecting this site.

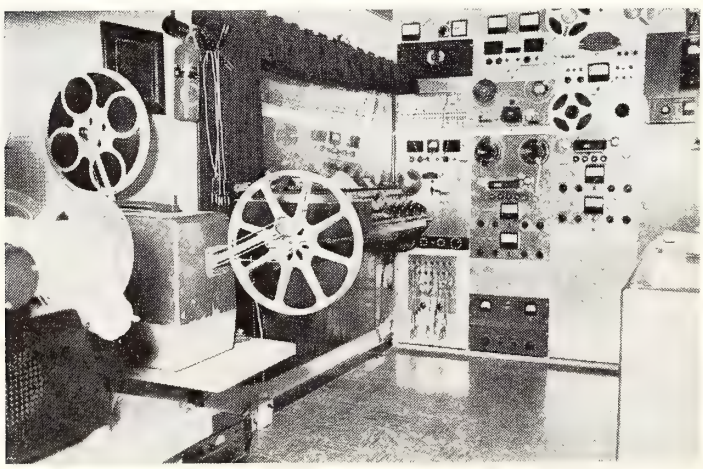


LATITUDE TO ARGENTINA

Eden Bible Institute is more and more symbolic of the work of the Brethren Church in Argentina as this is the location for all of the conferences, some of the camps, the Bible Training Center for the Church in Argentina as well as the hub for the extension courses of the Institute. This year on February 20-23 more than 200 delegates and other Brethren met at the Institute for the annual Spiritual Conference. This number in spite of the bad weather and there was a good group of young people and children also present. This was preceded by a children's camp and followed by 3 days of Pastors' Conference. Even though not completed the new assembly hall was used for the conference since the roof was completed. In this way it was used as a large shelter for these meetings.



Entrance to Eden Bible Institute



Radio Ministry, Buenos Aires

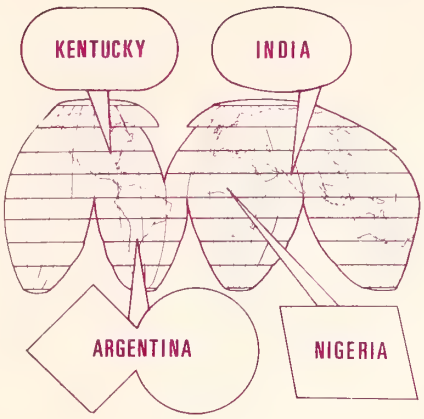
CAVEA the Evangelical Audio-Visual Center o Argentina which is the title of the radio work in whic the Brethren Church co-operates in Argentina continue its radio programs sent out by tape throughout Lati America; its campaign ministry through the mobil uni films, sound systems, etc; as well as Bible distributio through the radio programs and other related ministrie Because of the loss of some of its missionary personne through furloughs etc. some of its activities have ha to be curtailed but now with the arrival of the Mar Logans in Argentina, Bill Curtis will have some hel in the technical department. The ministry of sowin the seed of the gospel through radio has many poss bilities which can be reached with time, personnel, an funds.

In mid September more than 80 women delegates from most of our Argentine churches gathered at Eden Bible Institute for their annual Women's Congress. The theme for this third national conference for the Brethren Women in Argentina was "The Christian Woman in the Space Age."

Six newly elected members to the national commission are pictured here at the conference as they were named to join Mrs. Hector Labanca and Mrs. H. Raymond Aspinall in leading the women in this new year.



Women meet in Annual Congress



LATITUDE TO NIGERIA

Dick and Kitty Winfield have been working at Kulp Bible School during their time in Nigeria helping to prepare young men to better serve the Lord in their own churches. A special group of the students are preparing to serve as pastors, but the majority are receiving Bible and other training to prepare them to return to their villages and teach and serve. Not only the young men are being trained but as most of them are married their wives also receive training, not only in the Bible but also in Hausa, and various skills necessary for their special responsibilities. Dick and Kitty, at present on furlough, will be returning to Nigeria in August to continue their work at Kulp Bible School.



Students Preparing



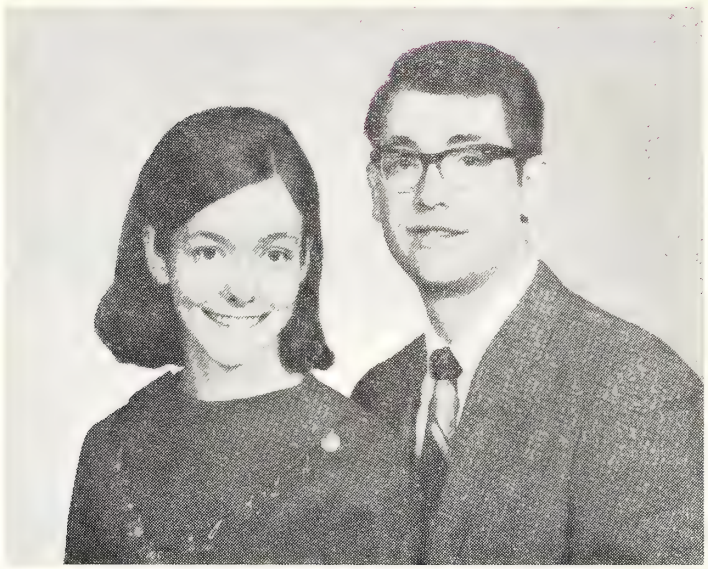
Nigerian Pastors Go Out

Larry Bolinger is working with our Higi pastors, living at Mbororo which is our mission station in the Higi area. Pastor Daniel, here pictured with his family, was the first ordained Higi pastor. These men are the leaders in the Nigerian church and our missionaries serve as teachers and counselors. Larry also is deeply envolved with the program of literacy and literature and is working with the Wycliffe Translators who are translating the Bible into Higi at the present time.

Through the work of our missionaries and the Nigerian workers which they are training the church is growing both larger and stronger.

NEW MISSIONARY FAMILIES

Add these to those in the Brethren Evangelist of January 16, 1971



Mark and Chantal Logan

Mark and Chantal Logan arrived in Buenos Aire Argentina on the 3rd of March, 1971 to begin two yea of work in our Recording Studios. Mark is a rece graduate from the Milwaukee School of Engineeri and as an electronic technician will be working wi Bill Curtis in the operation and maintenance of the r cording equipment. Mark did not need to go to langua school as he has served for 1 year in France and 1 ye in Spain under Brethren Volunteer Service.

Chantal is a French citizen and a graduate of t University of Paris with her Masters Degree in Lingu tics. She met Mark during his service overseas, and th were married during his schooling in Milwaukee.

The need for technical help has been very great Argentina and we are happy that Mark and Chan have been willing to serve as short termers.

Bill and Sharon Winter are candidates for our work in Argentina. Both are graduates of Ashland College and Bill has taken work at the Seminary. Bill is also a graduate of RCA Institutes and is preparing to work in the radio work in Argentina. The Winters plan to leave the United States the 1st of May 1971 for Costa Rica and a year of language study before going on to Argentina. Sharon, trained as an elementary school teacher will be helping also in the work of the church in Buenos Aires. Plans are that the Winters should arrive in Argentina a short time before the Logans return to the United States. Bill has been preparing for missionary service for many years, and Sharon, daughter of Rev. William Fells, has already had experience in church work. We pray for God's blessing on them as they continue their preparation.



Bill and Sharon Winter and Children



Jerry and Cheryl Grieve and Children

Rev. Jerry Grieve is serving as interim pastor of Massillon, Ohio Brethren Church while he and Che wait for their visas for Nigeria. Jerry has completed training in Linguistics at Michigan State Univers and the Grieves have been accepted by Wycliffe Tra lators as short-term assistants. Cheryl is a Registe Nurse a very practical asset for missionaries in Afr Jerry and Cheryl plan to leave for Nigeria as soon visas can be obtained for them, all other arrangeme have been made including their packing. Remember t dedicated couple as they wait for the final O.K. for th departure. They will be working in Nigeria if the vi can be obtained and hopefully near the Bolingers. Th work will be similar to that of the Bolingers as it re to literacy and translation.

POETRY CORNER

MY TWO WINDOWS

Two wonderful windows
The Lord gave me;
And through these windows
His wonders I see.

The beautiful flowers
The grass and the trees,
The hills and the valleys,
The birds and the bees.

The faces of parents
So dear to me,
The stars in the sky,
The fish in the sea,—

All these through my windows
Most gladly I see,
And praise my Creator
For giving them to me.

C. M. Snow

Faith Of A Child

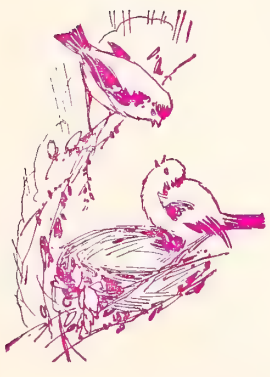
She came into the kitchen
where we were drinking tea.
Nearly four, she banged the door
and said, "Can God see me?"

Her father lowered his cup and smiled;
his eyes caught mine. He said,
"Yes, of course God can see you
all day and when you're in bed."

She fingered her new skipping rope,
handle dangling on the floor,
Then slowly wound it round her hands
and walked back out the door.

Then down the garden path she ran,
her small black boots light-tripping.
We saw her face light up with joy,
"Look, God!" she cried, "I'm skipping!"

CHEEP ADVICE

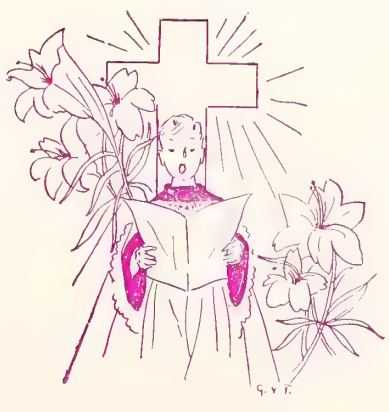


Be careful about calling yourself an expert. An "ex" is a hasbeen and a "spurt" is a drip under pressure.

A mind is like a parachute: to work, it first has to be open.

Never part without loving words to think of during your absence. It may be that you will not meet again in life.

Richter



Don't worry if a rival imitates you. While he's following in your tracks he can't pass you.

Saturday With a Teen-age Daughter

"Are you going to sleep all day? . . . Who said you could use my hair spray? . . . Clean the dishes off the table . . . Turn down the radio . . . Have you made your bed? . . . That skirt is too short . . . Your closet is a mess . . . Stand up straight . . . Somebody has to go to the store . . . Quit chewing your gum like that . . . Your hair is too bushy . . . I don't care if everybody else does have one . . . Turn down that radio . . . Have you done your homework? . . . Don't slough . . . You didn't make your bed . . . Your fingernails are too long . . . Look it up in the dictionary . . .Sit up straight . . . Get off the phone now . . . Why did you ever buy that record? . . . Quit banging on the piano . . . Why don't you iron it yourself . . . Turn off the radio and get to sleep now!" . . . Another day gone, and not once did I say, "I Love you. Dear Lord, forgive me."

from the Elkhart
First Brethren Church bulletin

What Does a Pastor Do?

"The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions, and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them, spends considerable time in keeping people out of each others hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagements. Then on Monday he smiles when some jovial chap roars, what a job—one day a week.

from Pittsburgh, Pa.
First Brethren Church bulletin

POPULAR CHURCH PROGRAMS

Some television programs, past and present, remind us of certain areas of church life. Here is a guide to some of the more popular programs sponsored by our churches:

1. **The Thin Man**—the fellow who claims he was at church but nobody saw him.
2. **Dead or Alive**—what we wonder about some non-resident members (and also some who live close to the church).
3. **Groucho**—how religion seems to affect some people.
4. **I Led Three Lives**—confession of a hypocrite who lived one life at church, another at work, and another at home.
5. **I've Got a Secret**—something the church gossip can't keep.
6. **Late Show**—what keeps people in bed on Sunday morning.
7. **Gunsmoke**—what it looks like outside the church building between Sunday school and the preaching service.
8. **Little Rascals**—those who sit on the back row and cut up during the preaching service.
9. **Lone Ranger**—the church member who does not cooperate with the majority decision.
10. **People are Funny**—especially when they give excuses for not attending church.
11. **Playhouse 90**—a program of 90 minutes that seems so much shorter than the 30 minute sermon.
12. **Person to Person**—the only way to do soul winning.
13. **Sugarfoot**—the kind of sermons some people want.
14. **The Lineup**—something you never see at a church door.
15. **Popeye**—what happens when the preacher's wife wears a new dress to church.
16. **Medic**—what some people need on Sunday but have no use for the rest of the week.
17. **Rawhide**—people with thin skin who get mad at the church leaders.
18. **Tombstone Territory**—where a lot of sinners will end up waiting for a "convenient season" to repent.
19. **Get Smart**—what some people had better do pretty soon, before it is too late.

(from Gratis bulletin)

FOR BETTER OR WORSE

SOMEWHERE in the United States, a judge's gavel falls almost fifteen hundred times a day with these two words, "Divorce Granted." Somebody's love story has come to an end. But that is not the end; the very structure of the home begins to collapse, and the children are sent out into the world without the God-given need of a home in which to be reared.

In the past ten years, nine million Americans have been grated a divorce degree. What does this mean in the terms of our American life? It is a mark of social decay and decline among the people of our nation. Now, more than nine million homes have been destroyed in America. Where there is no home, there is no nation because the home is the foundation upon which our nation has been built. Divorce is the violation of God's law. It is a disregard of a promise made, "For better or for worse; in sickness and in health." Divorce means a dissolvement of a family unit where children no longer have the image of a blessed mother and father; but rather, a man and woman living in different houses, and, by chance, they see one or the other occasionally for an hour or two per week, and sometimes never again.

Why are there so many divorces? There are thirty-eight legal grounds for divorce in the United States. They range from the more familiar terms of desertion, mental cruelty, and non-support to more obscure grounds for divorce such as: Public defamation, prostitution, etc. But the truth is that the grounds given for divorce by the court never really explains why a divorce was granted. As a matter of fact, ninety percent of all divorces are uncontested and the reason for the divorce is never actually disclosed. In most cases, grounds for divorce becomes a legal means to an end, and in most cases, the grounds don't mean a thing. To find the real reason for divorce, one must look deeper than the legal term and the court's statistics for the divorce.

The real cause for divorce rests with disobedience to God's law and the individuals unwillingness to apply the spiritual principles of life. As I see it, there are ten basic causes for divorce:

1. Emotionally disturbed children who never mature in adulthood
2. Emotionally disturbed adults
3. Persons with character defects
4. Sexual deviation and disorders, both mental and physical
5. Standards of living of both material and philosophical nature, being the root cause for divorce
6. Interference on the part of others
7. The lack of understanding the meaning of marriage
8. Financial and social problems in and about the home and community
9. Lack of communication between husband and wife
10. The disregard of the spiritual laws of life and marriage as given to us by God and recorded in the Holy Scriptures.

In most counties of the United States, little or no regard is given to any of these basic causes to affect a recon-

(continued on next page)



by Thomas A. Schultz

ciliation. Go to most any attorney, and within six to eight weeks the judge may grant you a divorce. Here, and many places in America, divorce is a legal machine based on trumped-up and unreal grounds. The records prove that people who get divorced once, usually find they are having the same problem in the second or third marriage.

With this background and statistical information about our community and world, let us look at a few of the spiritual laws that are necessary to make marriage work. "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18). When God creates a child, it is unique. There is no other like it in the whole world. There never will be another child just like the one that has just been born. I often liken this to marriage. When you get married, it is a holy estate. There is no other marriage like it in the whole world, nor has there ever been or will be another marriage like yours.

Marriage is created by God. It is a union between man and woman created by God's holy power and divine plan. God not only created marriage, but He also founded it as a way of life for men and women. God sustains the marriage and He wrote the laws governing it. Without God, no marriage can be complete, and without following the basic laws that God has established for marriage, no marriage can be successful. Woman was created to be with man in fulfilling the responsibilities of life. According to God, marriage sets up a priority in life's responsibilities.

"...Have ye not read, that He which made them at the beginning made them male and female ... For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:4-5)? Marriage is a union established by God, holy and acceptable unto Him. It is not a fifty-fifty kind of a relationship; it is not an equality between man and woman, but it is a oneness—a oneness of flesh, spirit, and purpose in life. This oneness comes about through a spiritual union. Where there is no spiritual union, then the oneness cannot exist and the marriage soon falls apart.

The second principle for marriage from God's point of view and according to His law, is that marriage is not dissolvable, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). In God's eyes, marriage is created just like He created the universe. It is here to stay. Its laws operate and work day by day. Marriage, like nature and life itself, is a creation of God! It is to be considered by all men as such. It is a grievious sin for any one, family or otherwise, to create any dissension in a family's life. It is grievous sin to do anything harmful to the structure of a marriage between a man and woman. It is sinful for a wife or husband to deliberately try to break down the moral of a marriage and destroy the vows.

The vows you make before God, "For better or for worse; in sickness and in health; to love and to cherish till death us do part," bind man and woman in a God-given union that no one can destroy, just as no one can destroy birth. Marriage, as such, can be the most wonderful of all God's creation.

The third spiritual law of marriage is based on the greatest force in Christianity; it is the greatest power God has ever revealed. Marriage is based upon love! (1) "...As the church is subject unto Christ, so let the wives be to their own husbands in everything. (2) Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:24-25). Notice the love here; it is not a romantic feeling that sometimes young people have in their adolescence. Love in marriage has to be more than just infatuation and sexual desire. Love is based upon the spiritual love that God has made known to us through His Son Jesus Christ. Love is self-sacrifice in marriage. Love prefers one over the other. Let your mate always come before yourself. Love in marriage demands respect; honor and sanctity of the body, mind, and soul every hour of the day and all through the night. (Please read I Corinthians 13:1-13.)

Love is something you do in marriage. Marriage can end! No matter how long you have been married, it can break and fall apart. No marriage is secure when love of God is not in the marriage. If spiritual love wanes between husband and wife, then all the other parts of marriage will weaken, and eventually divorce will be inevitable.

Spiritual law for marriage is based upon spiritual love for God! Do you remember, "Husbands, love your wives, even as Christ also loved the church." In other words, a husband's love for his wife is based upon the same kind of love that a man may have for the building of the kingdom of God. "As the church is subject unto Christ, so let the wives be to their own husbands in everything." In other words, present themselves holy as in the presence of Christ.

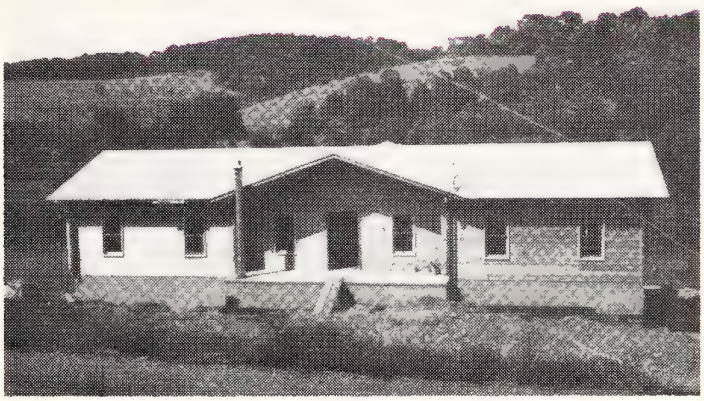
The last spiritual law pertains to the end-purpose of marriage. "...Male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:27-28). In marriage when sex is abused, divorce is inevitable. Marriage is designed to bring children into the world. Here, again marriage is the most wonderful creation; having children is even more beautiful. All the material things in the world cannot make up for the love and happiness that a family can have in a home which follows the purpose for which their marriage was created. When marriage is used alone for social, sensual, or sexual purposes, trouble is ahead, and divorce is sure to come.

In conclusion, in a day when we see moral decay all around us, it is imperative that a Christian realizes the importance of making his marriage a witness for Christ. Weddings in the church, being performed by a Christian minister in the name of Christ, is a public testimony that this man and this woman stand in the presence of God on their wedding day as evidence of their faith in God. God is the one who put love into the hearts. God is the one who unites them in this most holy estate of matrimony, and God will provide the grace and sustain a marriage all the days of their lives.

With one out of two marriages being destroyed by divorce, each family should begin, "To let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). This holy estate must be a reflection of God's divine love. With this, He shall bring understanding, peace, and happiness to the world in which you live.



NAME THE LODGE CONTEST



New Lodge at Camp Bethany

THE PRIZE

A free week of camping at Camp Bethany during the 1971 season. (This prize may be awarded to a camper of the winner's choice)

Rules of the contest:

1. Only residents of the Ohio District are eligible.
2. Only one name from each contestant will be considered.
3. The contest will be open only from April 1 to April 30. (Names submitted prior to April 1 or after April 30 will not be considered.)
4. The decision of the judges will be final.
5. The winner will be announced on Sunday afternoon, May 31st, at Camp Bethany, at the time of the dedication of the new lodge.
6. The winner need not be present to win.

This contest is being sponsored by the Camp Program Commission of the District Board of Christian Education. All entries must be mailed to:

Miss Beverly Summy, secretary
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

news ... from the Brethren

Milledgeville, Ill. Pastor Black was selected as one of the participants in the Drug Education Training Workshop held at Rockford, Illinois, March 8, 15, 22 and 29. Mr. and Mrs. John L. Parks have been elected Deacon and Deaconess and plans are under way for their ordination.

Derby, Kans. The Brethren Youth Crusaders will present a special program on Easter evening, April 11. They are calling it a "God Is Alive" Rally.

New Lebanon, Ohio. Sunday evening, March 21, the Unichords, a male quartet from Eaton, performed for us with a night of singing. The evening was enjoyed by everyone.

Ashland, Ohio (Garber) The church will have a Missionary Conference April 4-7. Speakers will be Rev. Virgil Ingraham, John Rowsey, and Rev. Richard Winfield.

Levittown, Pa. (Fairless-Hills) Revival services were held March 15-21. Rev. Arden Gilmer, pastor of the Pleasant View Brethren Church, was the speaker with messages from Ephesians.

Hagerstown, Md. The Ashland College Choir presented a concert in the First Brethren Church Tuesday, March 23.

New Paris, Ind. Our third annual Missionary Conference will be held March 25-28.

Adrian, Pa. (Brush Valley) The Women's Missionary Society of the church is packing boxes for servicemen. This is a very worthy project.

Vandergrift, Pa. The Senior Sisterhood girls are collecting some items for the church nursery. They are collecting boys' toys, doll clothes and fitted crib sheets.

Gratis, Ohio. The Laymen held their public service Sunday evening February 14 with Virgil Barnhart as speaker. The film "Like a Mighty Army" was shown on Sunday evening, February 7. This is a down-to-earth true story of a man in tune with his times.

Sarasota, Fla. The church was happy to wish a happy birthday to Rev. Fred Vanator on February 17 and Rev. Clarence Stewart on February 14. Both are 86 years old.

South Bend, Ind. Thursday night March 4, the Honorable William Cahn, District Attorney of Nassau County (which includes New York City), spoke on the subject, "The Growing Cancer of Drug Abuse in America—and What You Can Do About It."

St. James, Md. The annual Father and Son Banquet was held on March 10. The Laymen held their Public Service Sunday evening, February 14. Tony Deibert was the guest speaker.

Johnstown III, Pa. The annual Father-Son Banquet was held on Monday, February 22. All had a wonderful time.



Memorials



MOORE. Mrs. Catherine Platts oore, 89, a faithful deaconess of ie Highland Brethren Church, arianna, Pennsylvania, died Octo- er 27, 1970. Mrs. Moore was the randmother of Rev. Brian Moore. uneral services were conducted at ie church by the pastor, Rev. Carl . Phillips. Interment was in the urch cemetery.

Jessie Phillips

HEETER. Mrs. Blanche E. Heeter, 77, died February 24, 1971 in Peabody Home Health Center. She was a member of First Brethren Church, North Manchester, Indiana. Memorial services were conducted by Rev. Woodrow Immel and Rev. Walter Stinebaugh.

Alice Ambridge

* * *

POTTENGER. Mr. Glenn H. Pottenger, 71, died unexpectedly February 19, 1971 in Wabash Hospital. He was a member of the First Brethren Church, North Manchester, Indiana. Services were conducted by Rev. Woodrow Immel with interment at South Whitley, Indiana

Alice Ambridge

* * *

FRYE. Herbert Frye, member of the Washington, D. C. Brethren Church, passed away on February 11, 1971. Funeral services were conducted at the Mattingly Funeral Home, Washington, by the pastor, Rev. Robert L. Keplinger.

Mrs. Ona Lee Sams



Goldenaires

Francis and Laura Swain cele- ated their 64th Wedding Anniver- ry on March 21, 1971. They are th long-time members of the First ethren Church of Oakville, Indi- a.

* * *

Mr. and Mrs. Paul LaDow cele- ated their 55th Wedding Anniver- ry on February 7. They are mem- rs of the Sarasota First Brethren urch.

Mr. and Mrs. Omer Rodkey, members of the Brethren Church of Burlington, Indiana for 55 years, held their 61st Wedding Anniversary February 12, 1971.

* * *

Mr. and Mrs. Lewis Wilson of Route 1, Peru, Indiana celebrated their Golden Wedding Anniversary January 12.

MEMBERSHIP GROWTH

Wabash, Ind. (College Corner)—6 by baptism.



SISTERHOOD

Devotional Program for Apri

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: God Loves You, and Understands Your Need To Be Loved

Junior: The Book of Esther

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Apr

Prepared by Mrs. Alberta Holsinge

Bible Theme: JOY

Project: LIT-LIT

Theme Song:

"Joy, Joy, My Heart is Full of Joy"

Motto:

Jesus first;
Others second;
Yourself last.

Singing Time:

"Easter Day"
"Wonderful Easter Story"
"He's Alive"

Bible Story Time:

Easter Joy

There was saddness in the hearts of the friends of Jesus. A night and a day had passed since He had been killed. It was evening again. Three of the women, Mary, Joanna, and Mary Magdalene were together.

"If there was only something we might do for Him." said Mary Magdalene sadly. "He was always helping others and now there seems to be nothing we can do for Him."

"We might prepare spices for H burial," suggested Mary.

"And take them to His tomb the morning," added Joanna. "It not much, but it is all we can now."

"That's a good idea," agreed Ma Magdalene.

And the women forgot their sa ness a bit while they prepared spic to take to the garden tomb in t morning.

The next day was a beautiful o

on after the sun was sending its arm rays to the earth the women arted on their way. As they walked ong they were reminded again and ain of Jesus, their friend.

"How Jesus loved the beauty of od's world!" said Mary.

"Yes, everything in nature was is friend," agreed Joanna.

"Do you remember what He said out the birds and how God cares r them?" asked Mary Magdalene.

"And the lilies of the field," added ary. "I can almost hear Him telling w God cared for them, and how uch more He cares for us."

"How He would have loved this orning," Mary Magdalene said. or this morning seems even more autiful than others."

Then the women grew silent. They ere nearing the tomb in which the dy of Jesus had been placed. They ere wondering if they could move e big stone from the doorway. ddenly Joanna stopped. "Look," e cried. "The stone has been lled away."

Then the women went forward and to the tomb.

"He is gone!" cried Mary. "His dy is not here."

As the women looked around inde the tomb they saw a young man essed in white.

"Why do you look for Jesus here?" asked. "Do you not remember at He said He would arise on the ird day? He is not here, but is sen as He said. Go quickly and tell is disciples."

"Not dead, but risen?" asked the omen.

And suddenly they knew what had appened. Their friend Jesus was no nger dead. He was alive again. rue happiness filled their hearts. ropping their spices, they ran out the tomb and back toward the reets of Jerusalem.

"Jesus is risen! He lives, He lives!" they happily told everyone whom they met.

They found the disciples and joyfully told them, "Jesus our friend, our Savior is alive forevermore!"

Based on Mark 16:1-7

Memory Scripture Time:

Matthew 28:8

Our memory verse tells us what the women did after they found the empty tomb and talked with the angel. I'll read the verse for you.

(Explain that departed means went and sepulchre means tomb or grave. Talk about why the women felt fear and joy.)

Now let's read the verse together.

(After practicing this verse review previous ones.)

Mission Time:

Higi Children at Work and Play

Higi children have work to do at home just as you do. The boys take care of the sheep and goats. They bring leaves for the animals to eat. They help their parents on the farm with the planting, hoeing, and harvesting. In the dry season, when there is no garden, they work with their fathers on repairing huts and mats and building new huts. Sometimes when everyone else is gone one of the boys may watch the compound.

Girls carry water from the well. They carry firewood into the compound. They help their mothers hoe. They help the older members of the compound. They help take care of the babies and younger children.

The girls grind the grain. Everyday some grain must be ground into flour. The guinea corn is pounded on a large stone with a small stone. Then it is sifted and reground to the right fineness.

Both boys and girls often have small peanut farms of their own. They take care of these after they have finished their work for their parents. The money they make from the sale of the peanuts is their own.

Higi children don't have a lot of playthings. Boys like to wrestle and play a game that is something like a ball game. The "ball' is a round piece of wood. The group divides into two sides. They face each other and everyone has a stick. They make a line behind each team and have one person guarding the line. The object is to hit the "ball" over the opponents' line with your stick.

The girls do not play this game. They like to make dolls out of leaves and sticks. Then they tie the dolls on their backs with rope.

Boys and girls all around the world are very much alike. They all have work to do at home. They all like to play with their friends and to make things.

Prayer Time:

Let us thank God for Jesus our Savior.

Let us pray that many more children will learn of Him. Let us pray especially for the Nigerian boys and girls.

Handwork Time:

A Higi Doll

Have plenty of sticks and leaves and let the children make dolls as the Higi girls do. A ball of leaves will make the head. Sticks will form the body, arms and legs.

If it is a nice day the group will enjoy going for a walk to find their own sticks and leaves.

Game Time:

If time and weather permit, take the Signal Lights outside to play the Higi "ball" game described in mission time. You will need to have ready a round piece of wood for the "ball" and a stick for each child.

Signal Lights Benediction

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

SENIOR BIBLE STUDY

by **Ruth Barb**

God Loves You and Understands Your Need To Be Loved

REMEMBER THE OLD SAYING, "In the spring a young man's fancy turns to love . . . and a young woman's too." Well, spring is here, and all over the land buds are bursting, birds are singing and the hearts and minds of both boys and girls are turning to love and the need to be someone special to someone of the opposite sex. Love is beautiful and wonderful and fabulous and created by God. Yet, love, like fire, or cars, or drugs can be misused, and then it can become ugly and sordid and cause us hurt and grief. The Bible teaches clearly that God is love, and true love comes from God, and that God guides us to the one very special love He has planned in our lives. Read with me the story of that very special kind of love that is found in the book of Genesis:

"Come in you blessed of the Lord. Why stand outdoors when I have gotten the house ready and a place for the camels?" So the man came in and unloaded the camels. Then he provided straw and fodder; also water to wash his feet and the feet of the men with him. Food was placed before him to eat. But he said, "I shall not eat until I have told my errand."

"Tell it!" he said. So he spoke, "I am Abraham's servant, and the Lord has richly blessed my master; he has become great. . . . After Sarah, my master's wife, had grown old, she bore my master a son, to whom he is leaving all he has. My master also made me swear; he said, 'Secure no wife for my son from the daughters of the Canaanites, in whose land I am living, but go to my father's house, to my relatives, and get a wife for my son.' "

"I said to my master, 'Perhaps the woman will not follow me,' but he told me, 'The Lord, in whose presence I walk, will send His angel with you to render your trip successful, so that you will obtain a wife for my son from my relatives and from my father's house'. . . ."

"Today as I came to the well, I said, 'Lord God of my master Abraham, if Thou art about to prosper the way I am going, see, I am standing by the water-well; let it be that the girl who comes to draw water, to whom I say, "Please, let me drink a little water from your pitcher," and who says to me, "You drink, and I will draw for your camels, too," let her be the woman whom the Lord has designated for my master's son.' And before I was through saying this in myself, there came Rebekah with her pitcher on her shoulder. She went down to the well and drew. I said to her, 'Please, let me have a drink.' Quickly she lowered her pitcher and said, 'Have a drink, and I will water your camels, too!' So I drank, and she watered the camels, too."

". . . and I bowed myself in worship to the Lord and praised the Lord God of my master Abraham, who had guided me in the right road to take the daughter of my master's brother for his son. . . ."

". . . Do not detain me, since the Lord has made my journey successful; let me be off to get back to m master." They said, "Let us call the girl and ask h personally." So they called Rebekah and asked her, "A you willing to go with this man?" Her answers was will go!" (Gen. 24:31ff.).

Girls, I would like you to understand three thin about the story of Isaac and Rebekah that can a apply to **your** life. First, God's love was so personal th he worked in a very specific way to solve this probl in Isaac's life. God didn't just reign from heaven a see that Isaac had food and clothes and shelter—He p sonally planned and worked out details so that Isa would have the wife that God knew would be best Isaac in every way. God instructed Abraham; God s an angel to go with the servant, and God prepared heart of Rebekah to receive Isaac's messenger.

Second, Isaac was willing to trust his life to Go plan. So often, we try to plan our own lives. We try make our own arrangements for meeting boyfriends for being together, and we become impatient if G doesn't hurry up and do things **when** and **how** we thi they ought to be done. Praise God when each of you c honestly say with the psalmist, "My times are in t hand!"

Finally, Rebekah was also willing to trust God a the plans He made for her life. Rebekah had never m Isaac, had probably never traveled to his country; y as she listened to the servant she realized that o God the Eternal, with love and wisdom could ha worked out such a beautiful plan. Her answer, "I w go," meant she trusted God completely, knowing would fulfill the desires of her heart.

How much do you trust God? Do you realize h much He loves you—how much He desires **your** h piness, and wants **your** love? Do you believe that G loves you so much He will satisfy your every need a grant your deepest yearnings—if you let Him work His plan for your life? Girls, when we try to run o own lives, make our own plans, do what we want, th God's love can't work through us and we tangle m lives up in a web of frustrations and broken dream Nothing shatters more easily than love that is giv but not returned. Let that special boy in your life b part of an eternal triangle—you, your friend, and G Pray together, search the Word together, worship to gether, and share God together. Let God plan even t details of your life, trust Him completely, and be v certain that the someone special you care about tru the Lord completely too.

God's love is patient, God's love is kind;
God's love is gentle, God's love is mine!

Thank you Lord for the gift of love. Grant that we may freely share it and freely receive it, with frie and very special people, as we commune together w Thee. In Jesus name, Amen.

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffman

THE BOOK OF ESTHER

Esther, A Star

WHAT COULD ONE GIRL in a minority group do? This one became a star. Her name was Esther (which means "star"), and she is, in a very true sense, the star of the book of Esther.

King Ahasuerus (pronounced Ah-has-u-air-us) was having a big fling at the palace in Shushan. He and most of the important men of Persia had been boozing it up for almost a week when the king got to bragging about his beautiful wife. A message was sent over to the queen that she was to make an appearance at the party. Queen Vashi refused to go. She would not let these druken men stare at her. Because she disobeyed the king, Queen Vashti was sent away forever. Esther, a Jewish maiden, was chosen from among many beautiful women to be the new queen.

Mordecai, Esther's cousin who had raised her after her parents died, stayed near the palace as much as possible. Every time Haman (the king's right hand man) would enter or leave the palace, there was Mordecai. That wasn't so bad except that everyone was to bow in Haman's presence and Mordecai didn't. Because Haman wanted to get rid of Mordecai, Haman asked King Ahasuerus for permission to establish a day when all the Jews could be destroyed—that way he would be sure to get Mordecai.

When the word got around to the Jewish people (a minority group in Persia) they were really upset. Mordecai sent a message to Queen Esther. "Your life is in danger and your own people need help. Talk to the king about this dreadful law." The king did not know that Queen Esther was a Jewess.

No one, not even the queen, was allowed to go in to the king unless the king had sent for that person. Esther needed help. "Let's pray about it for three days, then I will go to the king. If I perish, I perish!" was her reply.

Their prayers were answered. Esther was greeted by the king when she entered the throne room. Then she made a peculiar request of the king. "Would he and Haman have dinner with her?"

At dinner that evening the king was in such a good mood that he told Esther she could have anything she wanted up to half of his kingdom. Again she asked, "Would you and Haman have dinner with me again tomorrow?"

At dinner the next evening the king said to her another time, "What do you wish, Esther? I'll give you what you ask, up to half of my kingdom."

Her request this time really shocked King Ahasuerus. "If I've found favor in your sight and if it please you, let me live and let my people live. We have been sold to be destroyed, to be slain and to perish."

Immediately the king wanted to know who would even dare to do such a terrible thing. "The enemy," said Queen Esther, "is this wicked Haman."

The king was so angry he had Haman hanged. Then he issued another law which allowed the Jewish people permission to arm and defend themselves on the day that they were to have been destroyed.

Thus it was Esther (the star) who saved her people from destruction.



Promises to Peter, by Charlie W. Shedd. Word Books, Waco, Texas. 1970. Cloth, 147 pages, $3.95.

Some readers will immediately recognize the author's name and remember his other books: **The Stork Is Dead, Letters to Karen,** and **Letters to Phillip.** This book, like his others, is written without the use of mind-boggling psychological terms. It is a simple book with a lot of "good horse-sense" about parent-child relationships.

Great ideas are present in such statements as "the greatest thing I can do for my boy is to love his mother well," or "they care more about what their parents think, the more their parents let them think for themselves." The author, a minister and lecturer, writes out of a wealth of experience as father of 9 children and not as a mere technician.

This book will undoubtedly be widely read, and in this time of puzzled parents, its simple guidelines will be warmly welcomed. Church librarians would be well-advised to secure a volume.

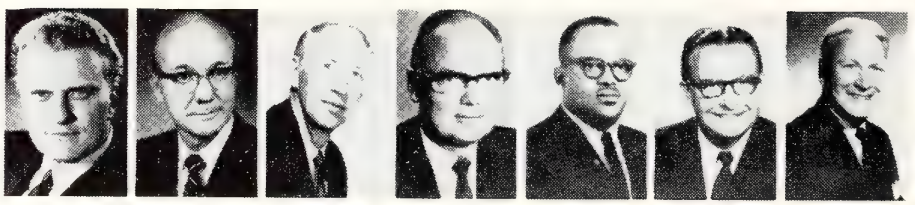
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Montreat, North Carolina

Harold Lindsell, *editor*
Christianity Today, Washington, D.C.

Hudson T. Armerding, *president*
Wheaton College and National Association of Evangelicals, Wheaton, Illinois

Edgar Johnson, *general secretary*
The Church of the Nazarene, Kansas City, Missouri

Edward Hill, *pastor*
Mount Zion Baptist Church, and director of World Christian Training Center, Los Angeles, California

Charles Blair, *pastor*
Calvary Temple, Denver, Colorado

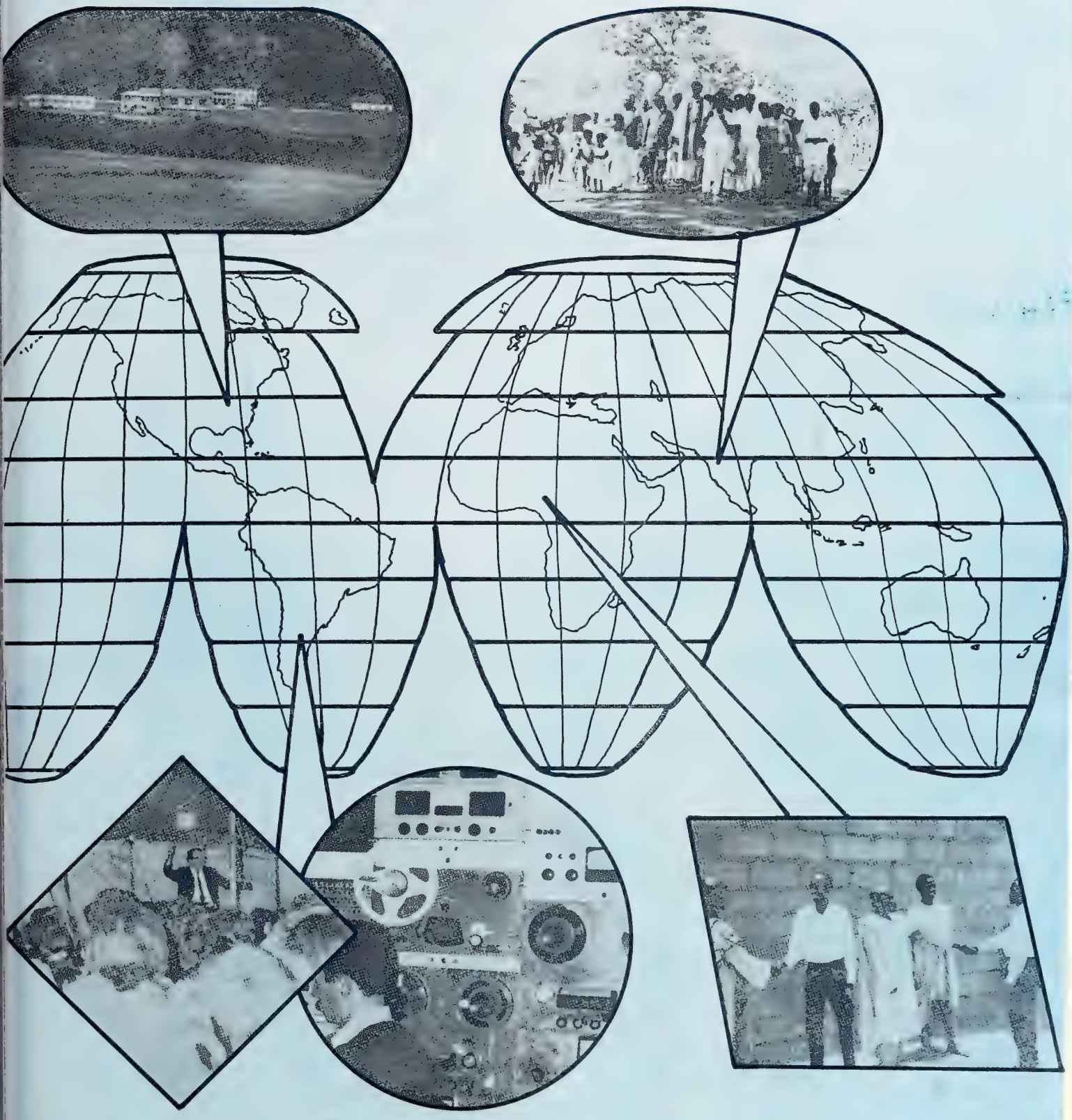
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NOTES and COMMENTS

SUPPOSIN' IN THE COMPOSIN'

The March 13th issue of **The Brethren Evangelist** contained an announcement of Rev. Charles R. Munson receiving his Doctorate Degree. There was an error in the manner his acedemic progress was reported and is hereby being corrected. This should have read: A.B. Ashland College; B.D. Ashland Theological Seminary; Th. M. Pittsburgh (Western) Theological Seminary; Ph. D. Case Western Reserve University. Our humble apologies for this error. (Ed.)

It really isn't too early to start planning for General Conference. To eliminate unnecessary haste and confusion in the last few months, The Brethren Publishing Company would like to have all materials for the conference program before June 17.

Word has been received from Sarasota, Florida th the Vanators have moved. Their new address is:

Rev. Fred C. Vanator
Lot 4-P, 3826 Guilder St.
Windmill Village
Sarasota, Florida 33580



By the Way

CAN THE PIECES BE PUT TOGETHER

IN THE PUBLISHING BUSINESS, especially in the realm of daily newspapers and various periodicals, there is an appointed time usually called a deadline when all the copy and photographs are ready for assembling and for what one might say, "to get it all together."

We are reminded of the expression that seems to be so popular among the younger set these days, "get it all together." This is their way of saying—and a pretty accurate way at that—that there isn't much time left, and we had better be doing something about putting our house in order in the time we do have remaining.

This no doubt covers quite a bit of territory when we realize that they are speaking of what is practically in the back yard of each of us, ecology, the population explosion, the existing and future food supply, the tug-of-war between peace and war, the social problems which are rearing their ugly heads all over this globe called earth. There hasn't even been a dozen men as yet to set foot upon the planet Moon and already there has been a problem dealing with spiritual matters.

Of course, there are those who think that even though it took years to foul up the environment and run rampant through our reserves of resources, that it can all be corrected and replenished over night as it were. There are those who are so determined to force feed corrective measures in some phases of environment control that they are literally falling over a half a dollar to pick up a nickle. One case in point to illustrate this is the termination of the use of DDT. The World Health Organization has given an estimate of a million cases of malaria breaking out from a new wave of the disease because the use of DDT was banned in Ceylon.

There must be hundreds of ways that most of the pollution and ecological problems can be satisfactorily solved, even though it may take a bit of time, finances and co-operation.

But there are other problems at hand which need other corrective measures to solve and after being solved, have them abolished forever if possible—the problems which are destroying the minds and bodies of humanity itself—drugs, alcoholism, immorality, racial hatred to name a few of the most important ones.

It seems strange that many people are concerned to the point of frustration because some soap suds are floating on the surface of the streams flowing close to their property, but shrug it off most complacently if they hear of a 12 or 14-year-old living next door or in the same block that is pushing dope. How close to home does something of this nature have to get to run the storm signals up the pole?

The trucking industry has long known that the use of reflectorized materials on the back of their vehicles has been most helpful and instrumental in the vast reduction of rear-end collisions. The reason being that reflective signs permit wide-angle vision, are easier to see in stormy weather, and can be seen both day and night.

Perhaps the words ME'NE, ME'NE, TE'KEL U-PHAR'SIN should once again be written on the wall, only this time in reflective letters so they also can be read by wide-angle vision, in stormy weather (the clouds may never have been darker) and also to be read day and night instead of very occasionally when one might be involved in the study of The Old Testament.

It is possible to provide the solution to these problems. The means are at hand. The opportunities are many. Christianity, if used in the fullest sense of the word, could utilize its spiritual leadership in its missionary outreach with all the resources it has at its disposal, with the flame of the Holy Spirit lighting the way, the power of God providing the energy.

So, let's take our seminaries, our church-related colleges, our missionaries, the men and women's organizations, our youth groups, our Sunday schools, and most of all, all of us who take the committment of Christ seriously and as our young people put it, "get it all together" for the glory of God and His Kingdom. And also as our young people tell it, "while there is yet time and opportunity." (G.S. ed.)



IT'S NOT TOO LATE!

. . . No, it's not too late to get information on the 1971 Bible Quiz and form a team/s in your church.

The books for quizzing this year are:

JAMES
I and II PETER

The official Bible version being used is the 1970 edition of the New English Bible.

Bible Quiz rules and sample questions are available from the Board of Christian Education, and if you did not send in the form found in the current issue of BCE News or in an earlier **Evangelist,** we are including a request form on this page. These materials come to you free of charge.

Note: Although we have no divisions in quizzing again this year, this does not mean that you can have only one team from your church. A church may field as many teams as they have personnel for, so if you have a dozen kids who want to quiz, encourage them all to become quiz team members.

Finals of the Bible Quiz will be held during the week of General Conference, August 16-22, 1971.

Two recommended workbooks available from the Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805 are:

JAMES, Moody Press, 60¢
I and II PETER, Moody Press, 60¢.

BIBLE QUIZ INFORMATION REQUESTED

Please send the 1971 Bible Quiz rules and sample questions to:

NAME _____

ADDRESS _____

_____ ZIP_____

_____ BRETHREN CHURCH

YOUTH HAVE EVENING SERVICE AT WEST ALEXANDRIA



l. to r.: 1st row - Grace Davis, Denise Ward, Carol French; 2nd row - Bobby Davis and Curt Davis

ON SUNDAY, MARCH 14, 1971 the youth of First Brethren Church of West Alexandria, Ol held the evening worship service.

Bob Davis was the M.C. with Connie Waymire song leader. Denise Ward and Margie Gardner l prayer. The Youth Choir sang the "Boys and Gi Assurance March." We also had a quintet of Gr Davis, Denise Ward, Carol French, Bobby Davis, Curt Davis. An instrumental number was presented Donna Gilbert and Phylis Gardner on the flute clarinet.

Three sermonettes were given by Sterling Osw ("Sin"), Donna French ("Christ's Second Coming and Janet Gilbert ("Death - For All Ages").

The service was then closed by the singing of "J As I Am" and the choir's "God Be With You."

Janet Gilbert, secretary

Send request to:

BOARD OF CHRISTIAN EDUCATI
524 College Avenue
Ashland, Ohio 44805

PAPER DOLL PEOPLE

The following free verse was written by an anonymous Ohio State University student and was obtained by the Director of Christian Education, Fred Burkey, who is taking graduate work at Ohio State.

How do you build a tomorrow on a thin, threatened today?
There are no tools to borrow, just a sack full of paper mache
Because people are paper dolls, flattened and flimsy
paper doll people with fixed faces and fronts
no backs - people of just one dimension

Paper doll people, copy after copy etched identical
by dictator billboards
by hypnotic screens and billious magazines
and street signs and headlines
and status symbols and high styles

Paper doll people safe in their sameness -
safe and soft and spineless
living in cardboard houses - row upon row
moving in tiny tin cars - stream after stream
on ribbon roads and frightening freeways

Paper doll people working in ugly block building, stack after stack
with glass walls and hurrying halls
Paper dolls consuming tired rubber sandwiches, bitter black coffee
and coke and smoke and smut and smog
People speaking at each other in copy-cat conversation
quoting others who quote others - who quote still others
with minds that memorize monotonous mechanics and term it thinking

How do you build a tomorrow on such a think threatened today?
where values are vended like vegetables -
loveliness is a lipstick - or a lather
love is a bikini - or hip-low pants
beauty is a bath - a bra, a bed or a bottle

culture is a Broadway play banned in Boston
music is a twist - a tortured disc
nature is a plastic plant
a poodle in a jacket, grass in a packet

discipline is 2,000 calories a day
friendship is in alcoholic flavors
gin and julep - brandy and beer

philosophy is a label on a library shelf
religion is a church supper, a collection plate
marriage is a meal, a stopping-off place
a namesake, a between-work-break

honesty is a required tax statement
compassion is welfare office, an alphabet check

How do you build a tomorrow on today's paper values
vented to paper people to paste upon their differences
and cover them with a colorless, predictable pattern

(continued on next page)

How do you build a tomorrow on today's corrugated canyon
where there's no room for eyes to see - ears to hear - minds to mediate
no room for souls to grow
room only to copy, to complain, to criticize

What happened to people who stand out like giants in vitality and vigor
What happened to minds that design
hearts that hope
and faces that respond to delight and concern
to anger, to sorrow
to happiness?
What happened to people with purpose and pulses
and muscles and motive
and dimension, depth, determination?

The paper must be split, the pattern broken, the canyon scaled

So real people appear
with eyes uncovered
with ears opened
hearts bared,
minds unleashed, souls exposed.

Real people who know
loveliness in a listening face
love in a held-out hand
beauty in a beating rain
culture in a student's struggle
music in aria, in a bird's pure note
nature in a baby sapling, in a polliwog's wiggle
discipline in a tasteless task
friendship in one unlike the self
philosophy as a deed, not a word
religion that goes home from church
marriage that is both heaven and haven in one's heart
honesty respects the self - not the law
compassion touches close at hand - to spread itself across a land

Peel the paper to the person beneath
Crumple the dolls to the souls inside
Probe to the real person
each different, one from the other
each special, each capable and creative
each needed, each God designed, one of a kind.
Real people with eyes to envision the loveliness
God lay bare and beautiful for soul stretching
the land, the lake, the massive mountain
the flung stars, the cool forest, the vast desert
eyes to see around the earth and beyond thru space
Real people with ears to hear music in moving living things
a cricket cheep a thunder clap
a bird's thrill, a fall's roar

With hearts to leap in love for another
to despair in grief for another
to feel, to care, to beat steady
to pulse strong

With minds to act on, to feel with facts to rely upon, to breed ideas to
create, to meditate
minds to build a tomorrow

Giant people of strong spines, sure minds with values worth a child's learning
and deed worth a world's remembering
Real people each God designed, one of a kind,
must re-build a today strong enough to reach a tomorrow.

news ... from the Brethren

Saint James Brethren Church
St. James, Maryland 21781
February 14, 1971

Dear Friends in Christ:
This letter is to inform you that plans are moving forward for construction of our new sanctuary at St. James. Lord willing, in the immediate future construction should be underway.

The sanctuary construction is to be financed in three ways: (1) By pledges which were made in 1969 and are now being paid, (2) by special projects and gifts, and (3) by receiving of memorial gifts.

A Memorial Committee has been appointed by the Building Committee, consisting of: Larry Horchner, chairman; Paul Culler; Marvin Jamison.

The purpose of this committee is to guide any person who wishes to purchase a memorial item in choice of an item that they can afford. The following items in the church building may be memorialized:

1. *Construction of window for south end*
2. *Move and repair six windows (from old to new church)*
3. *Thirty church seats (pews)*
4. *Two altar (platform) seats*
5. *Pulpit and altar table*
6. *Interior doors*
7. *Hymnals*
8. *Baptistry*
9. *Public address system*
10. *Altar table fixtures*
11. *Light fixtures*
12. *Carpeting*
13. *Memorial plaque*

There possibly will be other items added to the list, we will keep you informed. Some items have already been memorialized.

For further information, or to give a memorial gift, feel free to contact any member of the committee.

Yours In His Service,
Larry Horchner, chairman
Paul Culler
Marvin Jamison

NEW PASTOR AT HUNTINGTON FIRST BRETHREN CHURCH



Rev. and Mrs. Leonard S. Bennett

THE REVEREND LEONARD S. BENNETT, nev pastor of the First Brethren Church, 509 Eas State Street, Huntington, Indiana, delivered his firs sermon to the Huntington Brethren on February 28.

Reverend and Mrs. Bennett, formerly of Garret Pennsylvania, are now residing in the church parsor age at 506 East State Street, Huntington.

A graduate of Moody Bible Institute in Chicago, an of the School of Journalism of Chicago, Rev. Bennett i also experienced in office management and busines management. He began his ministry as a Brethren eva gelist in the Grace Brethren Church and is well know in churches in Northern Michigan, Ohio, West Virgini Virginia, Maryland, and Pennsylvania. He served pa torates in Pennsylvania, his native state, before movin to Huntington.

Reverend Bennett and his wife, Erma, came into th Brethren Church approximately three years ago. H received his license to the ministry one year ago.

The Bennetts are former members of the Berlin Bret ren Church and are the parents of one daughter, Gai who is married and living in Pennsylvania.

SO SEND I YOU

SARASOTA FIFTH ANNUAL MISSIONARY CONFERENCE

February 21-28, 1971

THE HIGHLIGHT of the Sarasota Fifth Annual Missionary Conference was the consecration service for short-term technical missionaries Mr. and Mrs. Mark Logan. This special event was held on the final climactic evening just a few short hours before the Logans boarded a plane in Miami on the way to Buenos Aires, Argentina. Rev Virgil Ingraham, General Secretary of the National Mission Board; Rev. St. Clair Benshoff, president of the National Mission Board; and pastor J. D. Hamel, a member of the board; participated in the special service. Also present were honorary life members of the board Rev. C. A. Stewart and Everett Miller.

The conference was highlighted with first-hand reports of Brethren mission work by General Secretary Rev. Ingraham and Rev. Dick Winfield, Brethren missionary in Nigeria, West Africa. We were thrilled with the challenge we as Brethren have to present the life-saving message of Christ to the soul-hungry of India, Africa and Argentina. The conference opened with challenging missionary messages by the pastor on the 8 a.m. radio broadcast, "The Brethren Hour," and at the 10 a.m. morning worship service at which there was an attendance of 538.

Special music during the conference included beautiful organ renditions by Rev. St. Clair Benshoff and a missionary cantata by the Senior Choir, "So Send I



l. to r.: Mrs. Harry Liu, Rev. Phil Lersch, M Harry Liu, Dick Winfield, Mark Logan, Chan Logan, Rev. J. D. Hamel, Rev. Virgil Ingraha Rev. St. Clair Benshoff.

You" by John Peterson. During the meetings we al had a first-hand report of our home mission work St. Petersburg with Rev. Phil Lersch. The film, "T

Many Faces of Viet Nam" was also shown, stirring our hearts with compassion for the hungry of the world. First-hand reports from Southeast Asia were given by Rev. and Mrs. Harry Liu, world missionaries from Pocket Testament League and the home mission secretary of P.T.L., Rev. Victor Beattie, Jr. Rev. Douglas Hines also presented the work of Bible Literature, International, with the showing of the film, "The Mighty Moving of God in Africa." Special features of the conference were slides, displays, informal morning "Chat and Snack" coffee hour, and a Saturday morning missionary breakfast for men.

In spite of the fact that our new $150,000 church sanctuary was just dedicated in December and funds are now being raised to convert the Vanator Fellowship Hall (our former sanctuary) into Sunday school classrooms, our largest faith promise to date was subscribed —over $6,000. This is always in addition to the amount given to missions through our regular church budget.

Christ's command is, "Go and preach the Gospel to every creature." Presenting the Gospel of Jesus Christ to the lost at home and abroad should ever be our aim! **What else matters?**



The consecration of Missionaries Mark and Chantal Logan with Rev. J. D. Hamel; Rev. St. Clair Benshoff; and Rev. Virgil Ingraham, General Secretary of the Missionary Board presiding.

CANTON BRETHREN DEDICATE A NEW ORGAN



THE PICTURE ABOVE shows Mr. and Mrs. Jay E. Mishler of North Canton, Ohio, who recently gave o the Trinity Brethren Church a new, two-manual Allen Organ. The picture was taken on the Sunday evening ust prior to Christmas when the church choir presented ts Christmas Cantata under the direction of Choir Direc- or, Edgar Heist.

Special dedicatory services were held in the church on Sunday evening, November 29th with an all musical program, composed of congregational singing, special music by the church choir, a special selection on the organ by Mrs. Mishler, and a concert by James Caldwell, Organist and Choir Director of St. Louis Catholic Church in Louisville.

One of the special features of the Allen Organ is its revolving speakers. Four of the six speakers revolve continuously, thoroughly mixing the music as it is played, resulting in far better tone quality and sound. A special sound chamber was built in the front of the church, high above the bapistry and altar areas, which not only provides the very finest of sound effects, but also adds to the symmetry and beauty of the church, itself. The building of this sound chamber was the work of John Clapper; the design was drawn by Harland Clapper; and the materials for construction were provided by Earl Glessner. Each of these men is a member of the congregation, and each contributed the work or materials without cost to the congregation.

One other feature of the organ is a small organ chamber, specially planned for the choir loft. This, too, was provided for the congregation by the Mishlers.

On Sunday, February 21st, a brass plate with an inscription to identify the gift, was placed on the organ, and a letter of appreciation was read and presented to the Mishlers during the morning worship service. The congregation greatly enjoys the organ each week, and anticipates its continued usefulness and blessing for a long time to come.

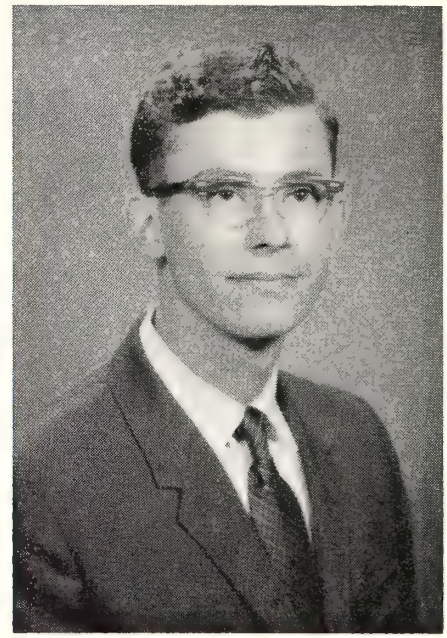
Arlene Heist, the wife of the choir director is the church organist. Her assistant is Mrs. Mishler.

Boys' Brotherhood

FORGIVING OTHERS

"I'VE GOT A HANGUP"

(For sometime, there have been no programs offered for local Brotherhood groups to use in their monthly meetings. As president of the National Boys' Brotherhood Organization, I have been asked to write a series of studies. If you have any comments or suggestions, write to me, in care of the Brethren Publishing Company.—R.W.W.)



by RONALD W. WATERS

Ron Waters is a member of the Gretna, Ohio Brethren Church where his father is the pastor. He is presently a student at Ashland College where he is enrolled as a pre-seminary student. He is a member of the 1970 Crusader team and a member of the Alpha Theta organization.

ONCE UPON A TIME there was a wise businessman. Being an industrious man, he worked constantly at his business in order to gain great wealth. After many years of toiling, he finally acquired so much wealth that he was a multi-millionaire.

Now while the businessman was acquiring his wealth, he loaned $50,000 to a man who was buying a farm. The farmer used this money wisely to purchase the farm and some of the equipment necessary to operate it. However, it seemed that no matter how hard the farmer tried to save enough money to pay his debt, he never came close to the $50,000.

After the businessman had become a multi-millionaire, he checked over his financial records. Discovering the farmer's debt to him, the businessman decided to collect the $50,000. But the farmer could not even begin to repay his debt and pleaded for more time. The millionaire, although being a shrewd businessman, was a kind gentleman. After looking at his great wealth and the meager means of the farmer, the businessman told the farmer that he would cancel his debt completely. Of course, the farmer went home a very happy man.

The next day as the farmer and his hired man were working in the field, the farmer recalled loaning this hired man $50 several months before. The farmer demanded that his hired man repay the $50. The hired man pleaded for more time, but the farmer refused to give it to him. As a result of a lawsuit filed by the farmer, the hired man had to declare bankruptcy.

When this happened, some friends of the hired man went to the businessman to explain to him the actions of the farmer. When the businessman heard of the ungrateful attitude of the farmer, he filed suit against th farmer for the original amount of his debt, $50,000. Th farmer, too, had to declare bankruptcy in order to pa his debt.

This story should sound somewhat familiar, for it i a personal paraphrase of the story Jesus Christ tol in Matthew 18:23-34. Christ used His story as an exampl of the principle of forgiving others. Each of us, as th farmer, has a **great** debt before God. We have sinne against Him, and He has given Christ to die for our sir When we come before Him pleading for more time, H knows we will never be able to repay so large a deb So **God forgives** us of **all** the wrong we have done Him

On the other hand, many of our fellow guys and gal represented by the hired man, have wronged us in th course of our lifetime. Their offenses, though they seer large to us, are hardly anything compared to our deb to God. **We,** likewise, **should forgive others** of the wron they have done to us. If we do not forgive others of a wrong, we are in danger of having our account wit God reopened, as happened to the farmer. As God ha forgiven much of us, so we must forgive the relativel small things of others.

This is difficult for me to do. It is much easier to blo up at someone than to simply forgive them. But eve worse than this, I sometimes practice what David Aug burger of the "Mennonite Hour" has called **phony fo giveness.** Phony forgiveness takes place when we sa we will forgive another person, yet we tack a conditio to that forgiveness.

One type of phony forgiveness is called **play-scho forgiveness.** Augsburger says that a person employin

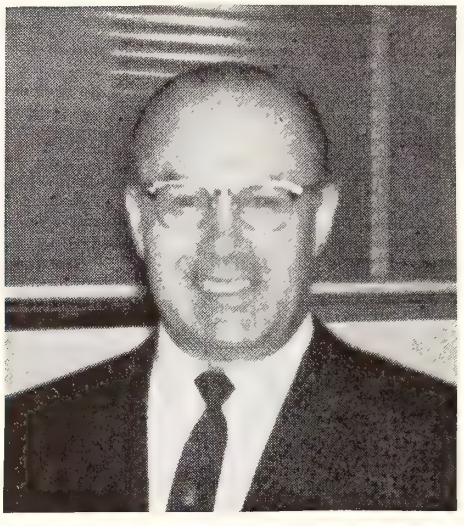
his forgiveness might say, "I will forgive you after I each you a lesson or two." However, we forget that orgiveness is a gift of love—something given without xpecting anything in return. If we make the person pay or his wrong by teaching him a lesson, we are not really orgiving him.

Augsburger suggests that another type of phony forgiveness might be called **monopoly**—"I will forgive you s soon as you prove you are sorry." We can monopolize person's life by requiring proof of his sorrow for vronging us. We may think that if a person wrongs us everal times in the same way that he is not truly orry, even though he asks forgiveness each time. However, Christ taught Peter in Matthew 18:22 that no matter how many times a man wrongs us, we should forgive him **unconditionally.** Only in this type of forgiveness can we follow God's example.

I would like to suggest a third game to Augsburger's two. Sometimes we play **I've got a secret**—"Even though I will not forgive you, I will not let you or anybody else know I am angry." This only hurts the person who will not forgive, for hatred and resentment will soon build within him. As a result, he will be in a touchy, foul mood. We must avoid this too.

This month let's keep this principle of forgiving others utmost in our minds. Remember: Christ taught forgiveness, God practiced it, and we must attempt it.

AMOS PROPHESIES THE DESTRUCTION OF ISRAEL



by JAMES I. MACKALL

AMOS was a prophet of Judah, the Southern Kingdom, with a message to Israel, the Northern Kingdom, during the reigns of Uzziah, king of Judah (787-735 B.C.) and Jeroboam II, king of Israel (790-749 B.C.) Amos 1:1.

This prophecy seems to have been delivered by Amos on a visit to Bethel (Amos 7:10-14) about thirty years before the fall of Israel.

Jeroboam's reign had been very successful economically. The kingdom had been considerably enlarged (II Kings 14:23-29). Israel was in the tide of prosperity, but brazen in idolatry and moral decay. A land of swearing, stealing, injustice, oppression, robbery, adultery and murder. They were also worshiping the golden calves that King Jeroboam I set up in Bethel and Dan about two hundred years earlier and Baal and Ashteroth, two of the most commonly worshipped idols in the Old Testament.

God had sent Elijah, Elisha and Jonah to the Israelites, warning them to repent and turn from their wicked ways, but they refused to listen. Israel was hardened in its wicked ways and idolatry and speeding on to ruin, when God sent Amos and Hosea in a final effort to save the nation from its mad dash to destruction. In Amos 3:4-7, he tells them how they are oppressing the poor and of their greediness and cheating in order to gain material wealth for themselves.

King Amaziah told Amos in 7:12-13 to go back to Judah to live and prophesy there. He didn't want to hear the terrible things that were coming for Israel. Amos told them in 8:11-12 that the days would come when there would be a famine in the land for the Word of God and the Water of Life.

It might not have been an easy job for Amos to carry his type of message to a backslidden nation; but he obeyed God and did it. The words he spoke to them came true.

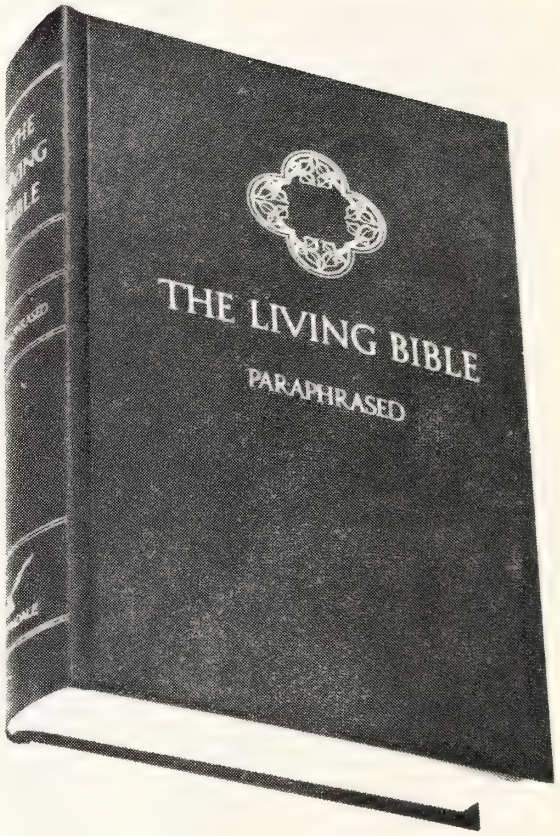
Are we willing to take the Word of God to a lost and dying nation? Sometimes we say we are willing, but do not even speak to our next door neighbor about God and His Church. Then how could we go into a far away field to labor if we cannot do it at home?

God's great commission is to go unto all the world, starting at home first, **then** spreading out. Are we willing to be used of God?

Questions for Discussion

1. Do we have anybody like Amos today warning the people?
2. How popular would Amos be today if he were to warn some of our higher politicians of the destruction that is surely facing this nation because of our drifting away from God through their governing?
3. In what ways do you think conditions compare with those of Amos' time spiritually speaking?
4. What warning would Amos have for our political and professional people about their demands for higher pay and fees? What would he say about the constantly increasing tax burden placed on the poor and the jobless and retired people?

THE LIVING BIBLE



The Bible in everyday language for everyone—a paraphrase of the complete Bible by Dr. Kenneth N. Taylor.

The translation of the complete **Living Bible** is now finished and will be published simultaneously in England and the United States in September 1971. The deluxe, cloth edition will be 1,400 pages with the first U.S. printing of 500,000. The deluxe, cloth edition will retail at $9.95 and the leather editions (both brown and black) will retail at $19.95.

CHEEP ADVICE



Happiness is finding your glasses soon enough to still remember what you wanted them for.

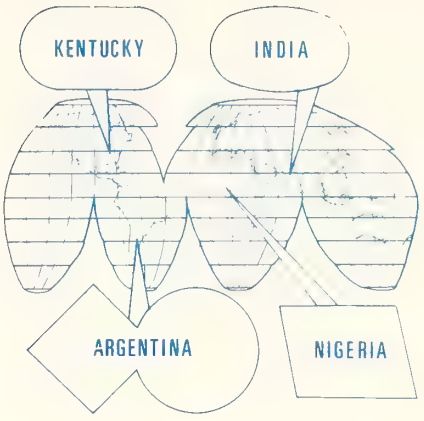
A lot of people dislike television so much that they sit up half the night glaring at it.

TAKE NOTE, PARENTS—Possibly the factor that makes the adult-youth controversy more difficult than ever is that for the first time parents are outnumbered. Worse yet, they can't blame it on the children!

Troy Gordon
from the New Paris bulletin

I would rather have one little rose, from the garden of a friend
Than to have the choicest flowers, when my stay on earth must end.
I would rather have the kindest words, and a smile that I can see
Than flattery when my heart is still, and this has ceased to be.
Bring me all the flowers today, whether pink, white or red—
I'd rather have one blossom now, than a truck load when I'm dead.

GIVE LATITUDE TO BRETHREN WORLD-WIDE MISSIONS





M. Virgil Ingraham
General Secretary
Mission Board of
The Brethren Church

The words of our Lord, "Lift up your eyes . . . look on the fields . . . which are white unto harvest" are as pertinent today as when they were uttered so long ago. When considering the ever-increasing world population, we who are Christian ought to sense the urgent call to enlarged vision and broadened missionary effort to reach these unevangelized multi-millions with the Gospel.

To say it another way, Christ's commission urges us to develop a growing LATITUDE in world missions which involves the total church and every individual believer. Webster's definition of "latitude" is suggestive:

> **LATITUDE**—breadth, width, scope, freedom from narrow restrictions, geographical, astronomical, etc.

The term has a geographical application for us, for even as Christ died for people all over the world, we are directed to go into all the world preaching the Gospel.

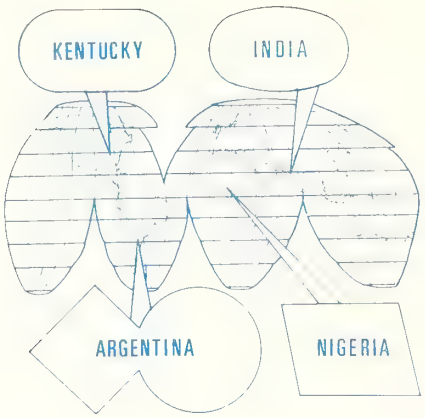
The definition suggesting "freedom from narrow restrictions" pinpoints one of our most prevalent human problems. This is our own self-limitation, which is a genuine hindrance to real LATITUDE in missions. Self-limitation can take many forms. Several readily come to mind, one of which is our unwillingness to become completely involved in missionary work. Another is our insufficient dependence on God's ability to make our offered talents and resources adequate for the task. Still another self-imposed limit is to be found in our faulty sense of call to worldwide evangelism, either through inexcusable ignorance or else a reluctance to respond to the responsibility and challenge, after being confronted with the need and our proximity to it.

Our Brethren Church has made notable progress in expanding our missions outreach since the turn of this decade. We have been blessed with a great beginning in India, the continuing multiplication of the church in Nigeria, and advances being experienced in Argentina. Even so, this is not enough, but only the beginning.

Other fields in Asia, Africa, Europe and Latin America are offering opening doors of missionary opportunity. Needed are the men and women who are both willing and able to go, and the sending churches which will provide their support. God has already promised the enabling power from His inexhaustable resources; leaving only our reluctance to be overcome, and renewed commitment to this primary task of the Church.

As we celebrate anew the truth of Christ's resurrection, with all it means to humanity for time and eternity, let us give ourselves unreservedly to increasing our latitude in Brethren missions at home and around the world. Give and go, that others might know in human experience the power of Christ and His resurrection. Let us share together in extending the LATITUDE of world missions.

M. Virgil Ingraham

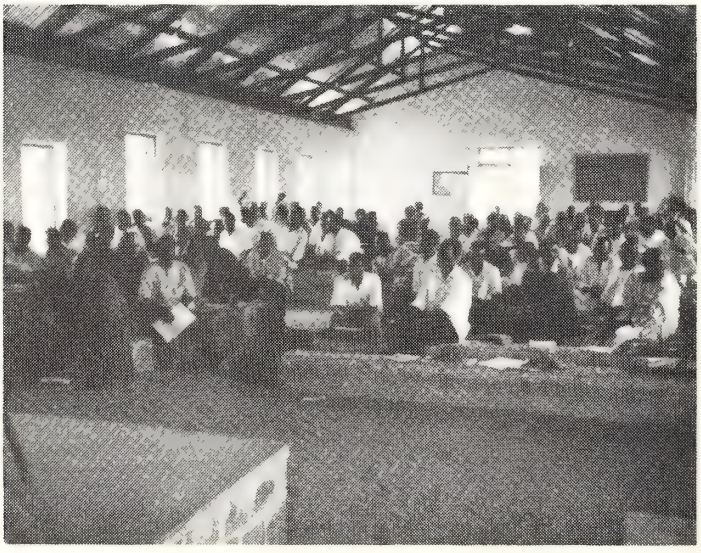


LATITUDE TO NIGERIA

Nigerian Christians from the several churches in the town of Mubi join together to follow the cross during a parade on Good Friday. Our mission work in Nigeria is helping to strengthen the indigenous church to give it freedom for action as it bears for itself the cross of Jesus Christ. The Nigerian church is reaching out and increasing its **latitude** within its own assigned area as it follows the cross in all of its significance into areas where the gospel has never been preached before. The church is growing because each member is an acting part of the whole.



Good Friday Parade



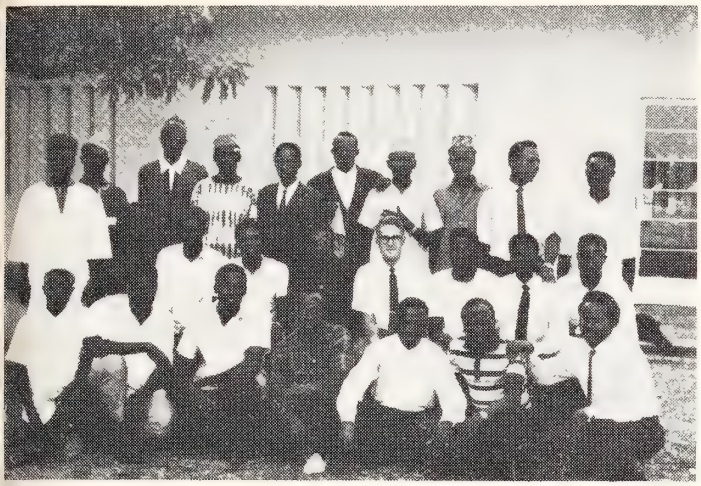
Annual Conference

In March delegates met together for the annual co ference of the Eastern District church in Nigeria. De gates to the 1970 conference, seen here, came represe ing forty-two local churches and some seventeen-thou and church members. At these conferences, call **majalisa,** the delegates conduct the district business the church. The church in Nigeria has its own orga ization with Nigerian leaders as the head of this orga ization. Ideas are formulated, decisions made, and pla carried out by the various parts of the organization.

Rev. Larry Bolinger talks to Pastor Mai Sule Biu, moderator of the Church of Christ in the Sudan, Eastern District, of Nigeria. Larry and Rose Bolinger are actively involved in literature-literacy work among the Higi people. They are seeking to establish a program whereby the people of this tribe may learn to read the Scriptures now being translated into their language. Larry is teaching a class of eight in typing and the use of the mimeograph, and with Pastor John Guli and two other teachers is translating items from English to Hausa preparing for a two-week writers workshop.



Workers Together



Graduating Class

The 1969 graduates of Kulp Bible School are seen here along with Rev. Dick Winfield. These men are now serving as evangelists, lay-pastors, and teachers of classes in religious instruction. They are helping to meet the great need for leadership in the Nigerian church. Dick and Kitty Winfield have been teaching at Kulp Bible School most of their first term of service in Nigeria, and Dick served as principal of the school for a great part of their time at the school. Upon their return to Nigeria from their furlough they will again be located at the Bible School where they will continue their service there.

Next month students at Kulp Bible School will begin plowing and planting their farms. Kulp Bible School emphasizes "faith and farming" as it trains lay-leaders and evangelists for the Nigerian church of the Eastern District—church workers who must support themselves entirely or in part through farming. There is also an advance class at the school which is training pastors although the greatest emphasis is on lay-leadership and training. These are the evangelists who will be going out to increase the scope of the church in the Eastern District of Nigeria. Students studying at Kulp Bible School live at the school with their wives who also receive training.

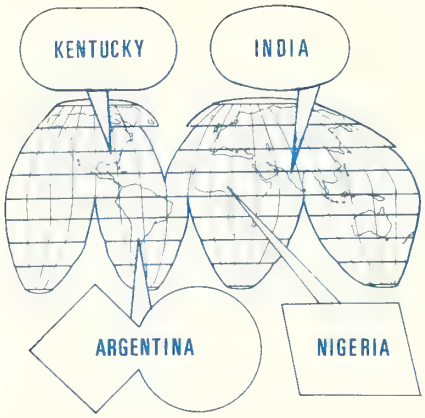


Kulp Bible Institute Students



Mr. and Mrs. John Kudzar

Mr. John Kudzar and his wife Elmina were one of three couples from the Eastern District church who entered the Theological College of Northern Nigeria this past January. The other two men chosen were Mr. Anduwi Marya and Mr. Filibbus Guamma. All three men and their wives are graduates of the advanced class at Kulp Bible School and are now receiving additional theological training in order to better serve the church. The Theological College is a co-operative school between eight denominations which offers either a certificate or the degree of Bachelor of Divinity, depending upon the training before entering the college, for those pastors desiring higher training than that offered by the advanced class at Kulp Bible School.

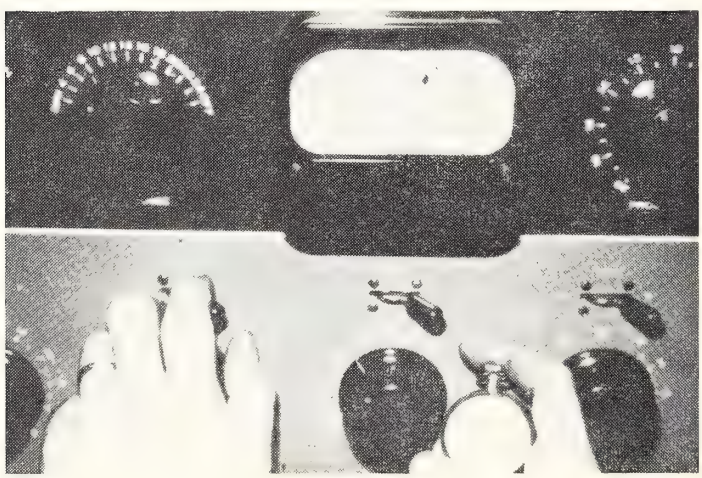


LATITUDE TO ARGENTINA

The Evangelical Audio-Visual Center or CAVEA as it is known in Argentina has been continuing to grow in its outreach even with some setbacks during the year. Mr. Dick Voth, independent missionary with the radio work and in charge of programing and music left Argentina on furlough in December. Brethren Missionary Bill Curtis has been in charge of the technical department since his return to Argentina in January, 1970 and now also has the responsibility of the programing. New programs are being produced as well as the older releases with an average response during 1970 of 996 letters per month requesting New Testaments and receiving a follow-up by local churches. That is: 11,947 people wrote in response to the programing during 1970 and received some sort of spiritual help either by mail, through the New Testament or letters, or by personal visits.



CAVEA Control Room



Helping Hands

For some time the Missionary Board has been co cerned about the need for technical help for Bill Curt in the radio work until such time as the Winters arriv in Argentina. Now helping hands have arrived at th control board and in the maintenance shops of CAVE our radio work in Argentina. Mark and Chantal Loga arrived in Argentina March 2, 1971. See the March 27 issue of the **Brethren Evangelist** for a picture of th couple as well as information about them. Although th Logans are not as yet settled in their own apartme but are staying temporarily with the Curtises, Mark already hard at work in the Recording Studios, and o reports indicate that he has finished some work whi has been waiting for years for an extra pair of han in the technical department.

In December the Eden Bible Institute in Argentina finished its fifth year with 13 students enrolled in the residence and extension courses. Rev. Kenneth Solomon and Rev. H. Raymond Aspinall are the principal missionary professors at the Bible Institute working with others on the staff to provide training in Bible and other subjects related to a better preparation for the students as they become pastors or lay-leaders in the churches in Argentina. The extension courses in churches located near the Bible Institute allow those to study, who because of family or work responsibilities cannot become resident students. The students at the Bible Institute are also used for extension evangelism in villages near the Institute which have no established church as yet.



Eden Bible Institute



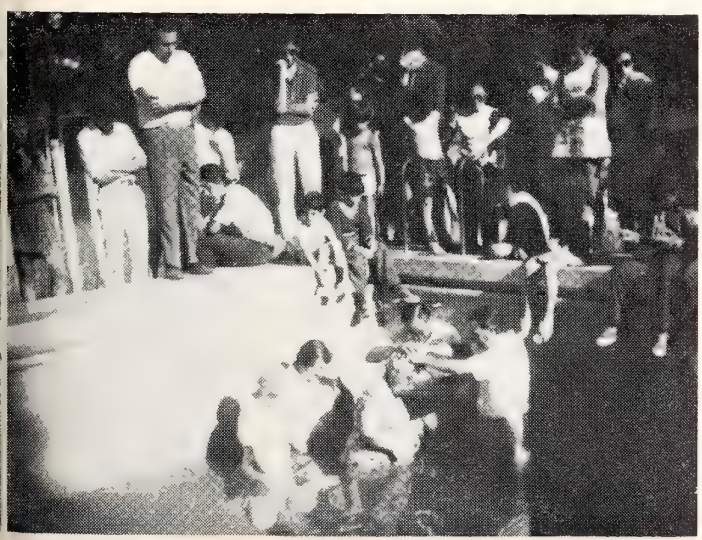
Unfinished Conference Hall in Use

A conference hall is under construction on the property of the Bible Institute in Argentina which will make the property more adequate for the annual Spiritual Conference as well as other smaller conferences during the year. The work has been held up because of bad weather and lack of materials on the job when they were needed. The roof and its supporting columns were completed in time for the Spiritual Conference in February 1971. Funds for starting the building were received from the heirs of Dr. & Mrs. A. L. Delozier in memory of their parents. These funds will allow the shell to be completed, and this facility will be used by the conferences until other funds are available for completion of the project.

During the holiday period of February 20-23, 1971 (Carnival in South America) the Annual Spiritual Conference was held at the Eden Bible Institute in Argentina. Attendance at the conference averaged 230 with more than 200 sleeping on the property. Since this number of people strains the capacity of the property for sleeping at the present time, many tents and cars adapted for sleeping were in evidence. Even though the weather immediately preceeding the days of the conference included abnormal rains and flooding, the actual period of the conference was blessed with clear skies. A good number of youth and children were included in the group that attended. Following the Spiritual Conference a pastors and workers' conference was held from the 23rd through the 25th. This period terminated in a Communion Service during which the pastors and their wives participated. Once again this week was a time of blessing for all who took part.

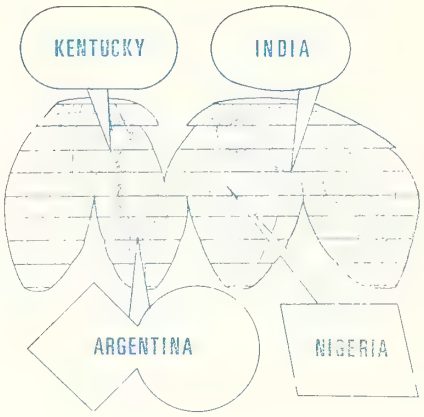


Annual Spiritual Conference



Baptisms in Argentina

During the Annual Spiritual Conference a significant act took place with the second baptism of people from the new church in Alvarez. (See the January 16, 1971 issue of the **Brethren Evangelist**.) At the present time there have been eighteen decisions for Christ in this new work. Two members had been baptized on February 8 and then during the conference on the 22nd of February three more were baptized from Alvarez and also one young man from the Soldini Church. These baptisms were conducted by Ken Solomon and Ray Aspinall, pastors of these two churches. The following day Pastor Labanca baptized two new members into the fellowship of believers in annexes of the Rosario Church. Two of those baptized from Alvarez are sisters, owners of the building which we are renting for a meeting place and bookstore in Alvarez.



LATITUDE TO INDIA

The Brethren Bible Mission in India is just a little more than a year old, and yet there already is so much progress to report. Articles have appeared in **The Brethren Evangelist** during the year as also in **Insight** about the various ministries carried on by Kumar and Nirmala in India; the orphanage, work in Rajahmundry, work in the interior and villages close to Rajahmundry, the "Bible Institute," etc. The Lord has indeed been good in His showers of blessings over the beginnings of this new Brethren Outreach into India.





Village Work

Rev. K. Prasantha Kumar, our Brethren Missiona to India has been working also among a number different villages, and the Lord has been blessing l hard work with many wonderful results. On Novemb 1st he baptized eight people and received them into t church at Gokavaram. Kumar has been assisted in th work by Mr. Bhushanam who is helping in evangelizi the mountain people. Mr. Bhushanam is also studyi with Kumar in the "Bible Institute." Kumar repor "The Lord is moving these people and opening th hearts for the Gospel. I am happy to see the wonder way the Holy Spirit is working in this village."

The Prayer Hall in Palacharla, India was dedicated on November 19, 1970. The work here was begun as an exercise of faith by the Kumars as they visited the people. About two hundred people attended the dedication service although more than half had to stay outside due to the limited capacity of the hall. All who attended the dedication showed interest in listening to the Gospel. A few days after the dedication Mr. Prasada Rao decided for Christ and was baptized with his wife. He is now in training with Kumar (see accompanying article) and is working as the resident worker in the village of Palacherla. We praise God for this answer to prayer as we consider the start of this work. (Read article in March 27, 1971 **Brethren Evangelist.**)



Prayer Hall Palacharla



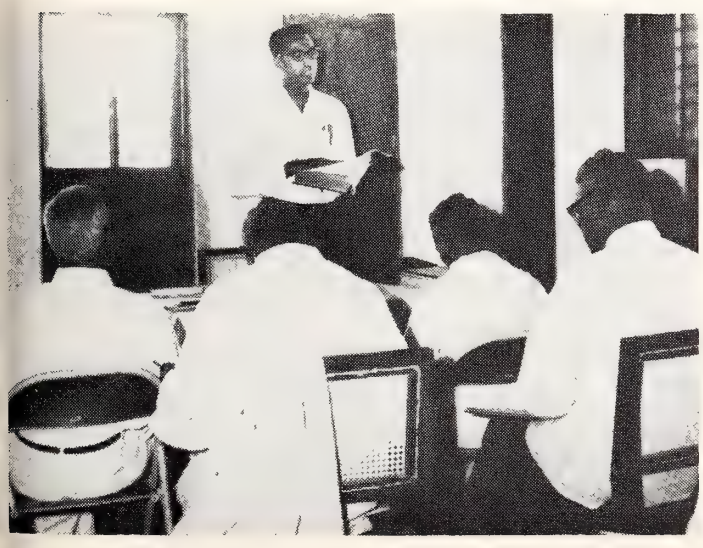
Brethren Church in Rajavolu

Among the many blessings from India during recent months was the news of the construction of the first Brethren Church building in India located in Rajavolu, This church, now with 86 baptized members, has remodeled a small community hall with the labor donated by the members and other interested persons. About $200 has been spent for materials with many things donated. Although the construction of the building is simple yet the occasion is important, as this building joins the prayer halls and other meeting places as a fixed location for the worship of God and as a part of the increased breadth of Brethren World-Wide Missions.

On the 6th of December when the new church building in Rajavolu was dedicated more than six hundred people attended the service. This is an indication of the interest of the people in the gospel of Jesus Christ which is being preached by our missionaries to India. Following the services the people in the village joined together and gave a big lunch for all those who had attended the dedication. Again an indication of the willingness to join in with those 86 who have already been baptized in this village. Remembering also how the very land on which the building stands was given in writing for this purpose by the members of the community, both Christian and non-Christian, we can see how the Holy Spirit is moving ahead and preparing the way for the work of Kumar and those who are helping him in preaching the Gospel.



Dedication Day in Rajavolu



Brethren Bible Institute

On November 28, 1970 Kumar started a training program which is called the "Brethren Bible Institute." He reports that he and Nirmala have been praying and working for this since their return to India, for they felt the need for sound Evangelical training for the men who will be working with them in the task of evangelism in Andhra State. Through Kumar's visits to villages and his acquaintance with various Christian people, he now has ten men who are ready to share the burden of the ministry in India. These will be evangelists, pastors, and leaders in the church and through the nature of the "Brethren Bible Institute" are already working in many places throughout the area.

SISTERHOOD

bates' bait box —

by NANCY BATES

Greetings Girls and Patronesses,

I am disgusted; I am disappointed; and I am disturbed. **Why?** And with what? With Sisterhood. No, not the Sisterhood as a whole, and not with each Sisterhood girl personally. It is with the many small incidents, the many small items of news that have reached my ears that have me so very much perturbed with Sisterhood.

I am not speaking just to the Sisterhood girls, either, because some of it has been the fault of those who are to be responsible to and lead the girls in their S.M.M. lives. (It has come to the point where no apology is felt needed, and no explanation is required. "If the shoe fits, wear it"; if it doesn't, I hope that it will only strengthen your faith in the girls and in God and His work.)

Let us consider the Sisterhood on the district level especially. We, on the board, are finding a very lax attitude in most of the Sisterhood groups as far as the District S.M.M. work is concerned. Many of the girls and patronesses don't know who the district officers are, what the district project is, and in some cases that there even is such a thing! Maybe even worse than that is the fact that those who are district officers could care less about their actual job, whether it gets done and done properly, and their responsibility to Sisterhood on both the local and national levels. We have tried to get accurate records of the Sisterhood groups all over the nation, but without success. Our district officers don't even know what churches have Sisterhood groups or who the officers are—and that includes presidents and patronesses. (Listen some time at National Conference to the total number of reported Sisterhoods compared to the known number of societies. Shame on all of us.) Then some of these same people have the nerve to say that there is a communication or generation gap. What a poor excuse.

Girls, and patronesses, what has happened to tha thing called responsibility? What has happened to wha used to be called concern for others, to the desire to d as much as possible to **help** growth not hinder it? Un fortunately it seems that in some cases, it is a matte of popularity that gets a person into these offices wher responsibility is needed.

Then too, you could have the most responsible peop in office, and yet there isn't one big—and necessar thing: co-operation. Are you all working together Does everyone know what is necessary to know, or ar only one or two of the officers making all the decisior and plans? (This goes for local groups too.)

Patronesses, you might not be the girls' mother; bu in Sisterhood you are their "parent." Don't forget tha in most cases you have anywhere from 10 to 20 or mor years of experience and know-how about life—bot Christian and everyday at-home life. Use it. Don't expe the girls to know or do everything that they are require or expected to do. (Even if they already know it, te them again and keep a check on them then. There ar ways of doing this without being a "dictator.") Th girls can forget. They are busy with school and othe things; and many times—unless they have had a re experience with God or have been raised to know ar practice it—they put everything else ahead of Siste hood (and God and/or the church) and figure it eith isn't "that important" or "someone else will do it."

We, as adults (?), are often given "spankings" b God when we get out of hand or neglect His work ar His demands. So what makes you think that the gir are different and can be excused? (I know in my ow life these "spanking" didn't hurt me any—except m pride—they helped to prepare me for something hard that I would have to face later on.) Maybe each of u is at fault for failing to expect and demand more fro ourselves and the other members.

Think about it; **all** of you. When you stand befo God, is He going to tell you "well done," or is He goin to have to hold you accountable for lives of some oth girls who could have been helped and saved had **y** only "spanked" them and shown more concern for the lives spiritually and physically and emotionally. Y know they say that you can be kept out of Heaven ar eternal life by 18 inches; that is all the farther it from having God in just your head and having Him your heart.

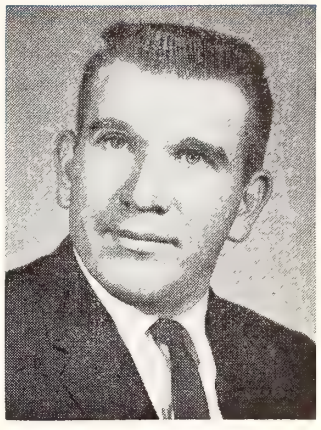
Are you going to lose by 18 inches or cause someo else to? Are you really a Christian? If so, does yo life and your actions show it? More important, do **y** know it? If so, then why not live it the way God expec you to live it—and where else is it better to start tha in your Sisterhood group.

Think on these things.

Happy Mother's Day
to all Mothers!
Nancy

BRETHREN PILGRIMS

The first Lay Theology course, entitled "The Biblical Doctrine of the Church," was held at Warsaw, Indiana, during the fall quarter of 1970. Following is an abstract of one of the papers written for the course by Rev. M. W. Dodds, pastor of the Bryan, Ohio Brethren Church.



by Myron W. Dodds

THE CHRISTIAN has been called to be a pilgrim in the world. The apostle admonishes Christians, "... I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Peter 2:11, cf. Heb. 11:13). The Christian is instructed concerning the manner and reason for living in the world. According to I Corinthians 6:14—7:1 the Christian is to maintain a separation from the world. Paul says: "Do not be mismated with unbelievers ... come ye out from among them and be ye separate" (Phillips). A proper exegesis of this passage would not mean isolation from unconverted mankind but an avoidance of union with them.[1] The Christian is instructed to establish his standards of conduct not according to his experience in the world but his experience in Christ. Paul says, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within ..." (Phillips, Rom. 12:1-2).

Jesus associated freely with sinners but did not compromise his purity or engage in evil deeds. Those who have their "citizenship in heaven" will maintain a certain detachment from the world. The reason for the Christian's residence in the world is that he may serve as God's ambassador of reconciliation sharing the good news of salvation in Christ (II Cor. 5:18-20, Matt. 28:19-20). This is why Jesus said, "As thou hast sent me into the world, even so have I sent them into the world (John 17:18).

The Brethren in their history have given evidence not only of living the life of the Christian pilgrim but also of having some understanding of the Biblical concept of the relationship of the Christian to the world. They organized themselves in 1708 after a study of the Word of God. Being led by men of learning and influence by such university trained men as Francke and Spener they had an understanding of the world in which they lived.[2] That they understood their mission in the world is evidenced by the fact the original eight grew to 1,000 in twenty years. One writer concludes that the "Brethren Church was born with a missionary passion."[3] But persecutions, imprisonments and confiscation of property made them aware that they were pilgrims in the world. Converts at baptism were told to "count the cost."[4] The persecution caused them to migrate to the New World.

Under the leadership of the Macks and Sowers the Brethren preserved their identity in Pennsylvania. Congregations were established. The Sower press served as a means of education and unity until the time of the Revolutionary War.

During the Revolution the Brethren again experienced persecution due to their doctrines of non-resistence and non-swearing. As a result the Sower press was destroyed and the Brethren were scattered from eastern Pennsylvania to the west and south. The Brethren at this time seemed to make a retreat from the world. An examination of the Minutes of Annual Meetings reveal that considerable time was spent on incidentals.[5] Such items as bells on horses, unbearded ministers, hoops for dresses, bright carpets for homes and colored wall paper were found to be "worldly." Despite the fact that civil government was found to be ordained of God, the Brethren were not to vote in elections, run for office or to engage in politics.

A group of Brethren known as progressives developed from 1850-1880 that had different concepts of the Christian faith. This is indicated by their withdrawal from the larger brotherhood and the committees formed in the Ashland Convention of 1882. These committees were concerned with Sunday School, Education, Fraternal Relations, Missions and Evangelism.

Today we stand in the heritage of these Progressive Brethren. We not only have a responsibility of preserving that which is worthwhile in our tradition but the confrontation of the world of our day with the Gospel of Christ under the authority of the Bible and the guidance of the Spirit.

The fulfillment of our mission in the world will involve at least the following steps:

1. An awareness of the present state of the Church—one writer observes: "The Church has come to the place of common acceptance . . . whereby the distinctiveness of Christian discipleship has been lost. . . . As the world became Christianized, the Church became secularized."[7]
2. A renewal of the Church—not only in the commitment of individual members but also the restructuring of Church organization to gear it for mission.
3. The inclusion of the entire "people of God" (not just the clergy) in the ministry of the Church (Eph. 4:11-12).
4. A penetration of society by the Church under Biblical images of "salt" and "light." This would involve not only traditional forms of evangelism but the witness of the individual Christians in such places as the world of business, the world of education and the world of government. Following the example of Jesus, the Christian would associate with sinners but maintain his purity.

FOOTNOTES

[1] Stanley C. Baldwin, "Worldliness Is More Than Breaking Taboos," *Christianity Today*, vol. X, no. 7 (January 7, 1966), 17-18.

[2] Albert T. Ronk, *History of the Brethren Church*, Ashland, Ohio, The Brethren Publishing Company, 1968, p. 68.

[3] Homer A. Kent, Sr., "250 Years . . . Conquering Frontiers," Winona Lake, Ind., *The Brethren Missionary Herald*, 1958, p. 23.

[4] Henry R. Holsinger, *History of the Tunkers and The Brethren Church*, Lathrop, Calif., Pacific Press Publishing Co., 1901, p. 38.

[5] Alex W. Reese, et. al., *Classified Minutes of the Annual Meetings of the Brethren*, Mt. Morris, Ill., The Brethren Publishing Co., 1886, p. 202 ff.

[6] Ronk, *op, cit.*, p. 153.

[7] Joseph R. Shultz, *The Soul of the Symbols* Grand Rapids, Mich., William B. Eerdmans Publishing Co., 1966, pp. 171-172.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

YOU AND THE ENVIRONMENT

by JIM SCHWARTZ



IT WASN'T many years ago that the words "environment" and "ecology" were hard enough to spell, let alone use in everyday conversation. Most of us were familiar with "conservation" and "preservation"—words that brought to mind the game warden or the tweed-clad birdwatcher.

Times have changed. Now no one could ignore the dozens of "in" terms that concern the condition and workings of our natural world. Among the communications media, many newspapers have assigned reporters to full-time environmental beats. The idea is to develop stories that will make readers aware of today's pollution problems and, hopefully, what they can do to help solve them.

Some of us with these jobs wonder whether the public is listening and reading. After all, who has time to fret about the environment? The "environmental quotient," as the National Wildlife Federation calls its survey of the nation's resource problems, is depressing. So are statistics turned out by state and Federal agencies trying to balance our mounting human needs with the capacity of our lands, skies, and waters to support them.

Who wants to hear, for example, that world population is estimated at 3.6 billion and will double in 30 years?

Or that more than 500,000 tons of contaminants daily pour into the nation's skies, and that 140 million gallons of sewage and other wastes are flushed into our streams every minute?

All this excludes the interrelated problems of pesticides, noise pollution, and solid wastes that detract from the quality of life. Not counting residues from agriculture, the nation accumulates a million tons of solid wastes every day. That enormous mountain of refuse, mostly old cars and paper and metal products from our prepackaged, throwaway economy, likely will double in 20 years.

Numbers. Every government agency has them to spare. They are numbing to the average person—who, the Department of Health, Education, and Welfare says, contributes six pounds of wastes a day.

Most of us figure we've got the solid waste problem in hand if the garbageman carts off the contents of our overfilled containers, including the grass clippings and grandma's old bedsprings. Few of us care to know where the stuff eventually is burned or buried.

We do know, however, that we want no incinerators or sanitary landfills near our neighborhoods, despite the fact that these facilities can do more to enhance our communities than a new park with a sparkling fountain.

The truth is, we all want more of the so-called good things of life and we want to defer paying the bill, or to shift it to "them"—big government, or worse, to future generations.

Only nature, with its dust-spewing volcanoes and erosive winds and streams, contributes more to the pollution problem than man. But we can take little consolation from that fact.

What is needed, as the late resource scientist Aldo Leopold suggested, is a change in man's attitude about the earth. He called for an ethnic that would permit men to live in harmony, rather than in conflict, with the land.

Former Secretary of the Interior Stewart Udall says the environmentalist's view of the future is "restraint."

"The idea of limits," he says, "must increasingly dominate our thinking. It is saying we can't succeed unless we think totally and see the interrelationship of our industrial system and our social and political institutions and the individual and his life with the environment."

That's a tall order, considering that at least 80 Federal resource agencies are making decisions about the environment, along with hundreds of counterparts at the state and community levels. As with citizens, each considers the pollution problem within the context of its own bias.

In Kentucky, for example, eight separate departments are concerned with the state's 13,000 miles of running water, lakes, fish and wildlife, air, coal, and other natural resources. Seldon do they unite to solve a problem, because—as in most states—no one agency has a comprehensive picture.

(continued on next page)

A current case of interagency squabbling that also involves the U.S. Army Corps of Engineers concerns Lake Cumberland in South Central Kentucky. Private industry also is involved, as are private citizens interested in recreation.

A strip-mining company wants to barge coal over 55 miles of Lake Cumberland to a power plant. The state water pollution control commission granted the mining company permission to build an unloading dock to do this.

But lake barging, designed to save the mining company trucking costs, is vigorously opposed by fisheries and parks officials. They say barging will detract from the outdoor experience of more than five million visitors who use Lake Cumberland each year and will threaten the safety of boaters, fishermen, and water skiers. Various conservation groups also are concerned about the project's impact on a proposed Federal trout hatchery.

The state Highway Department, meanwhile, favors the barging proposal. It views it as a way to keep heavy, pavement-cracking coal trucks off Kentucky roads that weren't built for them.

Final approval for the project must come from the U.S. Corps of Engineers, and the agency is pleading with the state to speak with "one voice." It seems that each resource agency, like each citizen, tends to see things a little differently when it comes to using the environment.

Citizens in Louisville long complained that industry emitted enough dust and gases through smokestacks to make the city a top trouble spot for the National Air Pollution Control Administration. Most cheered when clean-air programs for industry cleared 30 percent of the dust from Louisville's skies in the past year.

Then came a spate of new air pollution regulations imposed upon citizens. One bans all unnecessary fires, including leaf burning. As a result many homeowners must put leaves in plastic bags and pay extra to have them collected. Air pollution control officers received many complaints that the new requirement was too costly and inconvenient. Ironically, most of the gripes came from Louisville's wealthier neighborhoods, where trees are plentiful and leaf smoke hung heavy in previous autumns.

"Now some people are beginning to recognize some of the problems industry had when it got the word to shape up," muttered a clean-air official. "If local companies can spend $15 million on their projects and commit another $10 million for more pollution-control devices, there's no reason why the public can't do its part."

Even conservation groups, bolstered by the ecology movement, follow single-purpose missions. In Kentucky one nationally known group successfully blocked a Federal plan to flood a scenic gorge, while it ignored another conservation organization's project to preserve a scenic river from a dam and hydroelectric plant.

But, as a recent Gallup Poll confirms, Americans are beginning to share some of the alarm about the environment that is daily expressed through the mass media. And there are plenty of signs of constructive action.

Responsible industries now consider the quality of life within the business domain. The auto industry already has promised to produce a virtually emission-free car by 1975, and major oil companies, such as Sohio, are marketing no-lead or low-lead fuels needed to operate it.

Reflecting local concern for a national problem, the petroleum and allied industries in Louisville formed a response team to combat oil spills on the Ohio River.

A Louisville cement company, the target of citizens' complaints about dust fallout for 11 years, announced a model clean-up program in 1970 that earned the praise of local women's clubs.

Studies are under way to find ecomonical ways to recycle newsprint, metal beverage cans, glass bottles, and other materials that can be reused to make similar or new products. Some view our mounting refuse heaps as untapped resources.

Sohio has patented Barex 210 resin, which offers a different answer to the refuse disposal problem. Bottles made with the resin are readily incinerable and give off no noxious fumes or gases that damage metal in incinerators. Incineration reduces the plastic to a white ash.

Other hopeful developments are seen in schools and on college campuses, where new generations are doing more than learning about their world. Students are involved in antilitter campaigns and in projects as diverse as banning irresponsible strip mining and maintaining zero population growth. Louisville high schools are conducting dust-fall experiments with equipment lent them by the Air Pollution Control Board.

Pollutants such as mercury and other thrace metals at last are recognized a threat to air and waters. Much remains to be done to eliminate these contaminants, but a significant start has been made.

Important as these developments are, however, they are overshadowed by the growing realization that there are no scapegoats for today's pollution crisis.

More important still is the growing awareness that even this nation's advanced technology won't save the best of American for future generations without strong and lasting citizen commitment.

Jim Schwartz, a former staff member of THE SOHIOAN, a Standard Oil of Ohio periodical, now covers environmental affairs for the LOUISVILLE TIMES and a special Sunday section of the LOUISVILLE COURIER - JOURNAL. He holds a master's degree in conservation communications from the University of Wisconsin, where he studied under a fellowship awarded by the Association of Great Lakes Outdoor Writers. (editor's note)

POETRY CORNER

TALKING WITH THE LORD
(IN THE OLD WOOD SHED)

I remember well when I was a lad,
The times were hard and the crops were bad—
Wasn't much work no where to be had,
And no one to work but me and Dad;
And Dad, well he was gettin' along,
I guess 'round seventy, but pretty strong
And Mother, well—my mother was gone,
She had done joined up with the Heavenly throng.
Once all we had was a poke of flour,
And 'spectin' the sheriff most any hour.
Last year's taxes had not been paid,
And we'd done eat the only hen that laid;
Then I'd find Dad out in the old wood shed,
He'd gone there often since Mother was dead.
I was wonderin' why, and then one day,
I snuck into see, and I heard him pray.

As I stood at the door I heard him say,
'Lord I thank you for this wonderful day,
And for your kindness and care through the night,
Jist knowin' you Lord, makes everything right.
I know that things get a little rough,
But that's why you made these hands so tough.
Now as for me, Lord, I don't worry none,
But would you kinda look out for my son?
I know that I don't have much longer to stay,
And I don't mind since Ma's gone away;
I have a hankerin' to join her up there,
And that's one reason for this prayer.
I want my boy to learn to trust You,
Like Ma and me would allus do;
Of course we've knowed You for many years,
And jist talkin' to You has dried many tears.
'And right now my boy is worried to death,
Cause we ain't hardly got no food left.
But its been this way many times before,
And I'd allus come a knockin' on Your door.
Somehow, Lord, You'd answer my prayer,
And I'd allus know the food would be there.
I thank You, Lord; enough has been said,
And I'll see Ye tomorrow here in the old wood shed."

As I saw him bowed in reverence there,
I knew he had a special kind of prayer;
He had been talkin', jist talkin' to the Lord,
And somehow I knew God heard every word.
My Dad is gone now, but I still see his face,
As he looked toward Heaven and asked for God's grace.
The old shed is still there, as it was on that day,
When I stood by the door and heard my dad say,
'Jist havin' a talk with the Lord," he said,
And I thank God I heard him, in the old wood shed. . . .

by Buddy Starcher, BMI
in Christ for the World

Slow Me Down, Lord

Slow me down, Lord!
Ease the pounding of my heart
by the quieting of my mind.
Steady my hurried pace
with a vision of the eternal reach of time.
Give me, amidst the confusion of my day,
the calmness of the everlasting hills.
Break the tension of my nerves and muscles
with the soothing music of the singing streams
that live in my memory.
Help me to know
the magic restoring power of sleep.
Teach me the art of taking minute vacations
of slowing down to look at a flower,
to chat with a friend, to pat a dog
to read a few lines from a good book.
Remind me each day of the fable of the hare and the tortoise
that I may know that the race is not always to the swift;
that there is more to life than increasing its speed.
Let me look upward into the branches of the towering oak
and know that it grew because it grew slowly and well.
Slow me down, Lord, and inspire me
to send my roots deep into the soil of life's enduring values
that I may grow toward the stars of my greater destiny.

Amen

Flowers or Weeds

I must not interfere with my child, I have been told.
To bend his will to mine, or try to shape him
through some mold
Of thought. Naturally, as a flower, he must unfold.
Yet, flowers have the discipline of wind and rain;
And, though I know it gives the gardener pain,
I've seen him use his pruning shear to gain
Strength and beauty for blossoms rare.
Thus he tends what's in his care,
Like the Master florist fashions his lilies fair.
I do not know, yet it seems to me
That weeds are left to unfold naturally.

THE JACK-OF-ALL-TRADES SYNDROME

by Earl D. Radmacher

WE'RE COMMITTING spiritual suicide in our churches today. We are insisting that our pastors go at a killing pace, but we're the ones who are dying.

We demand that our man be a charming pulpiteer with a pastor's heart and a great willingness to listen to us and our problems.

We want him to go house to house visiting our sick, shepherding the flock and encouraging visitors to join our church.

He must be a real leader who can organize and administer church business. He must be a soul winner who can show us how to win souls. He must be able to work closely with all young people.

He must be the taxi driver when we have errands and no other way to get there. He must be the church custodian and maintenance man, the carpenter, the plumber, the raker of leaves.

And he must make sure that all the widows are fed.

Were the situation to arise today that faced Peter and the apostles in Acts 6 when the Hellenists claimed their widows were being neglected, we would have our Peter dig into that problem, going from house to house, ferreting out the information and doing the whole job.

Then he would tell us in the Sunday service, "I apologize this morning that I can't really feed you. I haven't had time to prepare for you. I'll tell you what I have been doing. Some of our widows down here were going hungry and I went and found out the source of that problem and now those people are eating again.

"And surely you people will forgive me for not having anything to give you this morning because, after all, I've been meeting the need of these widows."

And what do we do in our sentimentalism? We fall back and say, "Isn't that nice? Isn't that kind of the pastor to do that?"

No! I say it was cruel of the pastor to do that. On the basis of Acts 6:2 ("Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables"), I say the pastor was cruel to spiritually starve his people that Sunday. Somebody else should have met the need of those widows.

It is heartless of any congregation to ask a pastor—the shepherd of the flock—to run around like that. Perhaps many of us are frustrated and essentially weak because we keep the pastor too busy to feed us a proper spiritual diet, and we are too weak from starvation to lighten his load.

We are stupid to think we can hire a professional spiritual exerciser who will wear out his shoe leather for us running from door to door winning all the soul to Christ and desperately trying to change their diaper and feed them bottles.

Unless we evangelical church members in Americ wake up to what we are doing to ourselves today b trying to make a professional clergyman do what Go intended us to do, we'll die and we'll die on the vine.

God never intended that the pastor of the church b a professional exerciser. He has a professional respor sibility to be a saint-builder and a personal respons bility to be a saint-producer. He is to give himself, afte the example of Peter and the apostles in Acts 6, t prayer and the ministry of the Word.

No profession in the world makes greater demand on a man today than the Christian ministry. The spiri ual needs and moral problems with which he must dea are as wide and deep as life itself. And though he ma recognize his basic calling to preach the Word, he find himself enmeshed in such a multiplicity of jobs that h doesn't have time as he would like to prepare food fo the sheep.

Even though he may have vowed that it would neve happen to him, the pastor finds that slowly, subtly almost imperceptibly at times, he has been trapped i the jack-of-all-trades syndrome. He has forgotten h job of bringing saints to maturity in Christ. He is su fering from what someone has called, "vocationa amnesia."

Peter said, "Now it is not pleasing to God that w should leave the preaching of the Word and prayer to d this business." It doesn't please God.

I suppose the pastor often tends to feel sorry fc himself. He has so much business to do and he can possibly do it all. His problem essentially is that he ha failed to recognize the priority God has given him. H is spiritually, educationally and emotionally equippe to do something in his church that no one else equipped to do.

He may say, "Well, I'm nobody special. I'm just one c the guys. I just pitch in and do the work along with th rest of them. And whatever there is to do, I do that."

At this point I question one of two things. Eithe he does not understand what a pastor is, or he shoul not be a pastor. Identified with the group he loses h own identity.

Old Testament Levites were separated from the pe ple to do the ministerial work of the tabernacle. The were not at all like the rest of the Israelites. They wer a specially selected group of people, chosen to do special work.

Numbers 18:6 spells this out. "And I, behold, I hav taken your brethren the Levities from among the ch dren of Israel: to you they are given as a gift for th Lord, to do the service of the tabernacle of the congr gation."

They did not go out and pull tent pegs up when th tabernacle was moved in the wilderness. The Kohathite did that. The Levites did the job they were called to d

hey were specially called men for a specially called ›b for which they were specially prepared.

A prominent preacher in the Northwest has carefully voided this jack-of-all-trades syndrome. He is a man f the Book and his preaching has brought many to iaturity in Christ. His secret? He spends all day aturday making final preparation for Sunday's min-try. Even though he is going to preach a passage he as preached probably a hundred times before, he feels necessary to study and to pray. He prays three hours ist in preparation for that morning's message.

This, unfortunately, is too often the exception today. art of the reason is that thoughtless but well-meaning ongregations refuse to let the pastor sit and meditate i his office. They find him with his feet on his desk nd with his eyes halfclosed and they say, "Don't you ave anything to do?" They would rather have his feet ctive for them than his head and heart.

It is interesting that the Greek word for "scholar," hich comes from the word **scholeo,** has the idea of the ord "leisureliness." Do we ask ourselves why we don't ave scholars today? Maybe it is because we don't let ur pastor take time to be leisurely in the Word of God nd to let God really speak.

The man who is not taking time to listen to God's Vord usually ends up preaching his own thoughts with biblical text for a jumping-off place, and in so doing e says, "I am preaching the Bible."

But he really isn't preaching the Bible. He hasn't aken time to see what the thinking of the Bible really . He is preaching his own thought, which is all he as had time to gather up as he runs around from day › day during the week. But he is not preaching the ible if he has not taken time to sit down for a fresh ›ok to see what the Bible says.

The abiding principles of Acts 6:1-7 should serve as welcome signpost to today's pastor, pointing the way ut of the jack-of-all-trades syndrome.

Like the early apostles he must first recognize the roblem of his people. He dare not yield to the tempta-on to blame them and whip them for his dilemma. [e may have too many jobs, but he is the leader and e is responsible for initiating action to solve the roblem.

Like the early apostles, he will need to recognize the riorities of the ministry. First and most important he a preacher, a man of the Word, and for this there is o substitute for hours spent in the study.

Having recognized this priority of preaching, today's astor must recognize God's provision for getting all the ther duties done that now consume his time. God's esign is not to consider these duties unimportant or ave them undone. His design is for the person or per-›ns in the congregation specifically gifted by Him to › the job.

Here is an area where many clergymen are guilty y default. They have not expounded the biblical teach-ig of spiritual gifts. I believe that this lack of teaching as been largely responsible for many laymen's sense worthlessness.

Paul proposed in I Corinthians 12:27-31 that the iurch functions properly only when each member is xercising his gift. But most Christians today don't ven realize they have gifts nor do they know what the any gifts are.

At this point pastors really can help themselves out of their jack-of-all-trades dilemma. Every pastor ought to have a goal of helping each member to identify his gift, and then to find the place where his gift fits into the total work of the church.

It is a rare pastor who has preached a series of messages covering each of the spiritual gifts. I ask pastors I meet, "Why don't you take fifteen weeks and preach on one gift of the Spirit each week and then ask for decisions from your people?"

Ask them, "What are your gifts? How are you using them?" And really dig in deep because, as I understand it, shaping up the saints in large part means enabling them to find out what their gift is and where they can use it.

But most pastors do not have that kind of goal. Just listen to a pastor for a while. He isn't encouraging his people to find their gifts. He talks about whether he had any people come forward last Sunday for salvation or for baptism or for church membership.

He is thinking only of the initial stage. He is not thinking of completing his work by developing sheep out of lambs.

A minimal beginning in developing maturity among the Lord's people is to identify the sheep among the lambs. The pastor might give some kind of Bible knowledge inventory test to see how much knowledge of the Word each has.

We might give a kind of Kuder preference test to measure where each saint fits vocationally into the church work. Perhaps we could develop some similar instrument on the gifts of the Holy Spirit to help people recognize which gifts they have by their likes and dislikes, their talents and powers.

Let's have a gift-consciousness committee of church leaders who have the gift of discernment. They would observe church members to discover what gifts the Holy Spirit has given to that congregation.

This committee as a right arm to the pastor could help relocate a lot of misplaced saints—the ones who are teaching when they ought to be visiting or the visitation person who ought to be singing in the choir.

So, essentially, the pastor-teacher's job is not to win all the souls to Christ and be universal handyman to the church. His job is to shape up the saints so that they can do the work of the ministry.

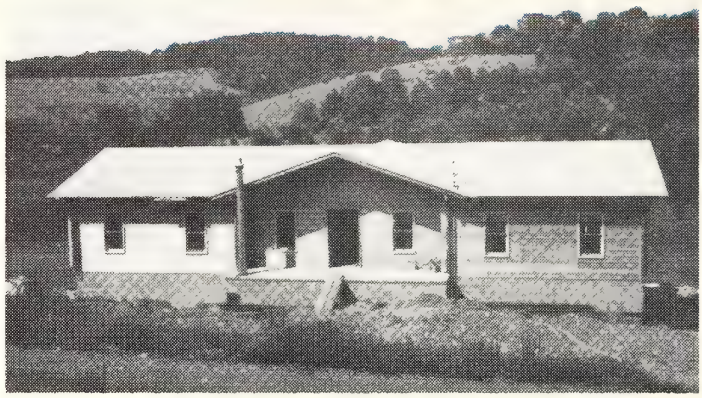
The end result enables church life today to follow the lines laid down in Acts 6. Gifted men minister to the temporal needs of the church family, and the pastor dedicates himself to the ministry of the Word and prayer.

Our pastor can help us find our gift. As we exercise it we share his load and he becomes increasingly able to nourish us spiritually and to really feed the flock of God.

Do we want our churches to be vital today, full of healthy Christians who are living up to their spiritual capacity? Let us encourage our pastor to help us discover our spiritual gifts. Let us release our pastor from the tyranny of this jack-of-all-trades syndrome!

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NAME THE LODGE CONTEST



New Lodge at Camp Bethany

THE PRIZE

A free week of camping at Camp Bethany during the 1971 season. (This prize may be awarded to a camper of the winner's choice)

Rules of the contest:

1. Only residents of the Ohio District are eligible.
2. Only one name from each contestant will be considered.
3. The contest will be open only from April 1 to April 30. (Names submitted prior to April 1 or after April 30 will not be considered.)
4. The decision of the judges will be final.
5. The winner will be announced on Sunday afternoon, May 31st, at Camp Bethany, at the time of the dedication of the new lodge.
6. The winner need not be present to win.

This contest is being sponsored by the Camp Program Commission of the District Board of Christian Education. All entries must be mailed to:

Miss Beverly Summy, secretary
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

Where the Crowds Are

I WENT TO the graduation exercise at the local school. The auditorium was full.
I WENT TO the store. There were long lines at the checkout stand.
I WENT TO a basketball game. The gymnasium was full.
I WENT TO a community supper. I could hardly find a place to sit.
Tired of fighting the crowds I decided to . . .
GO TO CHURCH!!

from the Derby, Kans. Lamplighter

THE DYING THIEF

A preacher asked a church member why he didn' give of his time and money to help support the wor of Christ. "Well," said the man, "the dying thief didn' help with missions and do church work, and he wa saved wasn't he?"

"Yes," said the preacher, "I believe he was, but yo must remember that he was a dying thief whereas yo are a living one."

from Oakville First
Brethren Church bulletin

Gospel Light Headquarters Building Unsafe Following California Earthquake

This news item has a bit of personal significance to your editor as he and Rev. Smith Rose, Executive Secretary of Central Council attended a Denominational Day Conference which was held by Gospel Light Publications in Glendale, California early in January of this year. (G.S.)

GOSPEL LIGHT PUBLICATIONS, publishers of internationally used Christian Education Bible teaching materials in Glendale, California, has been forced to move from its headquarters at 725 East Colorado Street, as a result of the earthquake which hit Southern California at 6:01 a.m. February 9.

The company's main office facility, which housed approximately 75 employees, was severely damaged and cited as "unsafe for occupancy." Two other office buildings and the warehouse distribution buildings were not damaged.

First to arrive at Gospel Light following the earthquake was William T. Greig, Sr., Treasurer and Chairman of G/L's Board of Directors. "We are thankful to God this did not happen later when many employees would have been traveling on the ill-fated freeways, or during the day when the building would have been occupied," he stated after surveying the damage. "It is likely that lives could have been lost and any number of persons injured."

G/L's President, Dr. Cyrus N. Nelson said as he surveyed the interior damage, "We are grateful there was virtually no loss of equipment, records, art work, manuscripts but just a lot of cleaning up to do! While a number of our employees live near the epicenter of the quake there was no loss of life or personal injury."

"In spite of the earthquake," G/L's General Manager Bill Greig, Jr. observed, "there has been no delay in G/L order processing or merchandise shipments. This time of year is particularly busy for G/L since Christian bookstores and churches are ordering supplies for the April - June Sunday School quarter and planning for Vacation Bible School."

"Although the 'quake' registered 6.5, work was interrupted only momentarily at G/L's warehouse, located several blocks from the headquarters office where the early crew was working," Mr. Greig stated. "By the time I arrived in Glendale from Chicago late Tuesday (the day of the earthquake), the Order and Data Processing Departments had been relocated and were in full operation. Our staff did a remarkable job in processing orders so that there would be no delays."

Gospel Light Publication, founded in 1933, has been located in Glendale, California for 20 years and has occupied the earthquake-damaged building since 1956. Since moving to Glendale, the company has grown from a staff of 11 to 150. In addition G/L has approximately 75 representatives and consultants throughout the country under the direction of three regional directors located in Pennsylvania, Illinois and California. G/L international distribution centers are located in Toronto, London, Johannesburg, Tokyo, Sydney and Auckland.

Effective March 1, Gospel Light's administrative offices will be located at 110 West Broadway in Glendale.

WORLD RELIEF COMMISSION CONTINUES AID TO PAKISTANIS

THE WORLD RELIEF COMMISSION continues to fund programs of assistance to survivors of the cyclone that smashed into east Pakistan last November. The Commission has teamed with missionaries of International Christian Fellowship and the Assemblies of God.

These missionaries are assisting the people in sinking tube wells to assure pure water, and building more permanent housing. One of the missionaries states that while the temperature does not go below 55 degree at night, yet if a person is naked, hungry, and unsheltered that temperature can be uncomfortably cold.

Many of the victims will need help for at least a year because they have lost everything including their means of livelihood. WRC's long-range assistance includes replacing boats, tools for farming, and livestock.

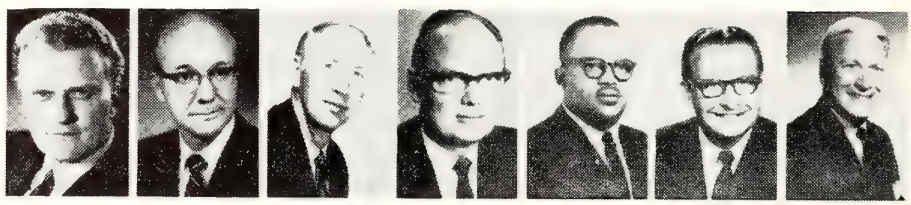
WRC, overseas relief arm of National Association of Evangelicals, has contributed $30,000, and is still raising funds for continuing rehabilitation.

(Brethren World Relief monies are channeled through WRC.)

International Hotel
Los Angeles, California
April 20-22, 1971

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29th Annual Convention of the National Association of Evangelicals



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SPEAKERS

Billy Graham, *evangelist*
Montreat, North Carolina

Harold Lindsell, *editor*
Christianity Today, Washington, D.C.

Hudson T. Armerding, *president*
Wheaton College and National Association of Evangelicals, Wheaton, Illinois

Edgar Johnson, *general secretary*
The Church of the Nazarene, Kansas City, Missouri

Edward Hill, *pastor*
Mount Zion Baptist Church, and director of World Christian Training Center, Los Angeles, California

Charles Blair, *pastor*
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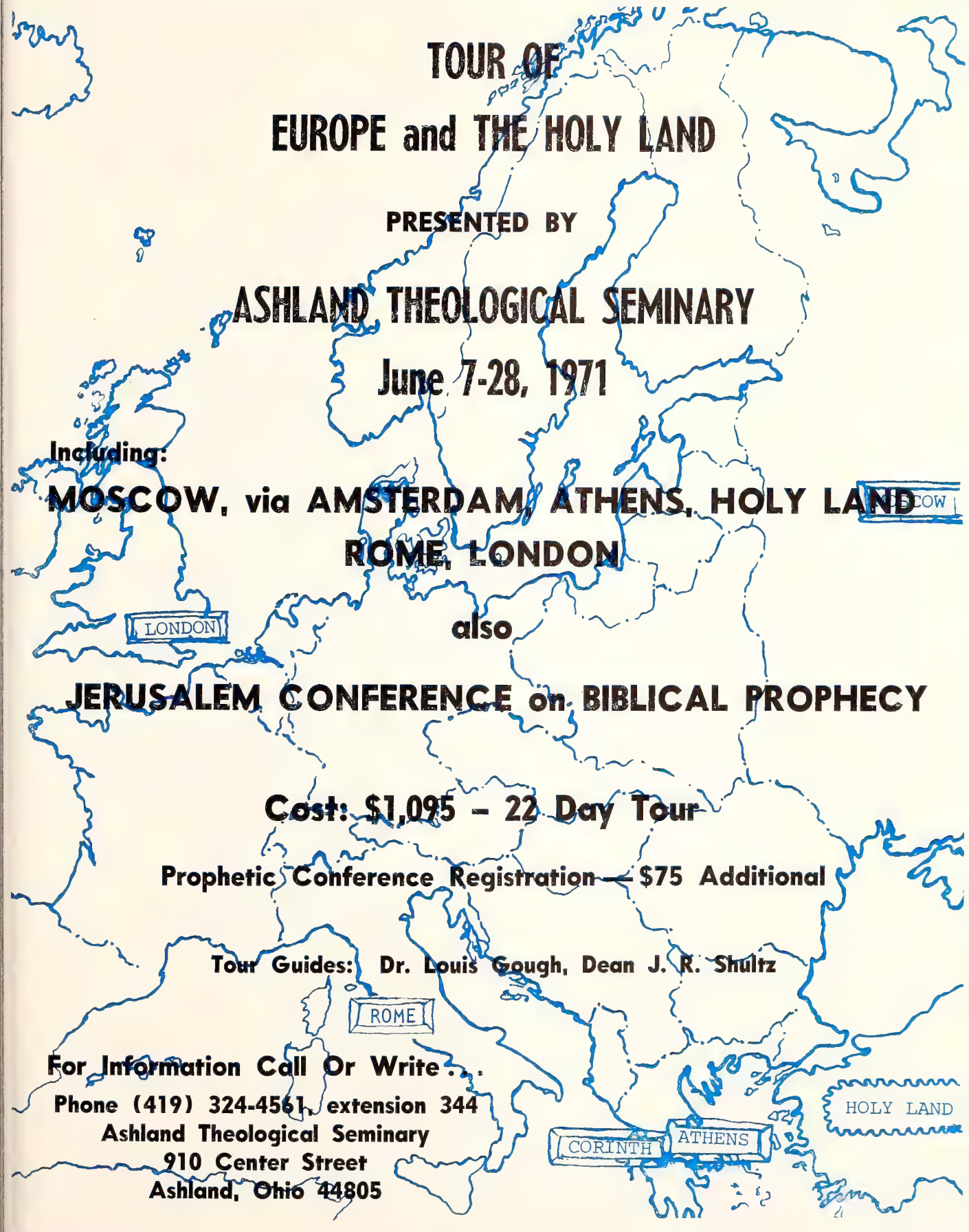
For registration information write:
National Association of Evangelicals • Box 28 • Wheaton, Illinois 60187

HOW OLD ARE YOU?

You are as young as your faith, as old as your doubts; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

from The Jewish Hope

Computers have been developed to such an extent that a machine could incorporate the entire Bible into its permanent memory in one sixth of a second, and on command it could reproduce any verse in two-billionths of a second—Bible Science News Letter.



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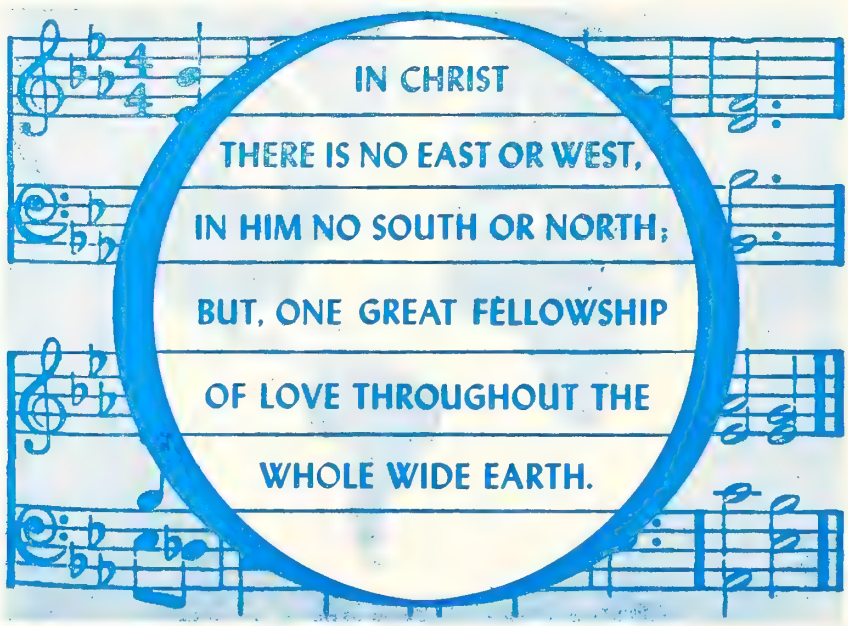
Tour Guides: Dr. Louis Gough, Dean J. R. Shultz

For Information Call Or Write . . .

Phone (419) 324-4561, extension 344
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Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

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The Brethren
EVANGELIST



YOUTH AT WORK . . . ST. PETERSBURG, FLORIDA, DECEMBER 1970.

BRETHREN YOUTH CRUSADERS

Promotional Issue

Vol. XCIII April 24, 1971 No. 9

The Brethren
EVANGELIST

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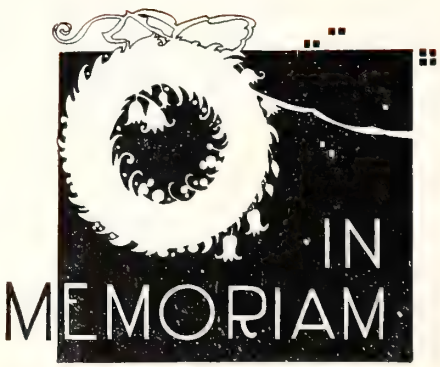
NOTES and COMMENTS

MISS MARY E. MUSSELMAN

Miss Mary Euphie Musselman, 77, president of the Gospel Worker Society, Cleveland, Ohio, also president and editor-in-chief of Union Gospel Press Publications, including the semi-monthly family Christian magazine, **The Sunday School Times and Gospel Herald,** was called into the presence of the Lord on March 16, 1971, after a brief illness.

Miss Musselman, youngest daughter of the founder of the Union Gospel Press, the Rev. William B. Musselman, dedicated her life to the work of spreading the gospel by serving in the press in many capacities. As a young girl, she worked in the composing room and assisted in various duties in the printing department. In her father's failing years, she became fully acquainted with all the essentials of the work.

The Brethren Publishing Company adds its eulogies to those of her many friends and business acquaintances.



UNSEARCHABLE

"What lies beyond the stars?"
I said when I was small.
"I'll search beyond the stars," I said,
"When I am tall."

Now in my garden plot
I help the jonquils grow.
What lies beyond the stars
I do not need to know.

Jane Merchant

By the Way

This page is being dedicated to Mother's Day. Since mothers have so many characteristics of such a wonderful nature that it is difficult to describe them with words, we would like to present a few poems which might in some way portray a few of the ways God has blessed mankind with mothers. (Ed. note)

SHE

He gave her thought, her looks, her time,
To keep our childhood near sublime.
She steered our youth to safer ways,
And upped our confidence with praise.
And it was she who knew just how
To cool a sick and fevered brow.
I know she cried her heart out, too
When we did things that we would rue.
We owe her much we cannot pay
So, Father, we can only pray,
In parenthood there be infused
The qualities our mother used.

Osa Webb

A MOTHER PRAYS

The school-bell rang so very long this morning,
I thought perhaps it may have wondered why
He did not run, light-hearted, at its summons,
When other children laughed and hurried by.

If there is school, dear God, in some far Heaven,
Be patient, please—He never could sit still;
He will not wash his hands, he'll tear his trousers,
He may play truant on some distant hill.

Oh, all the day he'll be a gay romancer,
But when night comes he'll turn, not knowing why
There is no one to hear his prayers or kiss him
The way I did—dear God don't let him cry!

Oh, if you see a little boy who's lonely,
A little boy, afraid, when dusk-thoughts creep,
Please hold his hand and weave a gay, brave story,
And stay with him until he falls asleep.



THE SECOND MOTHER

Bare-limbed, brown-eyed a gangling boy,
And yet some woman thought him worth
The task that mothers' hands employ,
The second mothers of this earth.
Ah, many a tribute we have read
To motherhood, and rightly said,
But some have found, yes, many find
That second mothers, too, are kind.

Or who be jealous of the dead?
A mother now is reconciled,
A mother who has gone ahead,
Because she knows another one,
A second mother, has her son
Is giving him the love and care
That she would give if she were there.

For this should bind them, not divide:
Joint motherhood, a common son,
That mother on the other side
With her, the new, the second one.
Yes, even as her heart is sad,
I think that she in heaven is glad
Some second mother has the joy
Of being gentle with her boy.

by Douglas Malloch

This poem gives honor, and rightly so, to women, known as "stepmothers."

MISSIONARY NEWS

SPECIAL PRAYER REQUEST





Rev. Jerry Grieve and family

THE BRETHREN are requested to join together in a special prayer request for Rev. Jerry Grieve, his wife Cheryl, and their two children as they wait for entrance visas for Nigeria. The Grieves have been accepted by Wycliffe Translators as short term assistants to be assigned to Nigeria and have been packed for some time now waiting the day when they can leave for the work for which they have been trained. During the waiting period Jerry has served as the interim pastor of the Massillon, Ohio Brethren Church. We pray that the visas might be granted soon so that this dedicated couple can join themselves with others in the literacy work going forward in Nigeria.

A 20th CENTURY MIRACLE

by Steve Hunter, Director of Development
World Radio Missionary Fellowship, Inc.

The first time I saw Bill Dreyer he was kneeling in half an inch of dust in the back of one of HCJB's trucks and exclaiming, "This is the most beautiful bronze casting I have ever seen!" Before the day was over, he and that bronze casting would cause mission president Abe Van Der Puy to exclaim, "This has done more to strengthen my faith than anything I can remember in a long, long time."



Bill Dreyer traveled to Ecuador to perform a task no one knew needed doing until after he arrived. He was God's man, in God's place, at God's time.

BILL DREYER had just come from the morning worship service at English Fellowship Church in Quito and was wearing one of his best suits, but it didn't seem to matter to Bill. Those who know him best say this is the kind of dedication the man has.

The bronze casting was the impeller wheel which is the heart of HCJB's hydroelectric plant in Papallacta, Ecuador. How Bill Dreyer and that bronze casting got together that Sunday noon February 1, 1970, is another part of the saga of miraculous events that have demonstrated God's provision and protection of the plant that supplies electricity to HCJB's powerful shortwave transmitters.

HCJB missionaries, Mel and Marge Whitaker, were in Otavalo to celebrate their 25th wedding anniversary. There they met Bill and Margaret Dreyer. When Mel learned that Bill Dreyer ran a machine shop in Sunnyside, Washington, and was interested in all types of mechanical devices, he suggested that they visit HCJB when they were in Quito the following weekend.

For several months Bob Moore, Engineering Director at HCJB, had been discussing with Kerm Beougher the need for a routine shutdown and inspection of the hydroelectric plant. Bob talked with engineers at the Quito Electric Company, from whom power would be purchased during the shut down, to determine what day they would have enough power available to supply HCJB's needs. They decided on Monday, January 28. Three days before the appointed day, the electric company phoned to request that the date be changed from Monday to Thursday. God was working out His intricate plan. When the plant was shut down the engineers noticed a number of fine hairline cracks in the very vital impeller wheel. To allow the plant to continue to run in this condition might cause the cracks to expand and the wheel to split in half.

Through a combination of amateur radio and long-distance telephone, the engineers contacted Bob Wittig in Pennsylvania, the missionary who had supervised the building of the hydroelectric plant from its beginning, and an expert machinist and welder himself. Bob's advice: "I don't know of a single person in Ecuador capable of repairing it. I suggest you crate it and send it back to the United States to someone who specializes in this type of work." It took all day Friday to remove the impeller wheel from the plant, and on Saturday it was brought the tortuous three-hour trip through a 14,000-foot mountain pass to Quito. That same day the Dreyers, now back in Quito, received a phone call from the Whitakers inviting them to Sunday lunch—the next step in God's plan.

At breakfast Sunday morning, Abe Van Der Puy, mission president, and his wife felt strongly compelled of God to stay home and read the Bible and pray concerning some of the things that the mission was facing. They prayed, and over and over again the Lord reminded them of the damaged impeller wheel from the hydroelectric plant.

Bill Dreyer, on his collision course with God's plan, said, "This is the most beautiful bronze casting I have ever seen! Why, these cracks are nothing; I fix sixty or seventy wheels a year that are worse than this one. This is my business, you know. Give me a pair of coveralls and some welding equipment and I'll have this thing in good shape for you in no time." That afternoon in HCJB's machine shop, Bill grabbed a hacksaw and began to cut lustily into the hairline cracks around the carefully machined water seal rim. HCJB engineers cringed and wondered if this man really knew what he was doing.

(continued on next page)

Of the thousands of different types of welding rods and hundred of different types of welding flux, it **just happened** that we had exactly the right type on hand. With V-shaped notches cut around each of the hairline cracks, Bill lit the acetylene torch and began to heat the bronze metal—a crucial procedure because it had to be heated to just the right temperature. Bob Moore brought out a handfull of colored crayons, designed to melt at different temperatures. "Do you ever use these, Bill?" "Naw, I just spit on it! When the spit rolls up in a little ball, the metal is the right temperature."

The phone rang at 7:00 o'clock at Abe Van Der Puy's home. Bob Moore said, "Abe, the impeller wheel is repaired." "What?" "I said, the impeller wheel is **repaired!"** Then he related how Bill had welded the cracks and then refinished the finely machined surface. "Not only that, but Bill has changed his travel plans and is going with us to Papallacta tomorrow to help reinstall the impeller and align the bearing which caused the damage in the first place!"

The Scriptures say, "Before they call, I will answer and while they are yet speaking, I will hear." Every day the HCJB hydroelectric plant is shut down, it costs over $500 to replace the lost energy—buying it from the Quito Electric Company. If the impeller wheel had been removed on Monday, as originally planned, it would have been crated and shipped to the U.S. before Bill Dreyer arrived in Quito. It could have taken sixty to ninety days to get the plant back into operation.

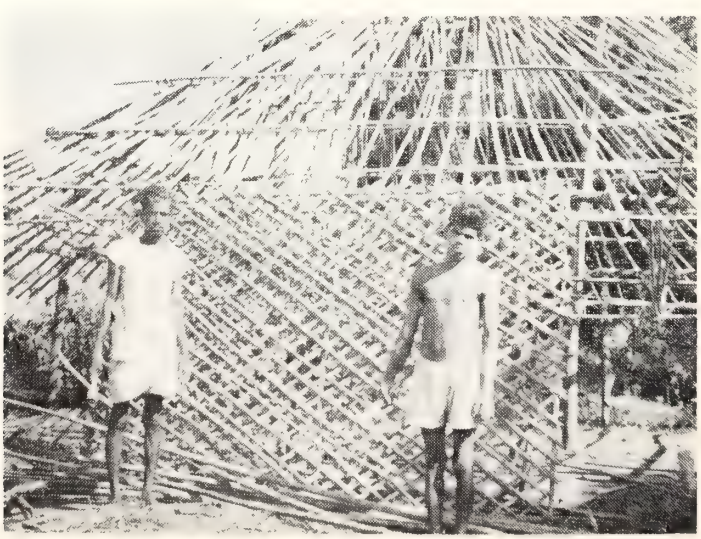
This story didn't begin that crucial week in January 1970. It started when Bill and Margaret Dreyer planned their trip to South America.... It started when Mel and Marge Whitaker planned a trip to Otavalo to celebrate their 25th wedding anniversary—someone even suggested that it started 25 years ago when they set the date of their wedding!... It started several years ago when someone bought the right kind of welding rod and welding fluz.... It started when HCJB engineers decided it was time for a routine shutdown and inspection of the hydroelectric plant.... It started when an engineer from the Quito Electric Company changed the day from Monday to Thursday.... It started when Abe and Marj Van Der Puy, and perhaps **you,** were led to stop and pray for the ministry of HCJB.

"Oh, come on now," someone may object, "is God really interested in a hunk of machinery?" With tears welling in his eyes, Abe Van Der Puy expressed the emotion we all felt. "This has done more to strengthen my faith than anything I can remember in a long, long time. Our God is still working miracles in the 20th century!" No one could have expressed it better!

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World Radio Missionary Fellowship, Inc.
from September, 1970 issue of
Call of The Andes

BAPTISMS IN INDIA

In the BRETHREN EVANGELIST of March 27 and April 10, 1971 reports were given concerning the work of our missionaries in the village of Palacharla. Here a prayer hall had been constructed even though there were no members nor resident worker. The dedication of this project was also reported when more than two hundred attended the special service.



Prayer Hall under construction



Dedication in Palacharla



Baptisms in India

We praised God to learn that land and labor had been donated by people in the village. Again we praise God for the fresh news reported below in this letter from Kumar.

It is with great pleasure I would like to share with you that our faith attempts in the village Palacharla resulted in a good success. You know that we built a temporary prayer hall in the village even though we didn't have a single member of our church. The Holy Spirit was working ahead of us in preparing a way for our ministry in this village. He led Mr. A. Prasada Rao to join our church who is now receiving training in our Bible Institute. With his help we started an Adult School in this village which meets every night. On Sunday nights instead of the class we conduct worship service. There has been no objection, people came as usual. On February 24, 1971 we started a ten-day revival meeting after each class time. The Lord opened the hearts of many people. Once they were opposed to Christianity, but this time they showed interest. There were commitments to Christ each night of the revival meetings. On the last day our total was fifty-six who had accepted Jesus Christ as their personal Savior.

In order to witness to the Hindu community I arranged the baptismal service in Rajahmundry, on March 6, 1971 in the "Holy River" (for Hindus), Godavari. By the grace of God we had no objections from anyone but were observed by many. We had a wonderful service on the river shore with good singing. I preached a message about Jesus' baptism in the river Jordan. The Hindu priests who were there to perform religious rites and the Hindu worshipers heard the message out of curiosity. On that day the Lord enabled me to baptize 61 people; 56 from Palacharla, 3 from Rajahmundry, and 2 from Rajavolu. I praise God for helping me and leading me in showing the way of salvation to these people who were perishing in darkness.

Yours in Christ,
K. Prasantha Kumar



a book review —

BRETHREN AND PACIFISM

by Dale W. Brown

DALE W. BROWN is Professor of Christian theology at Bethany Theological Seminary, Oak Brook, Illinois. A former pastor, graduate of Bethany (B.D.) and Northwestern University (Ph. D.).

Copyright 1970, Brethren Press, Elgin, Illinois, paperback, 152 pages, ($2.00).

"The book describes various pacifist stances, considers key ethical and philosophical issues, relates biblical themes to the contemporary situation, suggests strategies of peace making, and indicates the relevancy of the Anabaptist tradition to a radical witness of the church today." Thus is the publisher's description of the book's content.

Because many young people in the church (including the Church of the Brethren) are looking elsewhere for pacifist models of inspiration, the author states his desire "to demonstrate that the biblical, Brethren, and theological heritage of their (Brethren young people) background contains the potentiality for a vital peace witness." This is what it's all about.

Of particular value is the concise, yet thorough, manner in which Dr. Brown covers many pertinent topics related to pacifism—certain considerations that every mature reader must deal with in forming opinions about peace and war, violence and nonviolence, resistance and nonresistance, church and state, and related subjects.

After considering briefly the question of whether or not the distinctive peace position of the Church of the Brethren is adequate justification for its continued existance as a separate denomination (in these days of church mergers), Dr. Brown turns to Brethren history. His quick survey of the Anabaptist and Pietist influences and then of the key nonresistance events in German Baptist - Brethren historical periods is excellent. Those readers interested in more detailed historical details and analyses should consult Rufus Bowman's, **"The Church of the Brethren and War."** But Brown aptly hits the high points and gives the beginning student helpful glimpses into the positions Brethren have taken in the past, and why.

There are several different kinds of pacifist positions -political, humanist, vocational, selective, nuclear, anabaptist, new-anabaptist, revolutionary. What about the revolutionary spirit and existing parties at the time of the incarnation? Which stance should we adopt toda —Sadducees, Pharisees, Essenes, Zealots, or Jesus a His disciples? Where do the common, historical Biblic themes of the Brethren fit in to our attitudes abo pacifism—imitation of Christ, Sermon on the Mou Love of Neighbor, Resurrection and Hope? There a the ethical and philosophical issues concerning abs lutes, relevance, just-wars, and the State. Which str egy for peacemaking would you endorse—personal c version, transformation of society, service or prophe communities?

Even in a few short pages these significant cons erations and critiques are all there—giving a sou base for applying Christian beliefs in these difficu areas of decision.

And finally, a plea by the author to move beyo "establishment pacifism" and honestly ask in all sitt tions, "Are we faithful to the way of Jesus?"

Although there is one chapter dealing with repli to hypothetical situations (What would you do if . . .' the general absence of proof-texting is refreshi Whereas he deals with some particular texts, Brow pattern is to study and chart directions from an over- Christian and Brethren perspective.

I appreciated the author's honesty in relating his ov personal struggles and altering of views through t years—and the reasons why he did. It made my ider fication with him quite easy.

Understandably, I found Dr. Brown expressing r own beliefs at many points. But, whether a reac agrees or not, I would recommend this book to all Bre ren interested in letting our church history and t Scriptures be a part of their attitudes and practic about war and peace—as well as listening to God spe through world and community conditions today.

Review by Pastor Phil Lersch, chairman
Brethren Peace Committee
St. Petersburg, Florida

You Tell Me I'm Getting Old

You tell me I am getting old;
I tell you that's not so!
The "house" I live in is worn out
And that, of course, I know.
It's been in use a long, long while,
It's weathered many a gale;
I'm really not surprised you think
It's getting somewhat frail.

The color's changing on the roof,
The windows getting dim,
The walls a bit transparent,
And looking rather thin.
The foundation's not so steady
As once it used to be;
My "house" is getting shaky,
But my "house" isn't me!

My few short years can't make me old—
I feel I'm in my youth;
Eternity lies just ahead,
A life of joy and truth.
I'm going to live forever, there;
Life will go on—it's grand!
You tell me I am getting old?
You just don't understand!

The dweller in my little "house"
Is young and bright and gay—
Just starting on a life to last
Throughout eternal day.
You only see the outside,
Which is all that most folks see.
You tell me I am getting old?
You've mixed my "house" with me!

Dora Johnson (88 years young)
from the Bryan, Ohio bulletin

Be a Booster

Do you know there's lots 'f people
Settin' round in every town,
A-fussin' like a broody chicken,
Knockin' every good thing down?

Don't you be that kind o'cattle
'Cause they ain't no use on earth,
You just be a booster rooster,
Crow and boost for all you're worth.

If your church needs boostin' boost'er,
Don't hold back and wait and see
If some other fellow is winnin'
Sail right in, this country's free.

No man's got a mortage on it,
It's yours as much as his,
If your church is shy of boosters,
You get in the boostin' biz.

If things just don't seem to suit you
And the world seems kinder wrong,
What's the matter with a boostin'
Just to help the thing along?

If some feller has some failins'
Just forget 'em 'cause you know
That same feller has some good points,
Them's the ones you want to show.

"Cast your loaves out on the water,
They'll come back" 's a sayin' true,
Maybe they'll come back "buttered"
When some feller boosts for you.

LAFF-A-LITTLE

"Darling," sighed the enraptured young man, "when I think that tomorrow is your birthday, and when I think that a year ago I didn't even know you. . . ." "Sweetheart," she interrupted, "let's not talk about our past. Let's talk about my present."

Teacher: "What is the formula for water?"
Jimmy: H, I, J, K, L, M, N, O."
Teacher: "That's not the formula I gave you."
Jimmy: "I thought it was. You said the formula for water was H to O."

Clerk in Florist's Shop: "Sorry we don't have potted geraniums, would you be interested in African violets?"

Customer: "No, it was the geraniums my wife told me to water while she was gone."

Dying man's request: "Just bury me with my old Model T; it has pulled me out of many a hole."

"Dough" is a poor synonym for money—dough sticks to your fingers.

WAR AND CHRISTIAN ETHICS

by Thomas A. Schultz



AS A NAVY CHAPLAIN, I receive many inquirie from officers and men alike, and from both com batant and non-combatants, about the problem of wa The questions may be stated a little differently fro time to time—for example, "Doesn't the Bible tell u not to kill?" "Is war ever justifiable?" "Why does a jus God allow war?"—but the basic problem is the same it is the problem of war. It is a seeking to reconcile th flat prohibition of the Sixth Commandment, "You sha not kill," with the cruel facts of existence in a sinfu society.

What should be the course of thought and action fo the Christian of today in regard to war? I offer som suggestions.

First, realize the worth of human life. A man's lif is his most precious earthly possession; and precious i the eyes of God is His greatest creation. This leaves n room for warmongering. As John Ray put it, "He tha preaches war is the devil's chaplain."

Secondly, acknowledge with Christ that violence o every kind begins in the heart, and keep the heart righ Jesus said in His Sermon on the Mount:

"You have heard that it was said to the men of ol 'You shall not kill; and whosoever kills shall be liab to judgment.' But I say to you that every one who angry with his brother shall be liable to the counc and whosoever says, 'You fool!' shall be liable to th hell of fire" (Matt. 5:21-22, RSV).

Jesus did not say explicitly at any time that wars a wrong—in fact, he spoke of war in his preaching illustr tions. What he did say, though, was more significant b far than any pronouncement on war that he might hav given. He said that hate and selfishness are wron These are what cause war. Do away with these and yo stamp out war. Jesus gave a solemn word of warnin anger is incipient murder! This puts things on the lev where we live day by day. Oscar Wilde, languishing prison for his misdeeds, watched one condemned ma after another go forth to be executed because he ha committed murder, and gave us a bit of rare insight his "Ballad of Reading Gaol";

"Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!"

Thirdly, know that even as there are individuals wh get out of line and commit crimes that must be dea with by society, there are nations that cannot be allowe to run over smaller or weaker nations or innoce peoples without bearing the consequences or at lea being shown how far they can go with their irrespo sibility. No Christian can go to war with a clear co science. Yet, when needed to help the oppressed a the down-trodden, or when called upon to defend libert how can he refuse to go? Can his conscience be a more clear after he has said, "Let someone else do it

A fourth suggestion: observe that there are those mes in history and in human experience when peace at the other side of conflict. The blessings of peace, ke many other blessings, come at high cost. Perhaps is is something of what Jesus meant when he said, come not to bring peace, but a sword." He was saying at as desirable as peace is, it doesn't come easy. Some- mes it is necessary to use the sword to create the vironment where peace can prevail, but once this is complished, the sword should be put away. This sword ust never become our modus operandi. Remember that sus also said, "He who takes up the sword will perish the sword."

Again, acknowledging that one is willing to fight for "just cause" or in a "just war," (as some say they e) consider that the Christian who waits until there is completely just cause to serve will wait forever. Unfortunately for the Christian conscience, the state does not (and cannot) leave the option to the individual to decide for himself which wars he will participate in, or to what extent.

I have one more suggestion: receive Jesus Christ as the Prince of Peace, and work actively and patiently for those changes in the human heart that will make wars unnecessary. Man's sin has alienated him from God. In his sinful state he is an "enemy" of God (Rom. 5:10). Through faith in Christ, however, this relationship is set right and man is reconciled to God (II Cor. 5:19). Being properly related to God, he is in a position to live in peace with those about him.

Surely, those Christians who will join in war as necessity, and those who will have no part in it, should work together to the end that the Prince of Peace may have his way in the hearts of men.

THE CAMEL



loaded my camel rich and high,
And marched him up to the needle's eye.
e was laden with riches manifold,
With bales of silk and sacks of gold,
ith precious stones and with jewels rare,
And with vessels lovely beyond compare.

hoped to enter with all my gain,
But the needle's eye made my efforts vain.
urged my camel with angry din,
I pressed the camel to enter in;
ut far too large with his loading high,
He could not pass through the needle's eye.

rode the camel a night and a day,
And sought to enter some other way;
ut though I followed a wearisome round,
Only the needle way I found.

I groaned, for I did not have enough;
But I took from the camel my bulkier stuff.

And with gold and gems I would fain get by.
Still the camel stuck at the needle's eye.
Then I left the camel alone outside,
And with only my gems, again I tried.
I all of my pockets stuffed—Alas!
The needle still would not let me pass.

Then at length I threw my wealth away,
And sank upon lowly knees to pray.
I begged the Lord to forgive my sin
And let a poor helpless traveller in.
Then proud and glad, in beggar's dress,
I passed the portal of happiness.

from the JEWISH HOPE

World Religious News in Review

LANDMARK CASE STOPS PERSECUTION OF AMISH

Livonia, Mich. (EP) — A clergyman's fight to end persecution of Amish people in the United States has ended in a decision that has made legal history.

The Rev. William C. Lindholm of this city has received word that the Wisconsin Supreme Court ruled six to one that Amish teenagers may not be forced to attend high school. The court ruled also that compulsory education laws are unconstitutional as applied to the Amish. The First Amendment guaranteeing religious freedom must apply, the court said, because the state did not prove that there was any compelling necessity to force Amish children to attend high school.

Pastor Lindholm four years ago became upset over the plight of the Amish and their repeated arrests. He formed a committee to aid them and began taking their cases to court, since their religion does not permit them to defend themselves.

The ruling came on January 8. It isn't likely that the decision will water down compulsory education laws because there is no other known religion that has such unique features. Amishmen drive horse and buggies, shun modern conveniences and care for their youngsters so that they have never become a welfare burden to society.

A Temple University professor testified that if Amish youngsters were to attend a mainstream high school their religion would be destroyed. An educational professor from the University of Chicago added in testimony that the Amish are given on-the-job training in their community so that there is no unemployment and little juvenile delinquency and crime among them.

Attorney William B. Ball, constitutional law specialist from Harrisburg, Pennsylvania, was the attorney who represented Pastor Lindholm and his Amish friends.

"I believe in their cause," the attorney said.

'DIMENSIONS OF CHRISTIAN WRITING' GIVES COUNSEL ON THE CRAFT

Grand Rapids, Michigan (EP) — To improve the quality of Christian writing, Zondervan Publishing House has published a guide for the would-be and semi-professional writer.

Titled, Dimensions of Christian Writing, the 93-page paperback outlines the various types of Christian writing and emphasizes as well the personal qualities necessary in the writer as he seeks the discipline required to write.

ARCHBISHOP MEDEIROS SEES ABORTION AS THE 'NEW BARBARISM'

Hanover, Mass. (EP) — Describing abortion as the destruction of human life at its source and "objectively evil," Archbishop Humberto S. Medeiros of Boston charged that this "new barbarism" is moving to upset God's moral order which is the foundation of peace on earth.

He said that modern science and technology "should serve life, not destroy, should protect the unborn, not eliminate them."

Archbishop Medeiros preached during a special Mass at Cardinal Cushing High School here, commemorating both the Roman Catholic feasts of the Holy Family (Dec. 27) and the Holy Innocents (Dec. 28). The Mass was in protest of the increased acceptance of abortion in the U.S.

Archbishop Medeiros, who was joined by five Boston priests in celebrating the Mass, noted that various legislatures have revised traditional laws that protected the life of unborn, making abortion "easy and available."

But he added that while this legislature was doubtless accomplished in good faith, "all the good reasons in the world—progress, pity, freedom, health—cannot justify or allow what we know to be wrong in itself."

NEW YORK TIMES REPORTER URGES RETURN TO BIBLE

New York (EP) — McCandlis Phillips, a reporter on the staff The New York Times, calls for national return to the Bible as th Word of God.

In his book, The Bible, the Supe natural, and the Jews (World) th evangelical newsman warns that continued drift from biblical stan ards will ultimately make the natio ripe for dictatorship.

"The present tragedy of Americ is that it has long left the truths the scriptural faith on which mar of its founders stood, and to which majority of the people at least gav assent," Phillips says.

The distinguished award-winnir writer is scheduled to speak at th 23rd annual convention of the Eva gelical Press Association, May 10- in Chicago.

METHODIST BISHOP SAYS IT TAKES 'GUTS' TO BE A CHURCHMAN TODAY

Charlotte, N.C. (EP) — Bish James Armstrong of the Dakot Area of the United Method Church, said here that "it takes gu to be a churchman today" becau "the church is part of this wh mess."

Addressing 600 clergymen at t annual Western North Caroli Conference Mission to Ministers a Lectures on Preaching, he said, don't care whether we consider o selves conservatives, fundament ists, evangelicals, liberals or ra cals—and, frankly, I don't thi God much cares—but how do relate to the brutalizing and del manizing, to the demoniac for swirling around us?"

"Be men in your ministries," counseled. "As you face the colla of personal morality about you, men. As you see the poor, the bla the disillusioned ground underfo be men. As you see industrial gia and pampered citizens alike poll the air and water about us, be m As you see mad wars and suici policies grind on, be men."



BUILDING THE CHURCH THROUGH BRETHREN YOUTH

THERE IS A GROWING BODY of evidence which suggests strongly that Brethren youth re genuinely interested in and willing to serve s "builders of the church." In fact, as one looks ver the record of Brethren Youth, it is easy to et the impression that many of them have taken 'aul's charge to Timothy seriously:

> "Try hard to show yourself worthy of God's approval, as a laborer who need not be ashamed; be straight-forward in your proclamation of the truth" (II Timothy 2:15 NEB).

Brethren young people have demonstrated their bedience to this command in too many different vays to list all of them here but some outstanding ctivities must be mentioned.

1. The Summer Crusaders: During the summer of 1970 eight young people spent nine weeks working in eleven churches and three district camps. Over the nine week period, the kids visited more than 4,000 homes searching out prospects for host churches in addition to assuming leadership roles in nine weeks of Vacation Bible School. The Crusaders' summer work was climaxed by their participation in both the General Conference and Youth Convention.

2. The Bible Quiz has also been revised and is generating considerable interest among many youth. Their study in God's Word goes beyond mere competition . . . they are in fact being nurtured in a way of life.

3. The National BYC Project is always aimed at the upbuilding of the church by supporting some facet of its total mission. Over the years such diverse needs as camping foreign missions, and home missions have received significant assistance from the youth.

4. As an added service and learning experience, the Collegiate Crusaders, made up of Brethren students at Ashland College, have been active in a number of churches for special youth and worship programs. This service will be available again next year through the Board office.

5. Also this year saw the official establishment of the BYC Council which functions in relation to the National BYC Convention as the Central Council relates to General Conference. This advisory body meets twice each year other than conference week and provides invaluable assistance in the planning and evaluation of the denominational BYC program.

So, with our young people growing in leadership and understanding, it is easy to be positive about the present and optimistic about the church's future. We've got a lot going for us . . . we have the promise of God's Word and youth who are committed to that promise. We can . . . as God leads . . . we *will* build the church through Brethren Youth!

We invite you to peruse the following pages where we have attempted to portray the values of the Brethren Youth ministry. Can you think on these things without getting excited? We hope not. It is urgent that you, the people of The Brethren Church support to the fullest extent the vital BYC ministry administered by the Board of Christian Education.

BUILDING THROUGH SERVICE



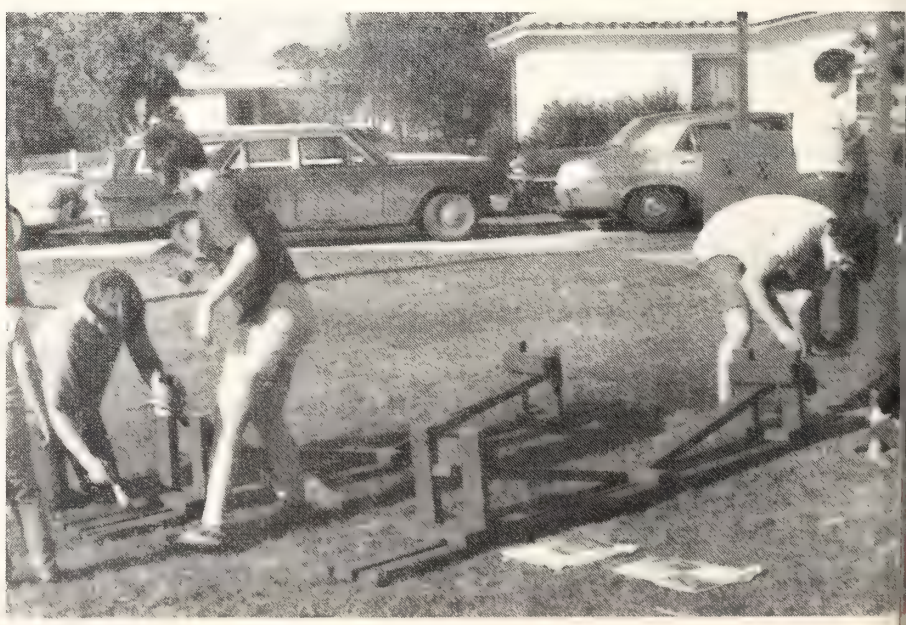
WORK RETREAT '70

Volunteer workers at Brethr House (St. Petersburg, Florid spent three afternoons worki in various capacities in Past Lersch's unique educational m istry for children and you Retreat participants pictur here (l. to r.) are Marcia M Pherson (Gretna), Dale Stof (Canton), and Mary Bach (County Line).

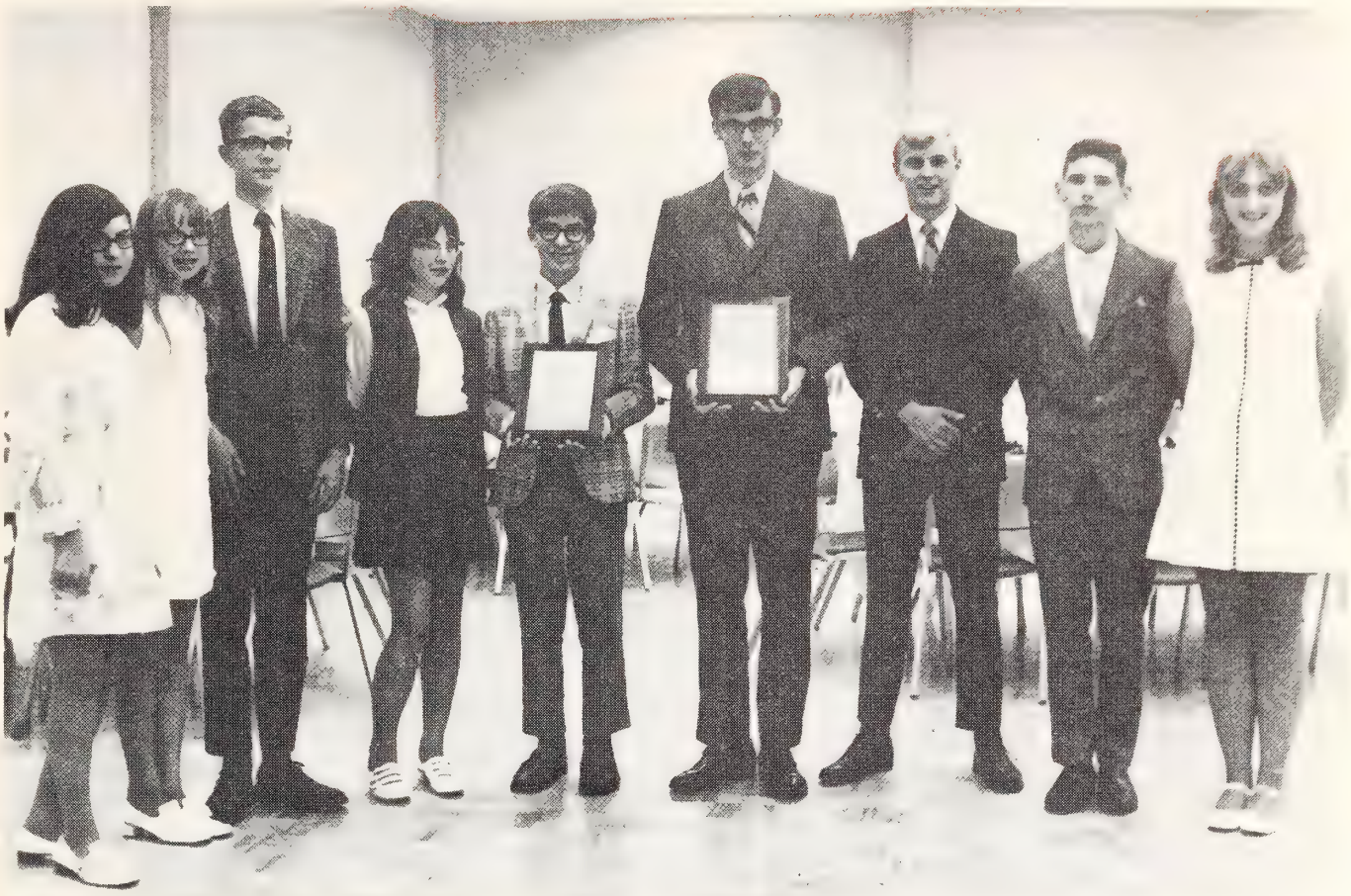
Responding to the challenge to spend Christmas vacation in a meaningful activity which went beyond entertainment to the area of mission, thirty-six young people from seven states made the trip south to serve the St. Petersburg Church. Such activities illustrate the willingness of youth to participate in meaningful ministries and further suggests that even greater efforts should be made in the future to find means of involving youth in the work of the church.

NEW LOOK FOR ST. PETE'S BENCHES

Among the many work projects completed at St. Pete was the painting of numerous benches and chairs. Those applying paint are (l. to r.) Paul Deardurff (Gretna), Donna Enright (Belvidere, Ill.), David Radcliff (Milford), Robert Fowler (Jefferson).



BUILDING THROUGH BIBLE KNOWLEDGE



Pictured (l. to r.) are the National Bible Quiz Winners and Runners-up respectively of 1970: The Waterloo, Iowa team - Rebecca Grumbling, Janet Lamb, Bob Lamb, Cheryl Hummel, and Wayne Grumbling, captain. Ardmore - Jim Vandermark, captain, Bobb Hoffman, Larry Robertson, Kathy Jo Horne.

THE INSPIRING AND CHALLENGING letters of James and Peter will be the subject of the 1971 Brethren Youth Bible Quiz. Are your kids bright, energetic and interested in the Word of God? Of course they are! Do they enjoy competition? Of course they do! So, let's go . . . and get the quiz teams organized. The more the better.

The official version of the Scriptures on which all questions will be based is the "New English" translation of the New Testament—1970 edition.

Copies of the Bible Quiz rules and sample questions may be obtained free of charge by writing the Board of Christian Education office. Get your order in now!

NEW INCENTIVES

1. As an added incentive, both *first* and *second* place finishers in district competition are eligible to compete in the National Finals of the 1971 Bible Quiz. District winners and runners-up must be certified in writing by the presiding district quiz official who will forward this information to the National BCE office by August 12, 1971.
2. We are asking that District Quiz personnel select four to six outstanding contestants from the various teams entered to make up a district All-Star Quiz Team. The All-Star Team will be subject to the following restrictions:
 A. No more than two members from any team may be named to the All-Star Team.
 B. All-stars must have demonstrated their ability as a member of a local church team.
 The district All-Star Team will be subject to certification in the same manner as the first and second place teams mentioned above and, if there are a sufficient number of entries, the All-Stars of the various districts will compete on a schedule to be announced at General Conference.

Everyone who really wants to quiz has a chance to make the nationals . . . as a member of a local team or as a member of the district All-Star Team.

BUILDING THROUGH CHRISTIAN FELLOWSHIP



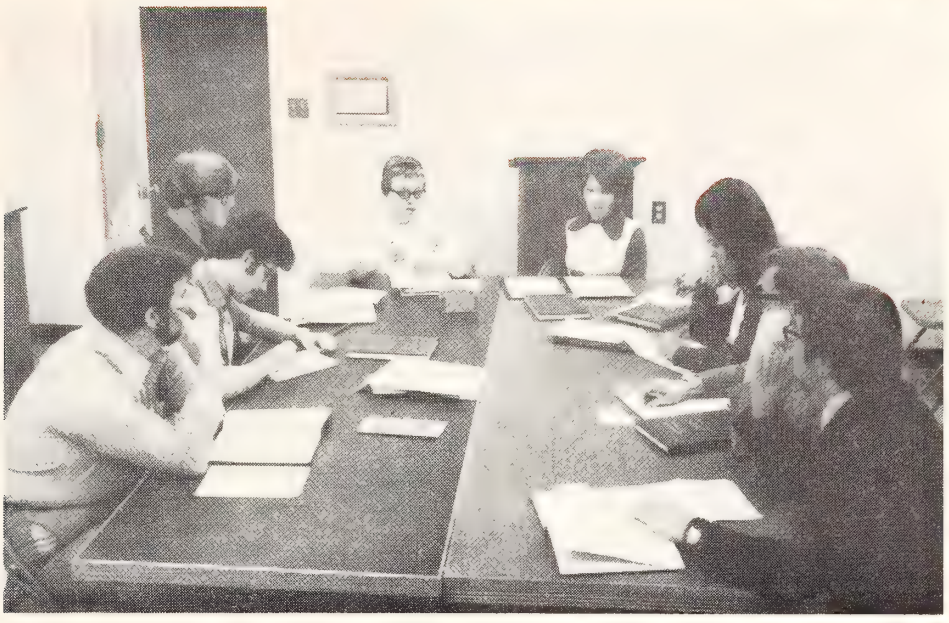
One of the benefits of informal Brethren Youth activities is the opportunity for Christian fellowship. Gathered around the table at Camp Freedom are (l. to r.): Pastor Richard Allison (Jefferson), Tracy Wilt, Jr. (Washington, D.C.), David Grumbling (Johnstown III), Dale Stoffer (Canton), Wayne Grumbling (Waterloo). The subject of discussion that evening centered on the historic peace position of The Brethren Church.

ONE OF THE MAJOR FUNCTIONS of the church is to provide a fellowshipping community for believers in which they are able to see themselves as an integral part of the family of God in the world.

It is encouraging to watch the sense of community developing among the youth of The Brethren Church. It seems to be growing each year as they are increasingly active in the BYC Convention, BYC Council, Bible Quiz, Camping Program, Winter Retreats and Crusader work.

The Christian community which has learned the art of sharing the love of Christ as a live, attractive community will grow. If the major obstacle to church expansion is the shortage of personnel who are both committed and professionally trained, it seems that we have a golden opportunity to move forward on the strength of our young people who have made their commitment to Christ and the church. They need and deserve our best support.

BUILDING THROUGH THE SUMMER CRUSADERS



Members of the special youth evangelism team preparing for summer assignment are shown above in a training session conducted by Board of Christian Education staff members. They are (l. to r.) Robert Fowler (staff), Ron Waters, Paul Deardurff, Beverly Summy (staff), Sherry Shannon, Gloria Stout, Randy Smith, Mike Radcliff.

THE 1971 Summer Crusader program is exciting! This year, in selected sites, two experimental ministries to youth—through youth—will be proceeding simultaneously.

In the one experimental ministry, based in South Bend, Indiana, our young people will come face to face with the conflicts of modern life in the inner city. Working closely with the South Bend Brethren and local Christian service organizations, the Crusaders, led by Dale Stoffer, will perform a wide variety of activities with children and youth in the area. They will spend some time with their charges at Camp Shipshewana and in other recreational—educational settings. It is important that the messengers of the gospel show themselves to be friendly before attempting to introduce others to the greatest friend of all, Jesus Christ.

In addition, tentative plans call for the South Bend team to visit Indiana churches and youth groups some weekends to share their experiences with other interested persons.

A second team will be at work more specifically in the area of youth evangelism. Though all of us recognize the problems involved in reaching contemporary youth for Jesus Christ, few of us are willing to admit it can't be done. In fact, some of us are determined that it *can* and will be done. Consequently, we are working on a plan to involve our team, local kids and district Life Work Recruits (or other interested young people) in week-long efforts to reach youth and steer them toward the church.

To do this, part of each week will be spent teaching local youth and LWRs how to share their faith and the rest of the week will involve efforts to make personal contacts with as many youth as possible, inviting them to attend an experimental "youth only" worship program at the local Brethren Church in which various methods of presenting the Gospel will be tried out.

In addition, special arrangements have been made to place two Crusaders at St. Petersburg for a six-week hitch with Pastor Phil Lersch. While there they will assist in the educational ministry at Brethren House. Hopefully, their work too will bear much fruit for Jesus Christ.

Honestly, we can't predict what the final result of these experiments might be. But we do know that because God is leading, we cannot fail. The results may not be immediately visible but we are confident that God will greatly use the 1971 Summer Crusaders!

. . . AND THE COLLEGIATE CRUSADERS

In an attempt to provide special youth emphasis programs to local church and district functions the Collegiate Crusader program was conceived in the autumn of 1970. Using Brethren Youth who are attending Ashland College, Board of Christian Education personnel set up a number of visits to Brethren Churches for special programs.

We were so gratified by the results of this new service that we have decided to expand it as needed in the 1971-72 academic year.

One of the recent highlights of Collegiate Crusader work was the participation by the team pictured below in the "Spring Revival: at Cedar Falls, Iowa, April 7-11. During their stay in Cedar Falls, the team worked with Pastor Gene Hollinger and Rev. Glenn Grumbling of Waterloo in an extensive community survey each afternoon and conducted special programs each evening. In all, 377 homes were contacted and 282 responded to the survey with 95 not home. A number of good prospects were uncovered. The services too, were well attended, averaging about 55 persons per meeting.



COLLEGIATE CRUSADERS, EASTER TEAM
(l. to r.): Ron Waters, Norma Grumbling, Paul Deardurff, Gloria Stout

BUILD YOUR CHURCH THROUGH BRETHREN YOUTH

We believe that the disturbing trend of youth leaving the church can be reversed. Indeed, we feel that it *must* be reversed and that all of us must share responsibility in this matter.

Consequently we urge you . . . PERSONALLY . . . to become involved in the youth ministry of your church. We know that many churches are doing little or nothing with their youth, for only 53 have registered their youth group with the National BCE office. That means that more than 50 churches are doing little with their youth. And, in most cases every church has some young people . . . what is lacking is *adult leadership*. If your church is not listed below, get with it! Ask "what can I do to help our church become a better steward of those young lives entrusted to it. If you need help or suggestions, write or call the BCE office today!

Following are the 53 churches who have registered youth groups for 1970-71:

Indiana

Ardmore
Burlington
Center Chapel
College Corner
County Line
Flora
Huntington
Loree
Milford
New Paris
Oakville
Roann
Teegarden
Wabash
Warsaw
Nappanee
Goshen
Jefferson
Roanoke
Elkhart
Peru

Ohio

Ashland
Columbus
Gretna
New Lebanon
Pleasant Hill
Smithville
Canton
Garber
W. Alexander
Gratis

Pennsylvania

Highland
Meyersdale
Valley
Vinco
Wayne Heights
White Dale
Pittsburgh
Levittown
Berlin
Johnstown III

Southeast

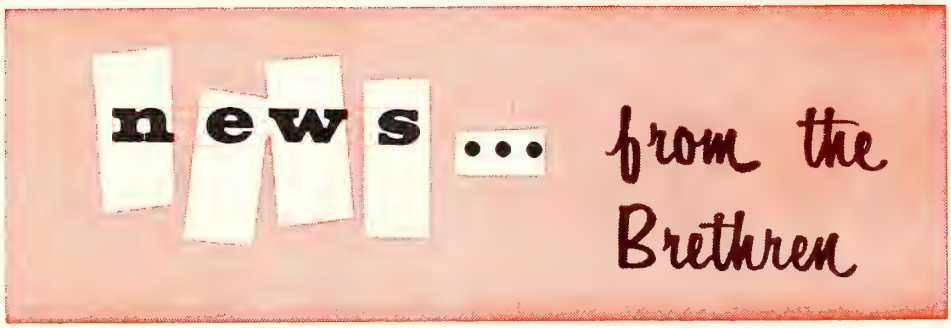
Linwood
Mathias
Maurertown
St. James
Washington
Hagerstown

Midwest-Central

Lanark
Waterloo
Milledgeville

SUPPORT NATIONAL BYC, SEND YOUR MAY YOUTH OFFERING TO:

Board of Christian Education
524 College Avenue
Ashland, Ohio 44805



Cameron, W. Va. The Annual Community gathering of World Day of Prayer was held in the Cameron Brethren Church. Mrs. Lee Bungard was the director. The choir had an Easter Cantata "The Sound of Singing," with soloists Larry Ashby, David Chambers, and Mrs. Cloyd Shilling. Narrator was Mr. Lloyd Ashby. The W.M.S. has completed two quilts this winter.

Tempe, Ariz. (Papago Park) Rev. and Mrs. Francis Berkshire and son, Mark, are moving back to Phoenix and will be attending Papago Park. A new Altar Bible and Bible Stand were presented to the church in memory of Kevin Gentle by Rev. and Mrs. Spencer Gentle.

Johnstown, Pa. The Second Brethren united with Vinco and Third Brethren for Holy Week Services. The Alpha Theta (gospel team of Ashland College) presented the Easter Sunrise Service and also participated in the Worship Service on Easter Sunday.

New Lebanon, Ohio. Airman IC Glenn M. Edwards, a member of the 824th Supply Squadron at Kadena Air Base in Okinawa, was recently selected as Kadena's Airman of the Quarter. Col. Allen W. Carver, Sr. base commander made the presentation to Glenn. The recommendation for the award cited Edwards for ". . . outstanding performance as a punch card accounting machine operator. He has performed all duties in a noteworthy manner that has won the respect and praise of his supervisors and co-workers alike. Airman Edwards' appearance and military bearing are beyond reproach."

Ashland, Ohio. (Park Street) The North Eastern Ohio Youth Rally was held in the church with Rev. Don Rinehart as the guest speaker. The discussion was on the topics "How You Can Know Who You Are and Where You Are Going," and "What God's Plan Is for Your Life." The Garber Brethren Youth helped plan the program. Holy Week Services were held on Wednesday and Thursday evenings, April 7, 8, with Dr. A. T. Ronk as guest speaker.

Milledgeville, Ill. Revival fires are burning in our church and community. Attendance in both Sunday School and Church Worship is on the climb—running 30 to 50 above a year ago in attendance. The Building Feasibility Committee made a recommendation for expansion of the church, especially in the area of Sunday School facilities. A Building Fund was established. Laymen and wives had their annual husband and wife fellowship April 1.

Elkhart, Ind. A Singspiration was held Sunday, March 21, with the Chain Baptist Church and Choir. An offering was taken to help these friends whose church burned several years ago. Between 80 and 90 people have been meeting in Home Prayer Groups each week. About 15 teachers and leaders attended the Greater Chicago Sunday School Convention at O'Hareport Hotel and Convention Center April 2.

Brush Valley, Pa. The Sisterhood Girls have presented the church with $240 to be used toward the purchase of tables and chairs for the Educational Unit. They will also be attending the spring retreat April 23-25 at Camp Peniel.

Goshen, Ind. The Junior Choir directed by Nancy Reith are visiting the Rest Homes in the area. The W.M.S. presented a play March 7 titled "In As Much."

Vandergrift, Pa. A Missionary Conference will be held April 30, May 1 and 2 with Rev. Richard Winfield as speaker. Teacher Training classes were held April 16 and 17 with Fred Burkey, Director of Christian Education in charge. The Sisterhood girls will be attending the District Sisterhood Retreat in Camp Peniel.

Ardmore, Ind. Revival services were held April 4-9 with Rev. Keith Bennett as guest speaker. Hap Hossler was the song leader.

Cedar Falls, Iowa. Revival services were held April 7-11, conducted by a team of Brethren Youth Crusaders from Ashland College. They also conducted survey work in the area.

North Manchester, Ind. Rev. Woodrow Immel was one of six speakers taking part in a program of Lenten Chancel Dialogues, from Wednesday, February 24 to Wednesday, March 31. The meetings were held in the Zion Lutheran Church, North Manchester.

Dutchtown, Ind. Revival meetings were held March 22 through Apr 4 with Rev. Dana Hartong a speaker. Rev. Hartong is pasto at Shipshewana, Indiana.

Canton, Ohio. The church extend congratulations to David Garbe who was recently elected to th National Honor Society in th Hoover High School.

South Bend, Ind. On World Reli Sunday, March 14, a bean sou dinner was held at noon and free-will offering was taken. Th W.M.S. presented a Candid Car era program on April 2. A fre will offering was taken for th Seminary and Benevolent Boar On March 16 the Laymen hosted joint Laymen - W.M.S. meeting the church. Evangelistic servic will be held May 2-9 with Re J. D. Hamel as speaker.

Wabash, Ind. Evangelistic Services were held April 19-25 with Rev. Glenn Grumbling as speaker. District Ministerium was Tuesday, March 9.

West Alexandria, Ohio. April 4, Sonny Cuesta gave his testimony. He was a former drug addict, murderer, and thief and now hopes to help teenagers in trouble in the Dayton area. Revival services will be held May 9-16 with Rev. Herbert Gilmer as speaker.

Smithville, Ohio. Mike and Mary Ellen Drushal have moved to the adjoining farm at Camp Bethany to become caretakers of the camp.

St. James, Md. The District Laymen Rally is being held at St. James on April 24.

Mishawaka, Ind. Northern Indiana District Youth Rally was held April 2 with the program being presented by "The Salvation Heirs."



PECK-ALEXANDER. The wedding of Miss Diana Sue Peck, daughter of Mr. and Mrs. Clay Peck, and Harold Alexander, Shubert, Nebraska, was solemnized Saturday, March 6, 1971 at The First Brethren Church of Falls City. Rev. Paul Weinert and Rev. Elmer Keck performed the double ring ceremony. They are at home on a farm northeast of Falls City.

Ethyl Schroedl

Goldenaires

Mr. and Mrs. Everett Miller celebrated their 53rd Anniversary on March 7, 1971.

* * *

Mr. and Mrs. George Whittle celebrated their 70th Anniversary on March 16, 1971.

* * *

Davey and Mary Siewert, both long-time members of the Oakville Brethren Church, celebrate their 55th Anniversary on July 8, 1971.

Memorials



YAZELL. Mrs. Enid Bottorff Yazell, 61, passed away March 17, 1971. She was a charter member of the Ardmore Brethren Church. Rev. Tinnie Rorrie officiated at the service.

Geraldine Szczypiorski

* * *

ENGLAR. Adelaide M. Englar, age 81, passed away February 10, 1971. She had been a member of the Linwood Brethren Church since 1905. She was an active member of the W.M.S. for many years, and served as church organist for 43 years. Funeral services were conducted at the Hartzler Funeral Home on February 13 by Rev. Hays K. Logan.

FLORA. Rufus Flora, 88, of Flora, Indiana, died Tuesday, March 16, 1971 at the Brethren's Home. He was a member of the First Brethren Church of Flora. He was a deacon in the church for many years. Funeral services were held at the Leiter-Reinke funeral home. Rev. Clarence Kindley officiated, and burial was in Maple Lawn Cemetery.

Gladys Flora

* * *

SHRUM. Ira Marvin Shrum, a faithful layman and trustee of the Maurertown Brethren Church, Maurertown, Virginia died suddenly of a heart attack, March 11, 1971. He lived a good and useful life, and was a real asset to the whole community in so many ways. His funeral was conducted by Rev. Doc Shank. He was buried in the church cemetery.

Mrs. Margaret Malone

* * *

HEETER. Mrs. Mel (Blanche) Heeter passed away February 24, 1971. She was buried in Pleasant Hill Cemetery following a memorial service at Peabody Chapel conducted by Rev. Woodrow Immel and Rev. Walter Stinebaugh.

MEMBERSHIP GROWTH

Oakville, Ind. — 2 by baptism . . . **Ashland, Ohio** (Garber) — 4 by baptism . . . **Herndon, Va.** (Chandon) — 7 by baptism . . . **Tempe, Ariz.** (Papago Park) — 10 by letter, 1 by baptism . . . **Milledgeville, Ill.** — 6 by baptism.



FALLS CITY, NEBRASKA

WE PRAISE THE LORD for our steady increase in attendance at all our services over last year's record. We are especially thankful for the great success of our Junior Church, which has been averaging 30 to 34 present. Mrs. McGinnis and Mrs. Keck are to be commended for their work with our children.

A number of Laymen met at the church and donated their work in insulating the attic of our church. A remarkable difference in the temperature has been noticed by all.

Falls City has been encouraging its members to read their Bibles. Time was kept of the readings, and the number of hours reported to our pastor, Rev. Keck, has been encouraging.

The annual Lenten Breakfasts were held at the First United Methodist Church, with participating churches as hostesses. The First Brethren Church hosted the breakfast on March 7, and Rev. Keck brought the meditation message.

Rev. and Mrs. Keck entertained members of the choir and their families at a buffet luncheon on February 20. Nineteen were present.

The District Evangelists Rev. Russell Gordon and Rev. Brian Moore held a meeting at Falls City on March 8, 1971. A film "Wake up Charlie Churchman" was shown and discussed.

Open house was held at the parsonage by Rev. and Mrs. Keck on Sunday, March 28 from 2 to 6 p.m. Delicious refreshments were enjoyed along with fellowship of Christian visitors. There were forty-three callers during the afternoon.

Ethyl Schroedl
Corresponding Secretary

Herndon, Virginia

We at Chandon have been very busy lately. Our goal is not to keep busy, but to glorify our unique Savior and Lord. He is constantly before us, and we praise Him mightily.

One of the many blessings for which we praise Him constantly is for the way He has touched the hearts of Brethren throughout the Southeast District, and through them has reduced the mortgage on our church building from $40,000 in August 1971, to less than $19,000 at this writing. We want them all to know our heartfelt thank you, and we "Praise the Lord" for their constant and abiding love.

Another of our manifold blessings recently is the addition on our parsonage. It has been finished structurally for quite some time, but only recently has all the paperwork finally been completed. The pastor and family have frequently been heard stating how much this addition has added to their comfort and enjoyment of their new home.

On January 10, at our evening service, we viewed a very inspirational film entitled "God Owns My Business." It was a testimony of a Christian businessman who legally made God a senior partner and fifty-one per cent owner of his business. His business was a huge financial success and was and still is an inspiration to many Christians and a witness to unsaved persons who deal directly and indirectly with this "God owned" business.

Later in January we shared two missionaries with the Washington Brethren. Thursday, January 28, Missionary Richard Winfield was with us telling us of the Brethren work in Nigeria, and Mr. John Rowsey was at the Washington Church telling of Argentina. On Friday, January 29, we traded missionaries for the services at the respective churches. The highlight of the conference was January 30, when on Saturday evening we from Chandon joined with the Washington Brethren for a carry-in dinner at Washington Church. We viewed some recent slides from India, and then later they both answered a barrage of questions about all three mission fields. Mark and Chantal Logan were also in attendance at the dinner. They shared some of their hopes about the work in Argentina to which they are now going. On Sunday morning, January 31, the **super highlight** of the conference came when the Faith Promises for Mission work mounted to $1,275 at Chandon. We were then and are still glorifying the Lord. Pastor Barber averaged the amount per week and "Praise the Lord," the amounts are coming in right on schedule. Sunday evening, January 31, we had a young lady from Washington Bible College who will soon be a missionary to Germany. She told us about her expectations of the German mission field she's going to and presented a film about Wycliffe Bible translators and how they are trained.

On the following Sunday evening, February 7, we were privileged to have Mark and Chantal Logan, who are our new short-term missionaries to Argentina.

Our newly reformed Children's Choir has been very active during many of these services. They are quite an inspiration to all of us. Many of our children have made decisions for our Lord lately. It is particularly touching when one of the little ones come to our Lord. We are assured that our children are indeed being raised "in the admonition of the Lord" and all our prayers and efforts have not been in vain. At these times our blessings and praises are innumerable.

Looking to the future, Holy-week services will be April 7-11. Professor Delbert Flora will be with us. He has slides of the Holy Land as part of the services. We will be having coffee and doughnuts each evening. We would like to extend an invitation to one and all to come and visit us this week.

Sunday, May 2, we will have a morning service presented by Washington Bible College's choir. We are very much looking forward to this, as we have heard excellent comments about this choir of approximately 3 voices.

On May 15, the Chandon Brethren Church will host the Southeast District Youth Rally. So as you can see the little mission church at Herndon has been and will continue to be, in the Lord's service.

Betty Estep

CONTINUOUS REVIVAL

A Report From Pittsburgh

by John T. Young

THE BRITISH AUTHOR Norman Grubb wrote a small volume entitled "Continuous Revival." In autographing my copy, Norman wrote on the flyleaf these words—"not God first but God only!"

The Pittsburgh Brethren learned how true this is, and the truth of revival is to see the Reviver in action. He, who came 2,000 years ago at Pentecost, made His presence felt in a blessed way during our week of special services.

As 45 spiritual decisions were made and nine public anointings were conducted, we Brethren began to realize that revival isn't so much a vertical outpouring from heaven; for the Reviver is already here in His temple—the bodies of the redeemed. Revival is just as much a horizontal movement: God's Spirit operating from our temples of clay to reach others; to touch other lives.

The week of services began with a 24-hour prayer vigil: the Brethren prayed and their earnest petitions brought unction to the pulpit which resulted in action in the pews.

In a day and age when most church attenders seek to have their heads filled with philosophical ideals, the Steel City flock asked that their hearts be fired. God honored that sincere prayer.

Pertinent preaching and victorious living are both born at altars of prevaling prayer. Someone said, "We must pray if we are to lead a holy life." Leonard Ravenhill retorts, "Yes, but conversely, we must live a holy life if we want to pray." To back this statement, he quotes King David, "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart" (Ps. 24:3-4).

We must learn to pray and we must pray to learn to pray. It's that simple! Ravenhill also warns that the church that began with men agonizing in an Upper Room—is ending today with men organizing in a supper room; that the church began in revival is ending in ritual."

Praise God that revival was not the end of our special services; it was only the beginning. That is why your pastor refused to pronounce the benediction at the closing service. Spiritual revival must not end when a given meeting ends. It must go on, and we must go out to share that which we have discovered anew: the Love of God in Christ Jesus our Lord.

Pittsburgh church desires to thank the Valley Brethren and Rev. Hesketh, the Highland Brethren and Rev. Phillips, the Vandergrift Brethren and Rev. Gilmer, the Pittsburgh Church of the Brethren and Rev. Bixler for participating actively in our special services and helping to kindle the fires of Holy Ghost Revival.

"Oh! for a heart that is burdened!
Infused with a passion to pray;
Oh! for a stirring within me;
Oh! for His power every day.
Oh! for a heart like my Saviour,
Who, being in agony, prayed.
Such caring for others, Lord give me;
On my heart let burdens be laid.
My Father I long for this passion
To pour myself out for the lost—
To lay down my life to save others—
To pray whatever the cost.
Lord, teach me, O teach me this secret,
I'm hungry this lesson to learn,
This passionate passion for others,
For this, Blessed Jesus, I yearn.
Father, this lesson I long for from Thee—
Oh, let Thy Spirit reveal this to me."

Mary W. Booth

Tears and prevailing prayer are an integral part of revival preaching. As Paul Rees notes, "Revival is an experience in the church; evangelism is an expression of a church revived."

Sunday Never Comes

"My brother, Henry, is in the eleventh grade. He plays on the football team and works on Sunday at a service station.

"My sister, Karen is the oldest except Mom and Dad. She attends the community college and wants to go to New York next year and attend a school that teaches you to act. Every week-end she attends two or three movies and says they will help her learn how she can become a good actress.

"Mother says she has her fingers in too many pies. I think she means that she is too busy. Well, she does prepare our meals, wash and iron, as well as keep the house. She is an officer in the PTA and belongs to a women's club. She is chairman to raise some money for good cause and the only time she can visit all homes on Sunday.

"Dad is an executive. I think he is boss. He does a lot of flying. Sometimes we don't see him for a week or two. He says he has to provide for us. He is going to a conference in a few minutes. The church bell is ringing now. So you see, Sunday never comes to our house. I know Henry needs some spending money, and Karen wants to be a big success. Mother desires to do her share, and Daddy must make money for us to buy food and stuff. I hope Sunday will always come to your house. Then you will have a home. There is a lot of difference you know! Oh, yes, I should introduce myself. I am Phillip. I am ten years old and in the fifth grade. I am going to Sunday school without breakfast and without my family." **Does Sunday come at your house?**

Gratis Lamplighter
copied from Truth and Light

Alexander Mack's Portrait, founder of the Brethren Movement, was placed in Christian Hall of Fame on Easter

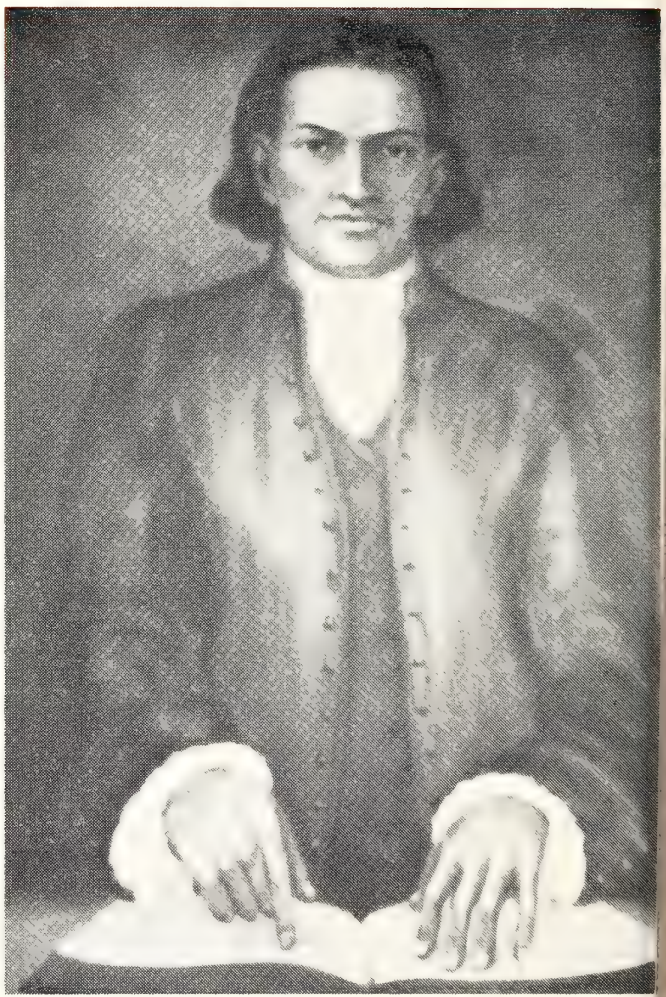
ALEXANDER MACK, founder of the Brethren Movement in Germany, Netherlands and later in the U.S.A., was listed with the church founding fathers on Easter Sunday when his portrait was formally hung in the Christian Hall of Fame in Canton, Ohio.

Dr. Harold Henniger, pastor of the Canton Baptist Temple, conceived the idea of forming the Christian Hall of Fame while lying in a hospital recovering from a heart attack in 1964. He had just finished reading Hebrews, chapter eleven, of God's Hall of Fame and Faith in the Bible when he heard an announcement of the famous Football Hall of Fame in Canton, Ohio. "Why not establish a Christian Hall of Fame in honor of and to the great heroes of the faith?" A board was set up, gifts were given and the Christian Hall of Fame resides in the long 260-foot corridors of the three-million-dollar Canton Baptist Temple, 515 Whipple Avenue, N.W., Canton, Ohio.

Today there are 75 large oil portraits of such great men as Chrysostom, Polycarp, Ignatius and Savonarola, the early church fathers. Renowed missionaries such as Jonathan Goforth, David Livingstone, C. T. Studd and William Carey still bear a testimony to their faith. Church reformers like Martin Luther, Zwingli and John Knox are found there. More recent Bible teachers and evangelists such as Harry Ironside, C. T. Scofield, Charles Spurgeon, J. Wilbur Chapman, Dwight L. Moody and Billy Sunday are pictured too.

Alexander Mack's portrait, a man greatly beloved by Brethren people everywhere, was placed among the church founding fathers on Easter Sunday. The inscription reads as follows:

> "Alexander Mack (1679-1735) is considered the founder of the Brethren Movement, oftentimes called the Tunker Movement because of insistence upon trine immersion as the proper mode of baptism. Following careful study of Scripture, Mack found himself out of harmony with the three state churches of Germany because of their formality, laxity in practice, and failure to observe all the New Testament teachings. In 1708, at Schwarzenau, Germany, with seven other like-minded persons, he organized a new denomination with a Christo-Bible-centered emphasis. Persecution caused flight from Germany. By way of the Netherlands, they followed others of like faith to America in 1729. German-



town, Pennsylvania, became their American hea quarters. From Mack's initial efforts three ma groups have emerged: The Church of the Brethre the Old German Baptist Brethren and the Progre sive Brethren Church which is officially recogniz as The Brethren Church (Ashland, Ohio) and t National Fellowship of Brethren Churches (Gra Brethren, Winona Lake, Indiana) whose motto "The Bible, the whole Bible, and nothing but t Bible."

Excerpts and a photograph from an article on Alexander Mack, founder of the Brethren Movement were graciously supplied and permission granted to reprint same in THE BRETHREN EVANGELIST by Rev. Lester E. Pifer, Executive Secretary, The Brethren Home Missions Council, Inc., Winona Lake, Indiana. We are grateful to Rev. Pifer and to The Brethren Missionary Herald Co., Inc. for this authorization.

Since Alexander Mack had such strong convictions, especially against things as "graven images" there never was a photograph or painting of him available to anyone's knowledge. Therefore a bit of background and credit for the painting of Alexander Mack might be in order.

Some years ago a series of murals depicting the history of the Brethren was painted for the chapel at Camp Mack near Milford, Indiana by Mr. Medford D. Neher, a Brethren artist (now in his eighties and living in Florida.)

The Brethren Home Missions Council obtained permission from the camp to photograph these murals and also obtained permission from Mr. Neher to use these as a background for a portrait.

Mrs. Shirley Henley, head of the art department of Tennessee Temple Schools was commissioned to do the painting of this portrait. With the information available to her Mrs. Henley produced her conception of Alexander Mack in the portrait that will hang in the Christian Hall of Fame along with other outstanding Christian leaders.

We would also like to express our deepest gratitude to all those who have diligently given of their time and talents to this excellent contribution of having Alexander Mack chosen as a nominee to be included in a group of Christian leaders who showed the utmost devotion to their Lord and completely dedicating themselves to His Word. This is indeed a great tribute to Brethren heritage.

CHEEP ADVICE



If absence makes the heart grow fonder, how some people must love the church.

Misfortunes always come in by the door that has been left open for them.

If God loved you as much as you love Him, where would you be?

To put the Bible on trial before the bar of human reason is to make man too big and God too small.

The most highly inflamable kind of wood is the chip on the shoulder.

If we walk real close to God, it doesn't leave much room for the devil to squeeze in between us.

W.M.S. PUBLIC SERVICE SPEAKER CHOSEN



Mrs. Verla Pettit will be speaker for the Public Service sponsored by the W.M.S. for Tuesday afternoon of General Conference, August 17 at 1:30 p.m. This is for **all**—men, women, and young people. She comes highly recommended.

VERLA PETTIT, Executive Secretary of the Memphis Union Mission, Inc., since 1946, founder and director of the Memphis Christian Servicemen's Center in 1964, member of the Board of Directors of the Mission, is a Bible teacher and speaker extraordinary. Her messages are unique and timely and geared to the crucial days in which we live. With her contagious sense of humor, she has a special appeal and challenge to young people who affectionately call her "mom." She exalts the Christ of the Bible in a very personal, yet dynamic manner. Most of her graphic illustrations are from daily, personal experiences, gleaned from the hundreds she counsels each year. She has a ministry with all segments of society. The "up and outers" and the "down and outers," the country club set and the church oriented, respond alike to the same message of the grace of God.

Mrs. Pettit's speaking engagements have a wide range from church groups, civic clubs, youth conferences, women's retreats from coast to coast, jails, juvenile courts and weekly television and radio programs. The derelicts and street walkers of skid-row have a great respect for this lady who dedicated her life to helping them find a place in society.

Watching the thousands of service men stationed near Memphis she had a burning desire to make for them a real "home away from home" but more than that, a place where they might come and meet the Lord Jesus Christ. This dream became a reality in November 1964 when she opened the doors of the Memphis Christian Servicemen's Center. In five and one-half years more than 6,000 young men have put their faith in Jesus Christ. Fifty-six young men have dedicated their lives to full-time Christian service and two died in Vietnam. Having traveled twice around the world, to Mrs. Pettit the highlight in her career was a trip through the hospitals in Guam, Okinawa, Tokyo, Hong Kong, Taipai and Bangkok, sharing Christ with many wounded servicemen.

Mrs. Pettit married former major league baseball player, Leon Pettit. When asked how many children she has, she laughingly says 28,000 sons (sailors and marines stationed at Millington, Tennessee). Her long play album, "About Youth—With Tears," relates experiences she has had as she dealt with servicemen.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for May

Topic:

THE POWER OF THE WORD OF GOD

Scripture: John 15:1-13

Introduction:

We have discussed, "The Power of the Blood of Christ." This study is entitled, "The Power of the Word of God." We will continue next month with, "The Power of the Holy Spirit," and finally in July, "The Power of Prayer." It would be well to think on these several topics as we go along. Let one of the Laymen of your group look up the word **"power"** in a dictionary, and give a brief summary of the terms physical power and spiritual power.

Topics for discussion:

1. Discuss the meaning of power (as mentioned in the introduction).
2. What is the Word of God? Read John 1:1-5.
3. In what part of Genesis do we first read of the power of God?

To the leader:

The following references on the influence and power of the Word of God may be used as time permits.

a. Agent in new birth—I Peter 1:23
b. Cleansing—John 15:3
c. Enlightening—Psalm 19:8
d. Faith-begetting—John 20:31; Romans 10:17
e. Faith-confirming—I John 5:13; Hope-inspiring—Romans 15:4
f. Life-giving—Ezekiel 37:7; Life-quickening—Hebrews 4:12
g. Light-giving—Psalms 119:105; 119:130
h. Purifying—I Peter 1:22
i. Sanctifying—Ephesians 5:26
j. Soul-nourishing—I Peter 2:2
k. Soul-saving—Romans 1:16
l. Sustaining—Matthew 4:4

SISTERHOOD

Devotional Program for May

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: "Showing God's Love"
Junior: The Book of Esther

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Ma

Prepared by Mrs. Alberta Holsinge

Bible Theme: JOY

Project: LIT-LIT

Theme Song:

Joy, Joy, My Heart is Full of Joy

Motto:

Jesus first;
Others second;
Yourself last.

Singing Time:

"Wonderful Thing to Know"
"With You Always"
"Always Near"

Bible Story Time:

Another Day of Joy

The friends of Jesus saw Him many times after He arose from the dead. He walked with them. He visited them in their homes. He ate with them.

Then one day He met with them on the mountain a short distance from Jerusalem.

"My work on earth is over for awhile," He said. "I'm going to Heaven. I'll be there with my heavenly Father. Someday I'll come back and take all of you who believe to Heaven with me."

"But Jesus," said someone, "there's much work to be done. Many people do not yet know about You."

"That's right," agreed Jesus. "And this is the work I want you to do. I want you to tell everyone in Jerusalem, in the whole country—yes, even in the whole world—about God's love and Me. My spirit will be with you wherever you are. And remember, someday I'll be back for you."

While Jesus was speaking H slowly began to rise from th ground into the air. The clou parted. He continued to rise. Th clouds came together again a Jesus was out of sight.

The people just stood there. Th were amazed.

Then two angels appeared in t sky. "Don't just stand there!" th said. "Jesus told you the work H wants you to do. Go and do it. H will be back. He'll come back fro the sky just as He went into it."

The people smiled. They laugh outloud. "Jesus will be back!" th said. "Come, we must tell othe about Him!"

Some ran down the mountain si to share the good news. Othe walked more slowly. They we

hinking of the things that had happened that day. They were planning to go to many places to tell the people of God's great love.

They were all filled with joy. Jesus would be back!

Based on Luke 24:50-53; Acts 1:6-12

Memory Scripture Time:
Luke 24:52

Our memory verse tells of the joy the people felt the day they saw Jesus return to Heaven.

(Read the verse to the children. Practice it with them. Review previous verses.)

Mission Time:
Higi Fables

Our missionaries will soon be writing books in the Higi language for the Higi people to read. You remember we said this language has not yet been written down. The Higi people have had to learn English or Hausa or some other language if they wanted to read. Now they will be able to learn to read their own language. Our missionaries will help the Higi learn. They will write Bible stories and Nigerian folk tales in the Higi language.

Do you wonder what kind of stories the Higi children will read? Here are two stories our missionary Kitty Winfield said the Nigerians like. Maybe some day they will be in a book of stories in the Higi language.

(Patronesses: try to have pictures of these animals to show the children.)

Whatever You Have, Thank God

One day an antelope went to drink water at a lake. When he saw his reflection in the water he said, "My, I'm handsome! I don't think that in all the bush there are any horns like mine. Look at their length, beauty and sharpness. But my legs are so small! If they had the beauty of my horns, then I'd really be handsome."

Just then hunters were coming with their dogs. When the antelope heard them, he raised his head and listened. The hunters saw his horns and sent their dogs after him. The antelope broke into a run, with the dogs following him. Soon the antelope's legs, which he had criticized, carried him far away from the dogs. He entered a forest. But then his horns, which he had praised, became caught in the brush. He tried and tried to get free, but the dogs and hunters came and caught him.

The Jackal and the Heron

One day a jackal was eating a chicken when a sharp bone got stuck in his throat. He went looking for someone to help him. He said that he would give a reward to anyone who could remove the bone. A heron said he would try. The jackal opened his mouth and the long-necked heron put in his head and removed the bone. The jackal started to leave and the heron asked, "But where's my reward?"

The Jackal said, "Oh this is your reward—you put your head in the mouth of a jackal and are still alive."

Prayer Time:

Let us thank God for our schools and teachers. Let us thank Him for the ability to learn to read and write.

Let us thank God for the Bolingers, the Grieves, and the Winfields who are helping the Higi people to learn to read and write.

Let us ask that as the Higi people read the Bible stories they will learn more about God and accept Jesus as their Savior.

Working Time:
A Beauty Spot

(You will need flower plants or seeds and garden tools. Talk with the trustees before your meeting to decide which area of the church lawn the Signal Lights may use.)

One way we show our love for God is by keeping His House clean and pretty. Today we are going to help make our church lovelier by planting flowers.

(Take your group outside. Supervise the preparation of the soil and the planting.)

We will need to keep our flowers watered and weeded. (Appoint committees to take care of the beauty spot each month during the summer.)

Signal Lights' Benediction:

Dear Savior, help us to be signal lights for You, shining in the dark places of the world. Amen.

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffman

THE BOOK OF ESTHER

BETTER BEAUTY

EVERY SPRING almost 15,000 people crowd into our small community for the Maple Festival. This year we will have our 24th Maple Queen. During the span of one year the local newspaper will picture Miss Varsity, Fire Queen, the F.F.A. Sweetheart, Miss Dairy Princess and the Somerset County Fair Queen. Television will bring us the Miss America Pageant and the Miss Universe Contest.

While beauty contests make news, they are not new. In the book of Esther we find a Biblical beauty contest. An order had gone out that all the loveliest young women of the land should be brought together into the king's court at Shushan. From among this lovely group, King Ahasuerus would choose a queen.

There was one modest dark-eyed girl who probably never dreamed the day would come when an emperor

might want her to be his queen. Her name was Esther. She and many other girls were brought to the capital and left in the care of Hegai, the keeper of the women at the palace. All the contestants were given a one year scholarship. During this time they were put through a prescribed course in the arts of beauty and behavior.

It is easy to picture these girls daily brushing their hair until it would shine, using lotions to get their complexion satiny smooth and practicing their smiles anywhere they could get a reflection.

Of all the beautiful young women in the group, Esther seems to have been outstanding. Her cousin Mordecai, who had cared for her after her parents' deaths, had told her not to disclose the fact that she was a Jew in the court of King Ahasuerus. Just as she was obedient in this matter, she must have been an obedient student for Hegai. We read in Esther 2:9, "And the maiden pleased him, . . . and he preferred her. . . ." This man was not one of the contest judges but he recognized real beauty in Esther.

When the day of the contest arrived, each girl cou name what she wanted to wear for her appearance b fore the king. Try to remember the conversation b tween you and your mother when you were deciding c clothes for camp. Now multiply this by a large numb of girls. The volume would probably go up and w would hear a few sour notes. Right? Let's see how ou girl Esther responded in a similar situation. In Esth 2:15 we learn that she trusted the judgment of som one who was above her. Esther asked Hegai to sugge what she should wear for the occasion.

So well did Esther do at her appearance before th king that we read, "And the king loved Esther abo all the women . . . he set the royal crown upon her hea and made her queen . . ." (Esther 2:17).

Her position as Queen Esther did not become a thi of vain glory. Her beauty went beyond the day of th contest. Esther must have been as lovely in her hea as she was lovely to look upon. Real beauty, queen beauty comes from within.

SENIOR BIBLE STUDY

by **Ruth Barb**

SHOWING GOD'S LOVE

FOR EIGHT MONTHS we've talked about love—God's love for you, your love for Him, and the love you have for other people that comes from God. This month we're going to try something a little different. We're going to ask you to break up into several small groups. Each group is to read one of the "situations" written in this article. Then, look up the Bible references given, discuss, and finally, act out the situation with the solution that your group decides is best.

Remember the key Scripture verses we've been using: Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"; and John 13:34, 35 "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Try and base your solutions on these two key principles —God loves you, and we are to show forth His love to one another. Remember that the easy solution is not always the best one. While God wants us always to obey Him, yet we must be tactful and gracious in witnessing so that we turn our friends toward the Savior and not away from Him.

Situation 1: You are at a slumber party. Eight girls are present. One of the girls suggests holding a seance. She says that anyone who doesn't enter the seance circle is chicken. Suggested verses: Leviticus 19:31; I Samuel 28:7, 8; I Chronicles 10:13; Galatians 5:19, 20; Revelation 21:8; Galatians 6:1.

Situation 2: You and two of your friends are on shopping trip. You are in a large department store. Y and Margie watch as Carol slips a necklace from t counter into her purse. You say to Margie, "Tha wrong!" Margie says, "That's her business." Suggest verses: Exodus 20:15; I Peter 4:15; Mark 12:31.

Situation 3: You and Diane have played together band for several years. Both of you are quite good, a this year the two of you have been in the first a second chair in the clarinet section all year long. Ho ever, neither of you seem to be able to "hang-on" that first chair—first you had it, then Diane, now y are in first chair again. Until last week you and Dia were the best of friends; now your relationship is ve strained. Both of you played solos in the District Fes val. You got a 1 and Diane got a 1-. This morni Evelyn told you that Diane was very upset over judgi at the festival. Diane said that the only reason you w was because your clarinet was a higher-priced mod your father was a friend of two of the judges; and t judges were biased because you had written that y were in first chair on your application for the festiv You are very hurt and wonder what to say to Dia when you see her in the morning. Suggested vers Leviticus 19:18; Psalms 119:165; Matthew 6:14, Ephesians 4:32; Colossians 3:13; Thessalonians 5:15.

Situation 4: You are a member of the school dra club. The club has practiced long and hard on a p about racial discrimination. They have been invited

ut the play on at a Junior High School 35 miles away. ou get out of classes for half a day, and everyone is ooking forward to the production. You asked your nother if she could drive several of you to the perform- nce, but she has already made other plans. Enough nothers have volunteered though; everything seems o be set. The evening before the performance your ather asks you how you're getting to the Junior High or the performance. You answer, "Becky Silberski's nother is driving our carload." Very quietly your ather says, "Silberski? They're Jewish aren't they? ou know we don't want you to associate with unbe- ievers. I'm afraid you'll have to find another way to hat performance or else stay home." Suggested verses: Exodus 20:12; Ephesians 6:1; James 2:8, 9; II Corinthians 6:14; Romans 14:13; Matthew 5:14-16.

Remember girls, Jesus said that we were to be "wise as serpents, and harmless as doves." He also said that we were to let our light shine in the world as a witness for Him. Peter emphasized this several times—he says we are to be ready to give an answer to every one who asks us about the hope that is within us; and that all believers are "a chosen generation . . . a royal priesthood . . . to show forth the praises of him who hath called you out of darkness into his marvelous light." Remember that everything you **do** and everything you **say** must be saturated by love so that all men will **know** that you are His disciples!

MORE AMERICANS READING THEIR BIBLES

New York—Bible reading in the United States is pparently on the increase, reports the American Bible ociety.

A subsidized offer of a Bible for $1.00 which ran ationally in public service radio spots and print ad- ertisements has resulted in requests for more than 7,500 Bibles, according to the Society.

The Society's 1971 Daily Bible Reading plan titled One World—One Book" has totaled nearly 2 million opies sold or given away—more than twice the number upplied last year.

Response to the radio announcements and newspaper nd magazine ads mounted as high as 1,500 orders in single day, states the Society's editor of Bible reading naterials, Miss Clarice Franklin. The print ads featured hotos of three leading rock groups and were head- ined "Look Who Reads the Bible." One hundred college ublications were among media carrying the ads.

"Most of the Daily Bible Reading plans reach indi- iduals," says Miss Franklin, "but many churches pub- ish the list of these daily Scripture references in their ulletins. Also, a number of newspapers, periodicals, alendars and well-known devotional booklets include he plan."

Publishers of a television schedule distributed in Missouri and Illinois plan to offer Bible reading guides nd Scriptures at cost to listeners.

What accounts for the current upsurge of interest in ible reading?

"A general factor," says Miss Franklin, "is the desire many people express for a systematic method of Scripture reading. There are, of course, many individual reasons."

An attorney from Tennessee who requested 50 copies of the daily plan, explains: "Some of my personal conferences lately have presented opportunities for giving a schedule to persons who indicate a need and desire for regular Bible reading."

A teen-age girl from Texas writes "I've been raised on the Bible but don't understand it. . . . Maybe this will help."

From a youth director in Kansas came a request for daily Bible reading plans "for each of our high school kids to have at home."

Other requests for the plan have come from people in all walks of life. These include, to name a few, a Nevada State Prison inmate, a Bible Study leader in Ohio, a Roman Catholic hospital nun in California, an Army transportation staff sergeant with an APO San Francisco address and a Texas man interested in organizing Bible study groups in his church.

According to a recent Gallup Poll, 72 per cent of Protestant adults said they read some part of the Bible in 1970. No poll showing the number of daily Bible Readers is known. But if the factors above are a sign, then Americans may well be taking their Bibles more seriously. And for many in 1971 regular reading of the Scriptures is on the way to becoming a daily habit.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

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NOTES and COMMENTS

SPECIAL NOTICE

All District Conference information for programs and announcements should be sent to the Publishing Company at least six weeks before the conference date to insure distribution to the denomination before these sessions convene. This request is made of circumstances beyond the Publishing Company's control in that certain sections of the Brotherhood are receiving their copies of **The Brethren Evangelist** as long as a week or more after the mailing date. Your co-operation in this effort will be greatly appreciated.



ODE TO THE TYPOGRAPHICAL ERROR

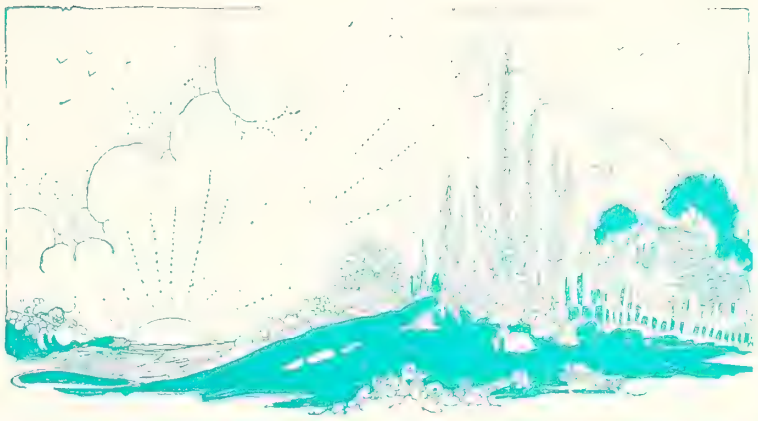
The typographical error is
A slippery thing and sly;
You can hunt it till you're dizzy,
But somehow it gets by.
Till the forms come off the presses,
It is strange how still it keeps.
It shrinks down in a corner,
And it never stirs or peeps.

That typographical error,
Too small for human eyes,
Till the ink is on the paper,
When it grows to mountain size.
The editor stares in horror,
Then he grabs his hair and groans;
The copyreader drops her head
Upon her hands and moans.

The remainder of the issue
May be clean as clean can be,
But the typographical error
Is the only thing you see!

(Brethren Evangelist "45")

By the Way



RIDING OR PUSHING?

HAT TIME OF YEAR is fast approaching when various Brethren people will be assembling for istrict and General Conferences. Since these confer-ices deal with the "life-blood" of The Brethren Church, e might consider them comparable to the "life-blood" our nation; the legislative and judiciary bodies known The House and The Congress of the United States. seems to this writer that these bodies cannot efficient-carry out their commitments if their constituency es not back them up. This principle can well be plied to The Brethren Church.

In the year 1945, the editor of **The Brethren Evan-elist** wrote an editorial which was entitled **Carrying Dead Weight."** Rev. Fred C. Vanator, the editor and uthor of that particular editorial based his views on ndifference."

He writes: "A long time ago someone wrote these ords: 'Paul got the defeat of his life, not at Lystra, here he was stoned, for he built a church there; not Thessalonica, where he was mobbed, for he planted church there; not at Philippi, where he was beaten ith rods and put in stocks, for he built a church there so; not at Corinth and at Ephesus, where he was per-ecuted, for he built churches there; not at Jerusalem, here he was torn by the mob, for he built a church ere; but at Athens, where no violence was shown im, but where they were indifferent.' "

The editorial points out that this attitude of indif-erence is synonymous to the "don't care" attitude which as a predominating position in many places, especially the church.

Quoting further from this article: "Indifference does not necessarily mean the staying away from the church services; but merely tolerating such services and being glad when they are over is surely a sign that one is indifferent to the progress of the work of the Lord.

"Indifference is the 'heartache of the preacher.' He would rather find downright antagonism to his program, than to have indifference toward it. For then he could change his methods, if necessary, and seek to make advancement along the line which would make for progress."

There is a story given in the article which, although it is just a story, serves well even today to illustrate this attitude of indifference or of not caring.

"The story is told of a preacher who had a congregation that decided to help him in every way. They had an enthusiastic meeting and voted overwhelmingly to let the pastor merely guide the tongue of the wagon while they remained back of him and pushed the vehicle up the steep hill of advancement. They started out very well and it was all the preacher could do in holding the tongue of the wagon in guiding the wagon. There was great rejoicing in the voices as they sang as they 'pushed.' But by and by the wagon began to lag. And the preacher began to pull. The load became heavier and heavier. He buckled into the job of doing some real pulling. He shouted to his followers to push, that the going was getting rougher and rougher, but still the task was more and more difficult.

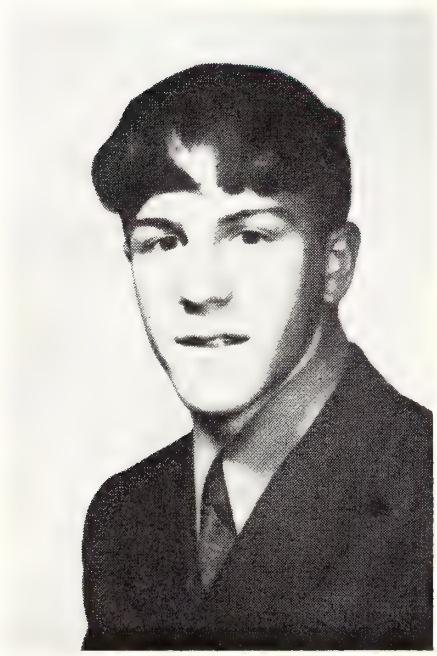
"The preacher decided to turn around to see what was the difficulty, and lo, he found that his entire congregation, except a few little boys and one or two of his leading men were perched contentedly on the wagon, enjoying the ride at the expense of the preacher."

There is quite a bit of enthusiasm by delegates as they prepare to attend a conference, even though it might be difficult to recruit delegates at times, and in this day and age the hill of advancing Christianity and what it stands for might be considered steeper than ever. If the dead weight ever needed to be removed from the wagon it needs to be removed now. As for pushing behind the wagon, no matter how small it is, there is always room in back for one more pusher.

(G. S.)



YOUTH BEAT



Larry Ashby

LARRY ASHBY, student at Cameron High School and member of the First Brethren Church, Cameron, West Virginia, was chosen as a member of the All-State Chorus. The West Virginia All-State Group Concert was held at John Marshall High School Auditorium, Glendale, W. Va. on Saturday, March 27. Larry was chosen among 40 auditions to sing the baritone solo in "Daniel, Daniel, Servant of the Lord" arranged by Undine S. Moore. Peter B. E. Bagley, presently teaching at Norfolk College, Norfolk, Virginia, and from a leave-of-absence from State University College, New Paltz, New York, was the conductor.

Three hundred participants represented fifty-six schools throughout the state.

Mr. Ashby is an honor student at Cameron High and a member of the junior class. Mr. David Palmer is chorus director at the school.

UNUSUAL DOINGS FOR SMITHVILLE SENIORS

DURING THE MONTHS OF JANUARY throu March, the Smithville Senior Youth have h various types of interesting meetings.

In the month of January, the youth met at the hor of Don Dravenstott. Games were played upon arriv and others journeyed down to the ponds for ice skatir which turned into a snowball affair. Supper was lat served. Following the delightful meal, more games we played. As for the more serious part of the day, D Dravenstott played a religious record entitled "Natu High" and a discussion followed.

For February the youth joined with the Method youth group. A blind college student, Willie Jones, spo to us on the three different types of blindness. Wil attends the College of Wooster and is a wrestler. informed us on many things. Questions were asked f lowing his presentation. Games were played and refre ments were also served.

During our regular meetings of the month, we ha done enjoyable and unusual things such as a game titled "Car." Each member was given a slip of pa with the name of part of a car written on it. We w then to tell the group how that part of the car co be related to you and Christ. At other meetings have discussed our money-making projects and goals.

During the month of March the youth met at home of Doug Drushal. This meeting was devoted tirely to playing the record "Jesus Christ, Superst After the completion of the record, everyone voiced opinion on it. Other topics concerning the record w also read.

Future money-making projects will include a myst supper and a car wash.

Linda Glasgo, secretary



LORD, LET ME BUILD



Chow time at Mohican Park for Friendly Town Camp

"Like a Bridge Over Troubled aters—I Will Lay Me Down." Can e span the chasm of generations neglect and misunderstanding? re we willing to become part of the idge that bears the full weight others' agonies and resentments? e believe God is calling each one us to this urgent ministry of re-nciliation." Milan C. Brenkus, xecutive Director, Inter City Prot-tant Parish, Cleveland.

Many times it takes but two to uild a bridge, yet we realize that ere is strength in numbers—the reater the number of people, the ronger the bridge.

The Friendly Town ministry is: Educating people to different life yles and building lasting bridges understanding through **personal** ncounter. It is a two-way street to aring—to accepting one another r the gifts each has to share."

The aim of the program is not to elp" these children become cultural copies of ourselves. Rather it is to **understand** one another. To allow each to be his own person and to recognize one another as such. To love one another, whether black, brown, red, yellow or white; rich or poor, educated or uneducated. Yes, to love simply because each is a child of God. God looks only at the inward man. This is what Christ commands and this is what we as Christians must do.

Last year Ohio Brethren churches launched our Friendly Town Program; hosting and sponsoring 20 grateful, happy, inner-city children. It is now time to reflect on the past while planning for the future.

We would like to share with you some of the heart-warming comments of those people involved last summer.

From **counselors:**

"I learned to appreciate the children for their own qualities. The camp experience can give them a sense of identity—there is someone who cares about me, individually."

"They gain an awareness of people who don't know them—still caring. I gained a strong feeling of being needed; an awareness of problems so basic that they never occurred to me. I think Friendly Town Camp was the most beautiful and rewarding experience of my life."

"It was an experience for the children in relating to people—their peers, and older people. Maybe this will offset some racial prejudice they might pick up. The camp experience enforced something I've always believed (though never having any contact with blacks) they are not really any different from whites."

Every counselor expressed a desire to serve again this summer and several young people have volunteered to give of their time. It was undoubtedly an unforgettable week.

From a **pastor:**

"I think this is a great program. God's blessings on it."

From **hosts** there were letters which told us:

"The program definitely has a future and the need was never greater."

"Our guest had a real need for friends and love, security and a personal relationship with Christ."

"We gained a better understanding of what these people must live with, how they live; and they do have problems just as we do."

"The Friendly Town Program has value and should be continued. I think the far-reaching advantages are the ones to be hoped to be gained."

And from a **sponsor:**

"We want to say 'Thanks' for the opportunity to help. I'm sure the children, sponsors and hosts are all happy to participate in such a program. We also feel, 'You're the greatest for **getting us together**.' "

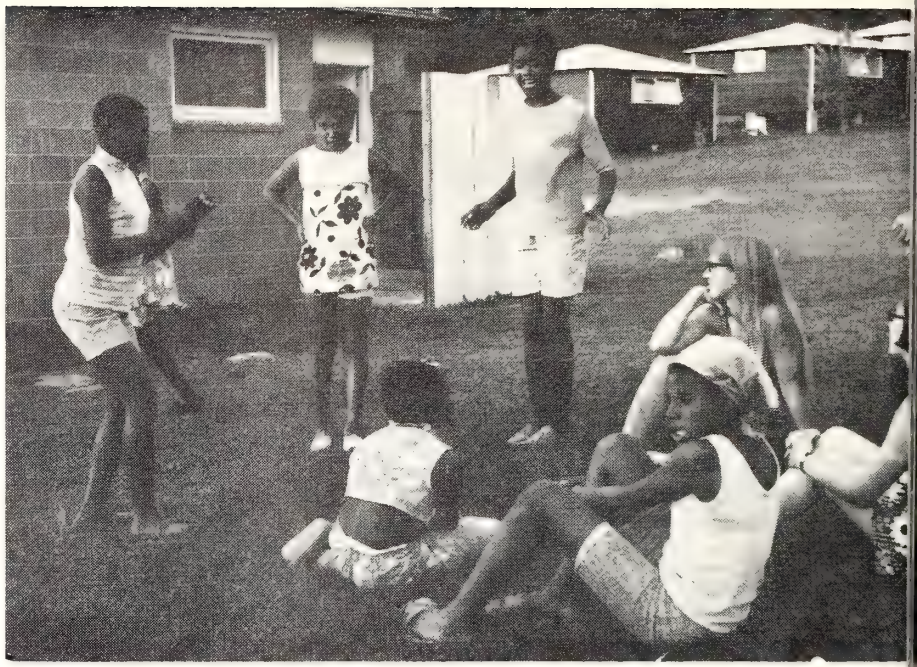
This is a wonderful feeling—the bond of Christian people though separated by miles, yet able to "get together" on such a vitally important work.

Many hosts received letters from their guests and from parents of

the children. A beautiful letter came from the mother of three of the girls we hosted and sponsored. Mrs. Rose McCulloh, mother of Rita, Christiane, and Linda wrote:

"I hope in writing this letter it will let you know I am slow but not forgetful. I have intended to write to you before now but a handwriter I am not, so please forgive this bad pen. I still remember our talk we had together when Linda came home, and the memories still linger of the letter you sent to me while Linda stayed with you. I sincerely hope that the friendship continues because the girls are just wild about Friendly Town Sister and Brother, Larry and Donna. Linda always wants to write but I'm afraid my nerves haven't been too good to help her write, but I will try, now things are going a little better now. The girls are all doing nicely in school and have improved somewhat, and I am still pushing them to do better. I hope all is well with you and your family. I think you are just swell to take them to let us know we haven't been forgotten, and altho you stay quite busy you take time to write and let us know you are concerned with us, and this means so much, not just to the girls but it encourages me, and gives an up-life to so many traveling the Christian journey together. The CTS buses carry advertisements that **love** comes in all colors, and true this is because Friendly Town has made it true. Well I hope to write again before too long. Remember us always as we will you. A friendship strong, sincere and true—sincerely with l from all.

The Gang!
Smil



A "Rapping" session at Friendly Town Camp shows campers a counselors in animated discussion



Tug of War—an event in Bethany Olympics at Friendly Town Camp

After much prayer, planning s now underway for this summ program, and we are taking a n approach. Although we will o again offer the opportunity a privilege to sponsor the children camp, we will not be hosting then that time. Instead, we encourage y to participate as hosts in your l Friendly Town Program by cont ing your Regional Coordinator Area Chairman. Your church sho have a list of Regional Coordinat who will supply the name of y Area Chairman. Applications may obtained from them. Don't mis sharing experience you won't for

Approximately 1,200 children fr the inner-city take part each y What better place for them tha Christian home.

However, if you find that it is not possible for you to host a c this year, you will still have the p portunity to share by sponsorin child for camp.

Sponsorship of $25.00 per c should be made payable to: C Board of Christian Education mailed to: Mrs. Donna Riblet, R No. 2, Wooster, Ohio 44691 no l than June 1, 1971.

BUILDING BRIDGES **IS** GIVING OF OURSELVES!

LAITY AND THE SUNDAY SCHOOL

by Clyde Focht

This article contains excerpts from a message presented by Clyde Focht, Sunday School superintendent at the Gratis Brethren Church, Gratis, Ohio.

Just what is the Sunday School?

One author puts it in these words, "The Sunday School is a great factory where the raw material of human life is molded and fashioned and then brought along the assembly line to the Lord's Table and the inspiration of preaching and teaching at church that we may all grow in grace and in knowledge of God!

The Sunday School is the friend of childhood, the inspiration of youth, the strength of middle life, the comfort of declining years. It has God's day for its time, God's house for its place, God's Book for its text and God's glory for its aim. It is officered and taught by Christian men and women who are freely giving their time, talents, and tithes to the end that the lost may be saved and the saved strengthened. It builds character, instructs the mind, warms the heart, feeds ambition, encourages the faint-hearted, shields the tempted, and points the way of life for us all. It stretches out a friendly hand to one and all, old or young, and bids them enter into the Father's house and listen to the Father's voice as He speaks forth out of His Holy Word."[1] Can there be any greater calling than to serve the Lord by teaching His Word?

Why do we have Sunday School?

What is its reason for existing? It exists for a Person. The Person who is the Head of it. The Person is Jesus Christ, the Son of God, the Head of the church. The Sunday School is part of the church. Jesus tells us in John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." Then in Matthew 28:19-20 He tells us, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Thus we are commanded to teach the Holy Word of God, and we follow the commandments because of our love for Him. We teach because we want others to share in the joy and rewards of loving God.

What is the purpose of the Sunday School?

Jesus came to seek and to save the lost. The Sunday School then has two purposes. To seek the lost, then having found them, to train them to do what Jesus has commanded. God's eternal plan is wrapped up in that simple statement. We are to recruit, to enlist, to go out into the highways and hedges and seek and bring in the lost, that they may be saved. They will not seek—**they must be sought.** They will not come—**they must be brought.** They will not learn—unless they are taught.[1] Where do you and I fit into this eternal plan? Paul tells Timothy in II Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We are all teachers even though we don't teach a class on Sunday morning. If we profess to be Christians, then everything we say and everything we do reflects on the glory of God. We are to teach so that others may teach also.

You are teaching your children, your neighbors, your fellow workers, your social friends. Are you teaching what you would want them to teach also? Are you teaching according to God's plan? Probably this is not anything new or different. It shouldn't be for it is addressed to a group of born-again believers. This is a refresher course on how the laity fits into God's plan. (Read Matthew 4:18-22.)

If Jesus were to appear before you this moment, and say, "Follow Me," how many Peters, Andrews, James and Johns would there be? Would any of us be willing to leave our nets, forsaking all familiar things and follow Him? But, today, Jesus isn't asking us to serve full time. Then He was trying to establish a church, now He is trying to keep His church alive. He is asking you and me to serve Him in our daily life. Not that it wouldn't please Him to have you and me offer a full-time service, but His greatest need today is not in a few ministers or evangelists but in the great majority of laity committing to faithful men "the things that thou hast heard of me among many witnesses." Far too many of us Christians repeat these words, "I'll follow you, dear Lord. I'll follow you anywhere. I'll attend your Sunday School. I'll even bring my family enmasse. But, please, dear Lord, don't ask me to teach a class." This may be exactly what he is asking you, if you will but listen.

Recently a lady said to me, "You don't talk to me unless you want something." This isn't the first time I've heard this complaint, and it's a complaint I would like to correct. One of the goals of the Sunday School is to be divided into departments with a superintendent for each department. At the present time we have no official departments for the Junior and Junior Hi groups or for the adults—a goal for the near future in this Sunday School. Maybe Jesus is saying to you "Follow Me" in administration.

Far too often I hear the complaint that the teacher isn't teaching the lesson so that the message gets across to me. From the teacher, I hear discouragement be-

(continued on next page)

cause she isn't reaching the class. She can't get any response from the students. Not all teachers are trained how to teach. They have taken a class, they feel by default—no one else would. They take the time to prepare a lesson, present it to a class that acts as if they are a permanent part of the chair they are sitting in. Put yourself in the teacher's place. Next Sunday's lesson would be a lot harder to present, wouldn't it?

How many of you study the Sunday School lesson before you come into class? How many of you contribute something to the class?—I mean something in relation to the lesson, not about the country going to the dogs with the present administration, high taxes, war, etc. How many respond to your teacher? How many of you have already looked at next week's lesson? If you're like my family, you didn't waste any time getting to the Sunday newspaper. If you haven't at least glanced at the title of next week's lesson, you've already missed something in the paper that could be used next Sunday in class. Tomorrow, you will be talking to a friend or neighbor. Once again a contribution to the class was missed. By the time you do open your quarterly next Sunday, these missed opportunities have been forgotten and once again you are merely a spectator—**bringing nothing to class and taking nothing away.** Maybe, Jesus is saying, "Follow Me" to being a better student, if you will but listen.

Think about this typical situation:

I'm in need of a new teacher. Just where is the teacher coming from? Who do I ask? Last Easter Sunday I conducted my own little survey. The attendance chart said that there were 122 in Sunday School that morning—a good number. But where were they? I found 83 in the youth classes, either attending or teaching. This leaves only 39 attending or teaching the four adult classes. Of the 39, 6 were actually teaching or serving in administrative duties—33 left. The new teacher must come from those 33. But let's take a closer look at the 33. Six of those are listed as assistant teachers—27 left. At least 7 are going to tell me that age and health won't permit them to attend regularly, or to be well enough to even prepare a lesson each week. Chances are that more than 7 are going to tell me this, but I'll agree with those 7—20 left. Five are not members of the church and feel they shouldn't teach, and there are those members that concur with this—15 left. I'd better stop there—before long we'll be finding out just who George is, and it's not considered cricket to name names from the pulpit. It's bad enough to just step on toes. It would be interesting to relate the other 15 excuses to you. In a church that draws from an area that would number well into five figures, only 33 adults studied God's Word on Easter Sunday. Something is wrong. Something is needed. Something must be done.

In this day and age we hear so much about revolt and revolution. A revolution is change. Total rapid change which affects every one of our lives. Revolution is a complete turn. Maybe this is what our church needs—a revolution. We hear many different ways to cure our ills in the society we live in. Some say, "Learn, education is the way to effect a change." Some say, "Earn, economic development will solve our problems." Some say, "Burn, the world is so corrupt we must destroy it." There is truth in all this. But Jesus Christ says, "Turn be converted. Put your trust in God, seek first His will; then you can become a part of the new world He i making for us."

After a complete turn you must stop, for if you con tinue on, you are just revolving—just going around i circles. To effect a revolution in this church, we, too must turn one turn only. Turn completely from the wa in which we are heading and go in the direction Go would have us go. You may answer, "But I am goin in the direction God wants me to go." Are you? Coul there have been 34 in the adult classes on Easter Sun day, if you had invited your neighbor when you wer talking to him the day before? Suppose the original 1 had stopped at 13. Is this the thing God would have yo do?

Just how did you become a part of this church?– born in it so to speak. Your father and mother went t this church. You were brought up in this church, an you just couldn't go to any other. If our future lies i just those who will be born into the church for ne members, then chances are that there won't be a churc here in the future. We've all seen too many leave tha were born into the church. You just happened to b passing by and liked the structure of the church an decided to see what it was like on the inside—it ha pens. But, if we are to depend on this for our eva gelistic efforts, our church's future isn't any brighte No, our future lies outside, in the world, and we mu go to them. Evangelism by all, not by just a few. The is an old saying that the church should be "in the wor but not of it." Well, I believe that evangelism shou always be of the church but not always **in** it. They wi not seek—they must be sought. They will not come they must be brought.

I first came to this church in the sixth grade. O day in what was actually the summer between my six and seventh grade, a car drove in containing two your men. They greeted my parents, talked with them awhi and invited them to church. They received no respon from them, but this didn't deter these young men. The asked if mom and dad would let the children go. The even offered to pick us up each Sunday morning. Th began what was to become a revolution in my heart.

Some will say, "But I couldn't go out and invite som one to Sunday School." Couldn't you? A few years a I would have agreed with you. I couldn't do it eithe Now I know better. I couldn't stand before you bringi the message of the evening a few years ago. I kne three months ago that I would be asked to bring one the first opportunity. I even had a message outlined my mind and then threw it out last week because th wasn't what God wanted me to bring tonight. No m revealed this to me. The same things can happen to yo if you will but listen to and turn to God.

Some would say, "I wouldn't know what to say." something happened very exciting on the Bold On tonight you would find plenty to talk about tomorro Why not with Jesus Christ? Something exciting happening with Him every minute of every day. Suppo Jesus came into this sanctuary tonight. I wonder h many people other than ourselves, would find out abo it tomorrow. He is here tonight. He was here this mo ing and He will be here next week. Why do I know thi Because He tells me so. "Where two or three are ga ered in my name there I will be also." Are you goi to tell someone tomorrow that you visited with Jes Christ today? I wonder.

Maybe I'm being alarmed about nothing. Maybe there is nothing wrong in the Sunday School. At the start of the year I instituted a program of sending cards to absentees. My wife told me that it would break me up buying stamps for all those cards. I said, "Let's wait and see. For the class must tell me that a person is absent before a card is sent." For five weeks now there hasn't been an adult absent from Sunday School. A marvelous record! At least that is what you are telling me. It certainly looks like there are a few faces missing each Sunday and our attendance figure varies from Sunday to Sunday, but no one is absent. How then can I ask you to fill the chair up front, when it is so apparent you aren't even interested in the empty chair beside you. God tells me He wants to start a revolution in this church, and with God all things are possible.

Sometimes the sweep of God's work takes my breath away. It makes me ask, how I can be a revolutionary for Christ when God's plan is so big and my strength is so small. I am much more like Snoopy, daydreaming on top of the doghouse about fighting the Red Baron, than I am a daring revolutionary. I bow my head in shame when I contrast the tame Christian I am with the bold Christian I should be. Are the demands too great? A leader of Students for a Democratic Society recently said, "For SDS people there is no summer vacation. We see ourselves working eighteen hours a day forever. We're in this for a lifetime." Dare we say any less to our God? When our lives and our church fail to meet God's expectations, what has gone wrong? Is it not that we have failed to let the Holy Spirit, the master agent of God's plan have control of our lives? God's revolution is going to go on, with or without you and me, but I don't want to be left behind. This is my prayer: Lord, start a revolution in Sunday School and start it with me. Won't you make it your prayer, too?

I want to call your attention to the words in the familiar hymn, "The Old Rugged Cross," especially the first words. "On a hill far away stood an old rugged Cross." Far too many of us want the Cross just this way—far away. Oh, we want it handy. We might have need of it someday when we're in trouble. It might be something we can cling to when we are going down for the third time, but we don't want it too close. It might be talking to us. It might be saying things we don't want to hear. So we keep it on a hill far away, handy—just in case. When we sing this hymn, let us listen to His voice. He might be talking to us about that class that needs a teacher; that brother that wasn't in class this morning; that new neighbor down the street that wants to come to God's house and is just waiting for someone to invite him. Then let us cling to and cherish the old rugged Cross for the rest of our days, then we, too, may exchange it for a crown.

[1] "Superintend With Success," pg. 15.

LARRY BAKER
receives
National Ministerial Association Scholarship



MR. LARRY BAKER, who is in his first year of training at Ashland Theological Seminary, was made recipient of the first annual National Ministerial Association scholarship.

Larry received Christ as his Savior and was baptized and received membership in the Nappanee, Indiana First Brethren Church in 1957. When his parents moved to Phoenix, Arizona in 1961, his family became members of the Papago Park Brethren Church. During his high school years Larry was active as Sunday School superintendent and president of the senior youth group. While serving as a counsellor at the Arizona Brethren Camp in the summer of 1965 he dedicated his life for full-time Christian service.

Larry graduated from Scottsdale High School in Scottsdale, Arizona in June of 1966. He was thirteenth in a class of 520. He entered Arizona State University where he majored in secondary education.

In June, 1967 Larry married Candace Elaine Dickson, daughter of Rev. and Mrs. Duane Dickson, and the Bakers made their home in Tempe near the university.

While attending Arizona State University Larry remained active for his Lord. He was a Sunday School teacher, youth advisor, and business manager for the Arizona Brethren Camp for three years during its relocation near Patagonia.

In January, 1969, a baby daughter was born to Larry and Candi, named Jennifer Christine. Larry graduated in June, 1970 from Arizona State University with distinction and received a B.A. of Education. The Bakers then moved to Ashland in the same month.

Larry is currently attending Ashland Theological Seminary and is serving as the part-time Minister of Christian Education at the Park Street Brethren Church.

POETRY CORNER

THE FAITH AND PRACTICE OF THE BRETHREN CHURCH

by Elder J. W. Bee

This poem was printed in the Brethren Evangelist, volume XIII, number 34 and published at Waterloo, Iowa, September 2, 1891, under the editorship of Elder H. R. Holsinger. It was republished in The Brethren Evangelist of January 5, 1921 under the editorship of George S. Bear.

The Brethren church doth make it known
Her creed's the Gospel—this alone.
Christ's ordinances she doth keep
And thus his promises doth reap.
In ev'ry church she strives to see
That elders, pastor, deacons be.
These have their work, but all should preach,
And sisters have a right to teach.

Mark 16:15; Acts 6:1-8; 8:5; Rom. 1:16; 11:2; 16:3; Phil. 4:3.

To come to Christ we must believe,
Repent, the wat'ry rite receive;
And he will all our sins forgive,
And by the gospel creed we live.
The Father doth his children own,
The Son doth save, and he alone;
The Spirit guides, and comforts too,
And leads us all our journey through.

Mark 16:16; Acts 2:37-47; 8:37-39; John 12:26; 44-50; 14: 6-31. Read to the end of the 18th chapter.

If you would know the reason why,
We in a wat'ry grave must lie,
We hold it forth as Christ's command,
To be observed with him to stand.
We must be dipped in Father's name;
And in the Son's be dipped the same;
And in the Holy Spirit's too:
Thrice dipped, with faith in all we do.

Rom. 6:4; Col. 2:12; Tit. 3:5; Matt. 28:19, 20; Eph. 5:26.

But there's another washing shown,
That by the child of God is known,
His sins through Christ are washed away,
And guilty darkness turned to day,
The Holy Spirit, by God's Word,
Shows what is true and what absurd;
And thus we're washed from error's stain,
And Satan's efforts prove in vain.

Acts 2:37, 38; 22:16; I Cor. 6:11; Tit. 3:5; I John 1:7, 9.

When we with washing have begun,
We do not feel that all is done;
The minister, as Christ commands,
Doth lay on us confirming hands,
And with this rite doth humbly pray
That we may share Christ's love alway—
That we may ever faithful prove,
And reach the home of bliss above.

Acts 8:18; 19:6; I Tim. 4:14; Heb. 6:2.

We now are cleansed from all past sin,
A new and upright life begin;
As members of Christ's body stand,
Prepared to follow each command.
We take the gospel as we read,
The Spirit's meaning don't exceed;
And yet we give it all it claims,
And take the word just as it aims.

John 12:47-50; Acts 2:37-47; Eph. 5:26, 27; I John 1:7, 9 Rev. 22:18, 19.

Before the supper they did eat,
Christ washed and wiped his servant's feet;
And then, as Lord and Master, came,
And said that they should do the same.
We hold it right, as this we know,
To do this act our love to show;
And we can only happy be
By yielding when his will we see.

John 13:2-17; I Tim. 5:10.

Then, after he had washed their feet,
'Tis said a supper they did eat:
And, at its close, he took of bread,
And, blessing it, he brake and said,
"This is my body, take and eat";
And, as they took, he did repeat,
"For you 'tis given, see that ye
Do this in memory of me."

Matt. 26:26; Mark 14:22; Luke 22:19.

The cup he took with thanks and gave,
And as his blood is shed to save,
He said to them, "Drink ye of it;
My blood is shed sins to remit;
This do in memory of me,
And do it till your Lord you see."
The supper, and the bread and cup,
With thanks we eat, with thanks we sup.

Matt. 26:27-29; Mark 14:23-55; Luke 22:17, 18-20.

We wash and wipe each other's feet,
The sacred supper next we eat;
And then the bread and cup we take,
And thus our full submission make.
Then, ere we part, at close of this,
We greet each other with a kiss;
The brother doth the brother meet
And sister doth her sister greet.

Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14.

We sometimes fast, we watch and pray
And strive for right and health alway;
But sometimes into sickness fall,
When for church elders we do call;
They come and over us they pray;
Anoint with oil, and meekly say,
"In Jesus' name we do anoint,"
As he, through James, doth us appoint.

James 5:13-20.

Our Savior in these words doth teach,
"Swear not at all," and so we preach:
"Not by the heaven, it is God's throne;
Not by earth,—his footstool own;
Not by Jerusalem, this thing,
The city is of the great king;
Not by thy head; one hair to take,
Not black nor white your oath could make."

Matt. 5:33-36; 23:16-22; James 5:12.

This great mistake we would not make,
The legal oath we do not take;
But as our blessed Lord doth say,
Our yea is yea, our nay is nay.
Ought more than this would evil be,
As in our Savior's words we see;
And as we would the Master own,
We do affirm, and this alone.

Matt. 5:34; James 5:12.

The carnal sword, with one accord,
We do reject, as did our Lord;
We feel that we cannot afford
To perish by the bloody sword.
We hear the peaceful Master say,
"All they who take the sword," today,
"Shall perish—perist by the sword."
This, I repeat, we can't afford.

Isa. 2:4; II Cor. 10:4; James 4:1.

When any man is joined for life
By marriage to a lawful wife,
One cause alone can give divorce;
This breaks the sacred bond by force.
The laws may other causes give,
But we by Christ's command must live;
And while we live we must be true;
These wicked things we may not do.

Matt. 5:31, 32; 19:3-12; Mark 10:2-12.

The world is lost in flashy show,
Immodest dress, as all should know;
The fashions follow, day by day,
Although they lead from Christ away.
These things the faithful do not do;
A modest dress they have in view;
And then our conduct must agree,
And show sincere humility.

I Tim. 2:9; I Pet. 3:3, 4; Col. 3:12-14.

With us, the brother doth not go
To law with brother, for we know
That there is wisdom with us found,
In heads and hearts both good and sound,
That all our troubles can remove,
And our fraternal union prove.
'Tis better we should bear the cross,
And suffer wrong than suffer loss.

Matt. 5:40; I Cor. 6:1-8.

Secret cliques fill all the world,
With showy banners wide unfurled;
With oaths and pledges they are bound,
And friends and neighbors in them found.
With these the faithful do not go
For carnal ends and worldly show:
To Christ's own body we belong,
And this is lovely, pure, and strong.

Matt. 5:33-37; 23:16, 18, 20, 22; Col. 4:5, 6; James 5:12; Eph. 5:1-12; Rom. 6:13; I Cor. 6:15.

Our doctrine is that we must grow,
As new born babes, while here below;
That we must ever watch and pray,
And grow in grace from day to day.
"One body" we are said to be;
"One Spirit," which doth set us free;
"One hope" we in our calling claim,
And with each one it is the same.

I Pet. 2:2; Matt. 18:3-6; Mark 10:15; II Pet. 3:18; Matt. 6:5-15; 26:41; Rom. 12:5; I Cor. 12:12, 13; Eph. 4:1-4.

"One Lord, one faith," we need no more;
"One baptism," as described before;
"One God and Father of us all,
Above, and through, and in your all."
How grand the thought that we are one,
That all our works in love are done,
That prayers and doings here below,
Are such as do this oneness show.

Eph. 4:3, 5, 6, 13; 5:2; Col. 3:14; John 13:34; Rom. 13:8; I Cor. 13; I Thess. 4:9; I Tim. 1:5; I John 3:23; 4:1-21; 5:1-3.

When our dear Lord was here below,
It was his Father's will to show;
And not alone to show his will,
But that the same he might fulfill.
To save from sin his life he gave;
And though they laid him in the grave,
On the third day from death he rose,
And triumphed over all his foes.

Eph. 1:3-14; John 1:13; 5:30; 4:34; 6:38; 17:4; 19:30; Matt. 26:39; John 11:25; 14:6; Rom. 3:25; I Cor. 5:17-19; I Cor. 15:3, 4; Luke 24:26, 46; Col. 2:14, 15.

The Sabbath day, his day of rest,
Was thus fulfilled and fully blest;
But from that time, the Lord's own day
Has been observed, and will alway:
On this, the first day of the week,
We rest, and strive his will to seek—
His will to do, to pray and preach,
And labor till our rest we reach.

Matt. 28:1; Mark 15:42; 16:1, 2; Luke 23:54-56; 24:1-8; John 19:31; 20:1, 11-31; Heb. 3 and 4.

But, doing all that can be done,
Our race on earth will soon be run,
The hour will meet us, by and by,
When we in death's embrace shall lie.
There we shall sleep till Christ shall come,
To take us to our heavenly home;
But when he calls, we shall arise
To meet the Master in the skies.

Gen. 3:19; Eccl. 3:20; I Cor. 15:22-26; I Thess. 4:13-18; 5:1-11; Heb. 9:27, 28; Rev. 11:12.

Thus with the Savior we shall be,
And then our Father's face shall see;
With all the saints, at his right hand,
In robes of glory we shall stand.
Then with the Lord the saints shall reign,
And highest honors shall attain;
And as in heaven God's will is done,
So in the earth by ev'ry one.

Job 19:25, 26; Ps. 16:11; Matt. 5:8; I Cor. 13:12; II Cor. 5:1-10.

From what is said you plainly see,
That congregational we be;
And yet, that we may work as one,
In conference our work is done.
In local work we often meet;
Our district work each year repeat;
But in the Gen'ral church, you see,
Each five years once assemblies be.

Dear friend; These lines you're called to read,
In earnest hope that you may heed;
That one of us you soon may be—
In faith and practice may agree.
We offer you our hearts and hands,
That we may honor Christ's commands;
That when from earth we shall be free,
We all at God's right hand may be.

THE WISH

Little fish, down in the sea,
How I wish I could catch thee,
With your different colors glowing.
Come on out—they should be showing.

With my rod and reel I go
To try to steal you from your show.
I try and try as you well know,
But, you're too sly and quick to go.

I'll try and try forever and ever,
For you're the prize, worth my endeavo
Little fish, down in the blue,
My largest and greatest desire is you.

No matter what the future shall hold
There will never be one so bold;
No matter what fish I shall see
There will never be another like thee.

Dewey Thomas

Dewey Thomas is a nephew of Mis Helen Barnhart from Masontow Pennsylvania whose poems have bee found in the Poetry Corner of pr vious issues and whose poem is i serted below.

HIS ARM IS EVER LONGER

My troubles one by one they came
I asked for help in His dear name.
It seemed that no one heard my cry
Though He is always standing by.

Reach higher child I heard His plea
And thou wilt closer be to me.
I'll reach down to fill your cup
Farther still than you reach up.

I am thy refuge and I care
Your prayer was heard, do not despair.
Touch my fingers, then my hand
And in my arms you soon will stand.

Lean hard on me, I'll closely hold
While you, your story do unfold.
Your rest has come from up above
Because of God's unbounding love.

Helen Barnhart

Deuteronomy 33:27, "The eternal God thy refuge, and underneath are the eve lasting arms."

CAN WE TREAT CHILDREN LIKE PEOPLE?

by David Allen Hubbard

FOR MOST OF US extremes come easy. It's balance that's hard to come by. Over-reaction is almost a way of life with us. Our basic posture is not standing up straight but bending over backwards. We don't move freely; we ricochet our way through life.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strict regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we over-compensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth we sometimes deprive them of experiences that help them grow. After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of growing up. This younger generation of ours is psysically larger and healthier than almost any in history. But those of us who raised them may have over-protected them, with the result that they may lack the toughness and discipline that come from hardship.





(continued on next page)

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations. Our deep drives to succeed in business were sharpened by the great depression. And we'll knock ourselves out to ward off the poverty which burned us so deeply as children. Consequently, we have been willing to risk personal health and family stability in order to gain financial security.

Or social aspirations may have caused us to push our families into the background. The desire to be known in the right circles, to belong to the best clubs, to be recognized in the community has lured a lot of us to spend our spare time away from home.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivials. They become pincushions for our own anxieties and insecurities, as we jab and needle them over things that have no consequence. At the same time we may turn lax and fearful when their real welfare is at stake. The permissiveness of our age is monumental. We want so badly to be pals with our children that we end up not being parents. Pals they can have many. Parents, only two. If the two shirk their responsibilities and fail to give the proper support in love, authority, and discipline, the youngsters are at a loss as to how to grow up. Other influences fill the authority vacuum, and mutiny or desertion are the result.

Balance is our problem. How do we treat children like people—people made by God and committed to us to be prepared for fine and full living? The Bible has not abandoned us here any more than it has in the other aspects of family life. The great doctrines of the faith—our creation in God's image, our covenant relationship with Him through Christ, our freedom in the Gospel to be forgiven and forgive—all have things to say to children and parents.

Not that the Bible tells us what to do in every situation. It is not a handbook on children. It is the textbook of salvation. But our Christian families are part of God's program of salvation. Parents who raise children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to friends and neighbors of the reverence and respect we owe to God, who is the Father of us all.

Not so much specific words of advice for every problem but principles that we can apply to the changing needs of life—these are what the Bible gives. Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context which outlines the responsibiliites of each member of the family. This in itself is a reminder of the importance of children. They too are people, bound together with us in the network of life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

I. Children are to be treated with dignity

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother. . .'" (Ephesians 6:1-2). Paul reaches into the heart of the Ten Commandments for these words which show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that **our children belong more to God than to us.** This means they are to be treated with dignity. He has high hopes and fine plans for them, and he counts on us to help them be what he wants them to be.

We don't own our children. We have them as a trust from God who commissions us to lead them in paths of righteousness for His name's sake. Jesus reminded His disciples that our loyalty to Him takes priority even over our loyalty to our parents: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Luke 14:26). Strong language this. The same God who commanded us to honor our parents here insists that we hate them for His sake. What Jesus means, of course in this Hebrew type of overstatement is that we are to put Him first. Our relationship with Him outranks everything else.

As we teach our children the dignity of being human we teach them to honor God even above us, their parents. We do this best by the way we honor God. Our second responsibility in helping our children obey God's command is to be sure that **we honor our children as persons made for God.** Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us. Some people think children are to be broken like wild horses. But our ultimate aim is to relate to our children, not to ride them. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

Our third responsibility is to remind our children that **honoring others adds to our own dignity as persons.** This is particularly true of our attitude toward parents. We are so much a part of our parents—their fingerprints are all over us—that what they are cannot be separated from what we have become. Any person who detracts from his parents' dignity—whatever their station in life or however they have treated him—diminishes his own sense of worth. To put it simply, hurting others always hurts us more. And the closer the other person the deeper the hurt.

II. Children are to be prepared for responsibility

Can we treat children like people? Sure we can, by treating them with dignity and preparing them for responsibility. Again the checks and balances that Paul uses comes into play. The wife is to respect her husband as the church does Christ. The husband is to love the wife as Christ loves the church. Each has privilege and each responsibilities. Similarly, while children are called to obey their parents, the parents are commanded: **"Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord"** (Ephesians 6:4). Always a realist, Paul knows that we parents are as much flawed by sin as our children are. We can easily pervert the commandment that calls for their obedience into personal power play. Paul's warning is wholesome: our task is not to lord it over our youngsters but to prepare them for their own Christian service.

"The discipline and instruction of the Lord"—this is not just factual information about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday School classes or young people's meetings, though they may have a share. The basic responsibility rests with us as parents.

"The discipline and instruction of the Lord"—our equipment to be responsible Christians and wholesome human beings. To **bank on the love of Christ** is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. A good thing it is for us to teach our children to sing "Jesus loves me, this I know, for the Bible tells me so." God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones even before they understand it with their minds.

To **follow Christ's views** is the second lesson we must both learn and teach if we are to treat our chlidren like people—preparing them to assume responsibility. To follow Christ is to say "yes" to God's love by loving Him and sharing His love with others. Again, our emphasis should not be primarily on the law with its demands but on God's grace which sets us free to follow Christ, as we learn His values and draw our strength from Him.

Dignity and **responsibility** have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person, who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that our relationships with each other teach us lessons about our relationships with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion our children sense something of the Fatherhood of God. How good of God to put us in families! Let's make the most of this special act of His goodness.

David Allan Hubbard, B.A., B.D., Th.M., Ph.D., is president of Fuller Theological Seminary, and speaker on "The Joyful Sound" radio broadcast. He is the author of two books, has contributed to six scholarly volumes, and writes for numerous journals.

CONFERENCE MISSIONARY SPEAKER

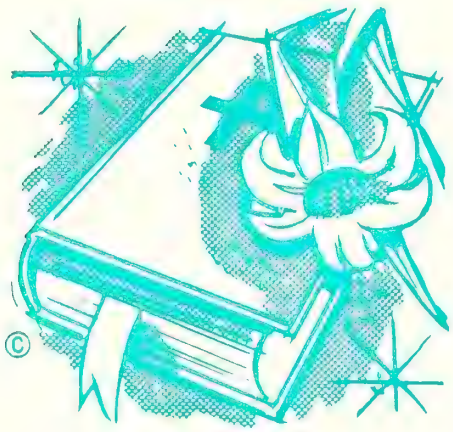
WE ARE PLEASED to announce that Dr. Paul S. Rees, vice president at large of World Vision International, editor of World Vision Magazine, and director of the overseas program of pastors' conferences for World Vision International has accepted an invitation to speak at National Conference during August, 1971. Dr. Rees will bring the messages during the missionary emphasis on August 21-22. Plan now to attend General Conference and hear this well known Bible teacher, radio speaker, pastor, and missionary statesman.



Dr. Paul S. Rees

news ... from the Brethren

Memorials



PUTERBAUGH. Mrs. Vivian L. Puterbaugh passed away March 6, 1971 in Good Samaritan Hospital, Dayton, Ohio. A brief service was conducted at Banta Funeral Home in Dayton by Reverend Cecil Bolton, and Reverend Paul Steiner conducted funeral services in Lanark, Illinois. Burial was in Lanark Cemetery. Mrs. Clayton Berkshire (Marjorie) is a daughter of Mrs. Puterbaugh.

New Arrivals

REV. AND MRS. JAMES SLUSS are the proud parents of a boy born April 14, 1971. He has been named Paul Timothy and weighted 6 pounds and 11 ounces at birth.

* * *

REV. AND MRS. PAUL RICHEY are the proud parents of a boy born March 31, 1971 at Elkhart General Hospital. He has been named Steven Allen and weighted 6 pounds and 2 ounces at birth.

Weddings



BALDWIN - BALDWIN. Marianne Baldwin became Mrs. John Baldwin during a beautiful double-ring ceremony held on March 26, 1971 in the Lathrop Brethren Church. Rev. Buck Garrett officiated.

* * *

CENTENO - CLARK. Miss Paula Centeno and Mr. Buddy Clark were united in marriage in a beautiful double-ring ceremony in the Lathrop Brethren Church on March 27, 1971. Rev. Buck Garrett officiated.

* * *

TUGGLE - DOWNEY. TUGGLE - SHACKELFORD. Kathy Tuggle became Mrs. Roger Downey and Sue Tuggle became Mrs. Joe Shackelford during a beautiful double ceremony on March 13, 1971. The wedding took place in the Lathrop Brethren Church with Pastor Buck Garrett officiating.

Think:

of stepping on shore and finding it heaven!
of taking hold of a hand and finding it God's hand!
of breathing a new air and finding it celestial air!
of feeling invigorated and finding it immortality!
of passing from storm and tempest, to an unbroken calm!
of waking up and finding yourself home!!
Halleujah!

from Bethlehem Brethren Church bulletin

Five-year-old Kathie had a habit of making long drawn-out bedtime prayers. On one occasion her mother, thinking to shorten them, said, "Amen" during a slight pause. Kathie prayed on. Again her mother suggested, "Amen."

Then Kathie said, "God, don't pay any attention to her. She doesn't know when I'm done."

The prayer was continued.

from The Pleasant Hill Lamplighter

HOW JESUS CONQUERS DEATH



by Thomas A. Schultz

I WOULD LIKE TO CALL your attention to a very interesting text which we are using as our theme, "How Jesus Conquers Death." "When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. . . . Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:13-21).

This text reveals the way that man was finally to be delivered from the hour of death. From the very beginning of time man had exercised a will to disobey God. At the very beginning, man sinned and fell short of the kingdom of God. No sooner had God made the wonderful garden for man to live in, when man began to destroy himself. Sin in the heart of man manifested itself almost as soon as man began to breathe. The universality of sin from the day of Adam and Eve to this very moment is evident. Down through the ages sin has continued to persist in the lives of all people. "All we like sheep have gone astray . . ." (Isa. 53:6). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Later on, Paul in his writings sums up what the Old Testament prophets said many centuries before, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

This death of which we speak was a complete separation of man from God. This separation between man and God creates what the Bible calls a great gulf between our Heavenly Father and man. ". . . There is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). In other words, no man can cross this great gulf; there is no escape mechanism once man has separated himself from God. When man declare that he no longer needs God, or when man forsakes the light and takes up darkness, there comes a chasm so great that no man is ever able to cross over to the other side of his own power (John 3:19).

It is this great gulf that God had to bridge, and provide a way for man to cross. This Gospel of Jesus Christ unfolds the story of how this was accomplished. Sin's penalty was not only a physical death that man should eventually die of his mortal body, but also sin was to have deeper consequences. Sin was not only a physical death, but also a spiritual death, so that when a man sins, he falls so short of the kingdom of God that he dies, body and soul. The inevitable results of these two kinds of death, physical and spiritual, is that there is no escape for a man except as God might provide.

The Old Testament reveals that God, someday, would come to be our Savior. The prophets knew there was a great gulf, and they had implicit faith that someday God would bridge over it and provide us a Savior, an Emmanuel, who would save us from our sins (Isa. 9:7). Jesus alerted His disciples that the hour had now come that God would enact a way for sinful man to be restored to the kingdom of God.

This text spells out in a very unique way the three methods that God employed to bridge the gulf so that Jesus could conquer death, and that we, believing in Him, might also be able to conquer death. First, the divine plan of redemption was a way by which man could be forgiven of his sins. If someone does something wrong, the first thing that must be done is to correct the wrong. There is an unwritten law, according to the ways of men, called the law of retribution. If you do something wrong, you will have to pay the consequences, and in order to be forgiven, you must ask for forgiveness. Now this law seems to be inevitable. If death was to be conquered, there had to be some way by which the sins of man could be forgiven.

Some years ago, a father went to the gallows to die on behalf of his son who had committed a crime. The son was found guilty, but the father was able to persuade the judge that he would be willing to give his life on behalf of his son. The story is told that the father died in the presence of his son, and just before he was dropped from the gallows, his last will and testament reflected the great love that he had for his wayward son. He died as a substitute for that wayward son. In a similar way, God designed a plan to take away the consequences of the sin of man. Only God could think of such a plan and manifest love, that He provided

a substitute offering for our sins. The plan was simply this, He would send His Son, Jesus Christ, into the world and would embody all His divine love and power in this Son. This Son, like the father in the story, would offer Himself to be a substitute offering and bear the sins of all mankind upon His shoulders upon the Cross. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

No man can ever conceive by his own rational mind why God would send His only begotten Son to be the sin-bearer for all mankind. God who created the heavens and the earth yielded to have himself hung upon a tree and die for you and me. No one can answer the question as to why God would do this, but only God could love like this! But this is exactly what God did! This is what the prophets said of old, and this is exactly the claim that Jesus made, that He, Himself, would be the Paschal Lamb to be sacrificed for the sins of the world. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:17). God bore our sins, and forgave us. This was the act God accomplished in order to conquer death.

Now victory over death was carried out in a second way. Man not only needed to be forgiven, but also a sacrifice had to be offered.

In the Old Testament, bullocks, turtledoves, and the paschal lamb without blemish which was offered once a year were prescribed by God as a means of sacrifice (Lev. 1:4). The spilling of blood was a part of the cleansing and redemption for the children of Israel. Jesus became the lamb of God without blemish, perfect in every way, as the only acceptable sacrifice to redeem man from sin and give him the gift of eternal life. "But with the precious blood of Christ, as a lamb without blemish and without spot: Who verily was foreordained before the foundations of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Peter 1:19-20). There was no other offering suitable to God.



There on Calvary's Cross we see the bleeding, tortured Savior, our High Priest, offering His life as a sacrifice for the sins of mankind. Not only did He suffer, but He also, the Son of God, died, and gave up the Holy Ghost. In that hour of darkness on that first Good Friday, He passed through the portals of death that He might conquer death for mankind from that time forth. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). The Bible declares, "For thy sake are we killed all the day long; we are counted as sheep for the slaughter" (Ps. 44:22; Rom. 8:36). Through Jesus, God experienced the death of mortal man in order that He might be the victor over sin, death, and the grave. Our Lord said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). So as sacrifice was necessary to conquer death, so Jesus offered Himself for each of us.

This victory over death had to come about in a third way. First, by the forgiveness of sin; secondly, by a sacrifice that would be acceptable unto God; and thirdly, He had to conquer death. The victory was a finality on that third day when He arose from the dead! How astounded were the Jews, and even His own disciples, when they heard the news that He was risen from the dead. A short time before our Lord arose from the dead, Lazarus, a friend of Jesus, had become very ill in the town of Bethany. Jesus, learning that Lazarus was sick, went to Bethany only to learn that Lazarus had, "... lain in the grave four days already" (John 11:17).

When Martha, the sister of Lazarus, "... heard that Jesus was coming, went and met him: ... and said, Lord if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me ... shall never die" (John 11:20-26).

Jesus was saying that He was the power to restore life after the mortal body has returned unto the earth. Jesus asked, "Where have ye laid Lazarus" (John 11:34). When Jesus came to the grave, "It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God? ... And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth ..." (John 11:38-43). Lazarus arose a mortal body that day, but he also arose a spiritual body forever and ever.

Not many months after Lazarus was raised from the dead, the whole world was darkened by the death of Jesus. On the third day, "... there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door of the grave" (Matt. 28:2). This Jesus possessed the power to conquer even His very own death. Through the nail prints in His hands, and the scar in His side were observable by the many who saw Him after His resurrection, nonetheless, He was resurrected in a form that was known by His disciples when He met them in the closed room on at least two occasions (John 20:19-2 and 20:26-28). The resurrection was confirmed through His appearances to many (John 21:15-17). Death, itself was conquered by the resurrection of Him, who is our Lord! No wonder the apostle declared, "O death, where is thy sting? O grave, where is thy victory" (I Cor. 15:55)? Jesus, dead and buried, had to arise from the dead

These three reguirements had to be met in order for Jesus to conquer death. He had to suffer that sins might be forgiven. Then, on the cross, He offered Himself as a sacrifice.

Lastly, He arose from the grave! We must ask ourselves, "How can we appropriate this victory for eternal life?" The answer is found no other place, but in the teachings of Jesus during His earthly ministry. "... He that believeth in me, though he were dead, yet shall he live" (John 11:25). That's the solution and the way for sinful man. (Jesus has conquered death and the grave.) If we have faith in this Christ, we too can have eternal life.



Worth Reading

The other day I checked a queer income tax return. Some guy with an income under $6,000 claimed he gave $716 to some church. Sure, he was within the 20 per cent limit, but it looked mighty suspicious to me. So, I dropped in on the guy and asked about his return. I thought he'd become nervous like most of them do, but not this guy.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm. "Sure," he said, and off he went to bring the receipt.

Well, he had me. He had given $716 to his church in one year. One look and I knew he was on the level. So I apologized for bothering him, explaining that I have to check on deductions that may seem unusually high.

As I was leaving he invited me to attend his church. "Thanks, but I belong to a church myself," I replied. "Excuse me, that possibility hadn't occurred to me," he said.

As I drove back to the office I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I put my usual dollar on the offering plate that it came to me.

An Internal Revenue Man

Scripture Press Research Reveals Sunday School Growth Factors

SUNDAY SCHOOLS whose teachers regularly visit prospects, contact absentees, and/or attend teacher training classes experience more numerical growth than schools whose teachers do not do those things.

This fact was one of many observations that were revealed in a national study of 2,665 Sunday School superintendents made by Scripture Press Ministries of Glen Ellyn, Illinois. Other factors correlated with Sunday School attendance increase were the use of visuals by teachers in their classes.

Though Sunday Schools in some churches seems to be declining, most of the 2,665 schools surveyed are growing or holding their own. Two out of five (43.7%) of the superintendents' Sunday Schools increased in attendance and another two out of five (43.4%) remained about the same in attendance in the twelve-month period preceding the survey.

In a separate nationwide survey of 1,417 carefully chosen Sunday School teachers, the "typical" teacher (according to plurality of response) is a middle-age unemployed housewife, who has taught Sunday school eleven years or more and is not a college graduate. Each week she spends between one and two hours preparing her lesson for a class of six to ten pupils. She has between 31 and 40 minutes of classtime.

According to Dr. Roy B. Zuck, Executive Vice-President, "These and many other current facts about teachers and their pupils, and superintendents and their schools were discovered in these two research projects completed last month. Up to this time, very little data about evangelical Sunday Schools on a national scale has been available to church leaders. Findings from these two surveys help fill this void."

Numerous easy-to-understand statistics, relevant data, and implications for action are given in the research on these two projects: "Research Report on Sunday School Teachers" (32 pages), and "Research Report on Sunday School Superintendents" (27 pages). Each report is available for $1.00 from Scripture Press Ministries, Box 513, Glen Ellyn, Illinois 60137.

GENERAL ORDERS ISSUED BY GENERAL GEORGE WASHINGTON IN NEW YORK, JULY 1776

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in the American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impeity and folly. Added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Signed G. Washington

SISTERHOOD

bates' bait box —

by NANCY BATES



Greetings Sisterhood Girls and Patronesses,

"Spring has sprung" and what glorious awakening! After a cold, long winter, the beautiful sun and warmth is such a welcomed sight that one can't help but rejoice and feel happy!

Has "spring fever" hit your Sisterhood yet? Are you experiencing a new awakening in your group?

Well, just don't give up and coast along now, thinking that there isn't time to do anything else. Time passes quickly, but there is still time to work for the furthering of God's work here on earth. If you are lacking for new ideas, maybe the following will be of help to you.

By the time this article reaches you, Mothers' Day will be over, which means that most of you who have Mother-Daughter Banquets will have had them. But wait! Must we stop there? Aren't there any other ways that we can continue honoring not only our mothers but also our fathers? Father's Day is just around the corner. Why not show them special recognition. How? You could have all the Sisterhood girls get together and prepare a supper for their fathers—or the Laymen or some group of "older" men. This could prove to be a very enjoyable time for all; if the girls plan a nice program, nice meal or refreshments and then sit down and get to know their fathers better. They might be surprised how wonderful the "older" generation can be!

Another way of paying special tribute to **all** fathers in your church— and with a minimum of expense and time—would be to make a flower out of tissues, ribbon and green netting for each man. (Most girls have made these flowers at one time or another, I'm sure.) Instead of tearing the ends of the tissue off—before separating the layers—use pinking scissors; also tie the center with thread and then wind thin wire around once or twice leaving some extra at one end to which you attach the "leaves" and ribbon if it is desired. Leaves can be made from paper or else use netting and gather it, placing it behind the flower. One pleasant evening of fellowship would be enough to make all that you need; and how much the fathers (or all men) of the church will enjoy the special attention!

Be on the LOOKOUT



And now a special reminder and early announcemer for all of you to be thinking about: statistical report and evaluation reports. These will be appearing soon i either the **Evangelist** or via the U.S. Mail. Start checl ing now to see how well you have done. Also you Thank Offerings will be coming due in July. And if th Sisterhood Board sponsors a "Patroness of the Yea and "Sisterhood Girl of the Year," you will want t be giving your nominations some thought.

Above all else though, keep God in your sight; neve lose sight of Him. All of these other things are impor ant, but **nothing** is more important than God. How luck we are as Christians to have Him as our Savior!

God bless each of you with "spring fever" for H work in Sisterhood!

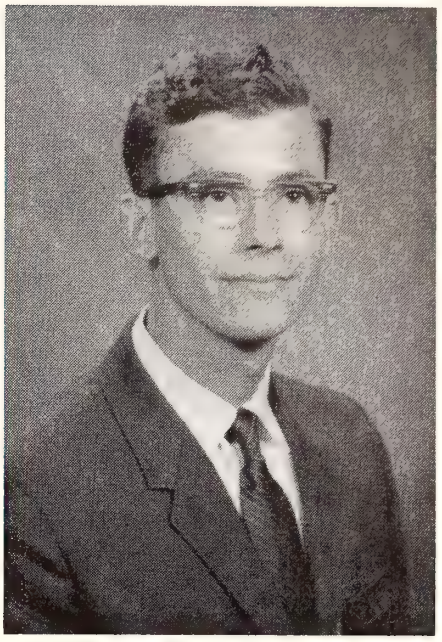
Until next month
Nancy

Boys' Brotherhood

STUBBORNNESS

"I'VE GOT A HANGUP"

(For sometime, there have been no programs offered for local Brotherhood groups to use in their monthly meetings. As president of the National Boys' Brotherhood Organization, I have been asked to write a series of studies. If you have any comments or suggestions, write to me, in care of the Brethren Publishing Company.—R.W.W.)



by RONALD W. WATERS

Ron Waters is a member of the Gretna, Ohio Brethren Church where his father is the pastor. He is presently a student at Ashland College where he is enrolled as a pre-seminary student. He is a member of the 1970 Crusader team and a member of the Alpha Theta organization.

SINCE I BEGAN this series two months ago, people have been telling me all about my many hang-ups. It was from this source that I came up with the topic for this month.

My girlfriend and I were involved in a disagreement the other day, and after some time she told me that I was simply being stubborn. I thought about the situation for a while, and then I had to concede that she was right. I simply thought things should be the way I wanted them to be, without consideration for others.

As I picked up my Bible, I found the story of a whole group of people who were very stubborn. They were the children of Israel. Countless times throughout history, they tried to do things the way they wanted to, instead of the way God had planned.

For instance, in Exodus 32 we find them in the wilderness at the foot of Mount Sinai. The Lord had called Moses to come up the mountain, and he had been separated from the camp for forty days. The people finally concluded that Moses had died, so they gathered together all their gold and fashioned a golden calf idol. When it was finished, they bowed down to the idol and praised it for delivering them from the Egyptians. But when Moses returned and found them worshipping the idol, he was extremely angry. He ground the golden calf into power, put the powder into the water, and forced the people to drink it. Instead of waiting for Moses, the Israelites displayed stubbornness and impatience by worshipping an inanimate object. The Lord forgave the people, but still they continued their stubborn ways.

Many years later, in the time of Samuel, the Israelites became dissatisfied with the judges. As a result, they begged Samuel to find them a king. They wanted things their own way, not the way the Lord had planned. In I Samuel 8, he commissioned Samuel to tell the people the evil things a king would do, but they stubbornly insisted upon having a king. In the end, the kings led the people astray, and they were eventually overtaken by the Babylonians.

Yet the Jews still did not learn their lesson. When Jesus Christ came, they wanted to make Him a king, a political leader against the Roman occupation. Being a spiritual king rather than a political king, He did not allow them to lead him from His destiny. As a result, they crucified Him, failing to recognize Him as their own Messiah. They missed the boat, simply because they were too stubborn to accept Jesus for who He was.

If we are stubborn with other people, we probably will not suffer the consequences that the Israelites did. However, we will constantly be in contention with those around us, and even if we win the argument in the end, we will not really gain happiness from it. We must learn that sometimes we just have to give in. Let's work on it this month.

* * *

I hope you are all making plans to attend National Conference in August. It is not too early to begin to think about it.

Also, plan now to register for the Bible Sword Drill. The three top guys receive a plaque to honor their achievement. You can register at the first Brotherhood session at Conference. See you there.

MISSIONARY NEWS

TRUSTING MY ALL TO THY TENDER CARE

by Juan Carlos Astellano

This testimonial was in the form of a letter to John D. Rowsey, missionary to Argentina, and presently Associate Secretary with the Missionary Board of the Brethren Church.

Dear John,

Today is March 30 and I am making the best of a rainy day in which we cannot have a meeting at Alvarez, where we are presently campaigning with the Audio-Visual Trailer. I am accomplishing that long-promised correspondence to our brother in Christ.

First, John, we pray that God is blessing your life and that of your family, giving you many fruits in the work which He has now given you to do in the States.

It has been a long period of time since I had the first inclination to write to you; however, I'm beginning to understand that the lives of workers of the Lord are so **full** of things to do. I never had this full realization before and now I can speak from personal experience. I can truly appreciate your work you did in Argentina, since you were not only with the Brethren Church but with CAVEA (radio ministry) and had numerous other details constantly, one of them being the Audio-Visual Trailer.

My heart is so overflowing with things to share with you; and I may be able to share only a portion at this time.

You will, no doubt, recall the repeated times they made me the offer of working with the Audio-Visual Trailer, sometimes directly from the Directive Commission through special messengers or indirectly through you, or your wife, Ricardo Rivero (pastor at Nunez Church) or Thomas Mulder (then Director of the Bible Institute). But I understand now that even in this period the time had not arrived for my decision. Finally there appeared to me, while in this indecision, One who spoke to me in a form to which, up to this moment, I had not listened. It was very concise and final. Declaring without beating around the bush that He needed me and He was waiting a positive answer. This was my Lord. I praise God for this encounter, because without this occurrence I never would have thought of leaving the many personal obligations and



Juan Carlos Astellano

following Him. This was something very different. I knew now that if I said "No," I was saying it to th Lord and not just to the church organization.

I was uncertain as to what would come, but I pu all in His hands and let go, confiding in and dependin upon Him completely.

I talked with my wife and shared what had happene in my life, but the blessing is that she also had receive a touch of the Lord in her life and together we crie confessing our problems to the Lord. Since that mome we have been living a new experience daily with ou Lord, not only in the spiritual matters but in all thing

It all began like this. One Sunday we were in my church in Villa Constitucion when the Holy Spirit spoke to me through Pastor Vena. He spoke concerning the calling of Isaiah. I had never had an experience such as in that night—it was different—something personal. I thought that it could be emotion or some such cause. Two days later, I went to visit my parents and upon entering the house I noticed the open Bible and my eyes were drawn to the Scriptures, "The fields are white unto the harvest..." "...Who will I send?" Again I felt the stirring of a call to my own life, but with it also that lingering hesitation. This could just be a coincidence. Now there had been two occasions that God had talked to me clearly, but I had not comprehended the full meaning.



Open air meeting showing film

The next week I traveled to Rosario to discuss some things with my brother, who is working with the Church of the Assemblies of God. When I arrived he wasn't there, and I decided to wait for him and occupy my time with playing the piano. I played for a considerable time with my mind drifting to thoughts of travel and various other things. Suddenly I became fully conscious of my music and the words of the hymn, "But if, by a still, small voice He calls to paths that I do not know, I'll answer, dear Lord, with my hand in Thine, I'll go where you want me to go...." Again the stirring in my heart for the third time now. I returned to the house and commented to my parents, relating all that had happened. They told me that without a doubt the Lord was talking to me. It was then that I decided to ask the Lord to speak to me once again but in a way so clear that there could be no doubt in my mind. During the Spiritual Conference, God spoke to me very definitely, and it was then that I shared with my wife as I earlier mentioned. Ah, but now was the most difficult! What would we do with all of our debts? Since leaving my job would mean that my income would be reduced considerably, the struggle would then begin. My wife and I decided to pray to God and ask that he solve all of our financial problems if in truth he wanted us to serve Him. My in-laws in the beginning did not share with our decision, and their point of view was very human to be sure. It only served to put doubts in my own heart.

I made an exact calculation of the monthly payments which I had to pay in order to have a factual base on which to discuss arrangements with the Council of Elders of the Argentine Church. I wrote them that I had made my decision and they arranged for a meeting date. Much to my surprise when they offered a salary from the church, it was exactly 100 pesos more than my monthly obligations. The income would solve my contracted debts but with only 100 pesos how could I live during the month? What should I do?

I consulted with my wife and we again decided to solve this challenge of faith praying to Him that I might secure extra work to provide for our needs.

I wrote a note to the administration of the company where I had worked, declaring to them my determination to leave. It fell like a bomb in their midst. They met in session and decided to offer me an increase in salary of 25,000 pesos per month if I would stay with them. Once again, what should I do?—and so the doubts began; maybe the Lord wanted me to serve Him in some other way. We knew that the Lord wanted to use us, but how? where? when?

Satan was using this 25,000 pesos which had been offered so generously to bait the trap of doubt. With deep prayer and confiding in the Lord, I refused the offer, but at the same time offered by cooperation to find someone to take my place and help solve their problems.



Evangelical Mobile Equipment with tent in meeting

No doubt, you've kept in mind my plea to the Lord for extra work. Answer came with the company assigning a half salary to me if I would work for them at times when I would be free. I need here to clarify that the Council of Elders of the Argentine Church and I had mutually agreed on 15 days in the month designated for me to be with my family and fulfill other employment.

The company thus asked me to work for them during those free days. The half salary which they had designated for me, was the total of my basic salary according to my seniority in the company, plus family allowance, overtime and a consideration of difference in category because of substituting for the manager in the use of

licenses. All of this, gave me an income that was greater than I had received working as an employee. The Lord was giving back to me that which I had released to Him.

So that you might have a full understanding of His blessings to us, I must tell you I have received at home a quantity of work such as painting signs for a real estate agent and electrical work, up to the point that I have had to refuse some because I have not had enough time to rest. All by His design?

All of our financial problems have been solved and we have lived better than before with blessings over and above. Also, blessings to my brother Mario who had labor difficulties, and now I could recommend him to the position I left. Today he is working in my place and is very well situated with a good salary.

It was with great thanks to the Lord for His love and manifestation in my life and my family's life that we went forward in faith. So it was with much joy that I began to work with the Audio Visual Trailer for the Argentine Church. My first campaign was for four days in Florencio Varela. Before that I had been in Nunez only one night to project "Lucia" in an open-air meeting. I never imagined that Florencio Varela was so open to the Gospel. A number of young people accepted the Lord in these four days with the local church gathering them under her. The Gospel was preached and we saw many blessings. From there I went to Gerli.



Tent being raised for campaign meetings

We installed the tent at Gerli with the assistance of Pastor Ortiz and we had a very good time. Also there eleven made their manifestation of faith. From there I went to Villa Constitucion dividing the work between two areas, the Church of the Redeemer and the Church of the Sinner. In the area where the Church of the Redeemer is located, the meetings were nice and it was a new experience for the church as they worked a lot with the children, winning several of them for the Lord. The influence of these children in their homes was very positive, and today the church there is working within the homes of these children. We give thanks to the Lord even for unknown changes in lives. Afterwards we went to the Church of the Sinner, and there also the Lord visited us. Souls desiring to know the Lord; the church desiring to work for the Lord. It was a time of much joy for everyone. I believe that the church took a step forward in the work, but not only in this but that also we learned to love one another more through being together in the presence of the Lord asking for those who are lost. Those won during the campaign are still in the church today.

From there I went to Soldini. A good time with two precious souls won for the Lord. It was a different kind of work there—each place being different—different churches—but God is One and His Word comes to the hearts of those who truly listen.

From Soldini to Alvarez. This was the first time that the Gospel had been presented in Alvarez, and the Lord was with us. There weren't any conversions during the first days, but at the end of the campaign, which was with the Audio-Visual Trailer alone without the tent, the women who were owners of the building being rented for a meeting place gave themselves to the Lord. Now we are at Alvarez for the second time. For three nights now we have been in Alvarez and the Lord has given us two souls. Young men under 20 years of age. There is a splendid atmosphere for the work. From here I am planning to go to Rosario with the tent.

Just as the Lord has worked in our lives, we know he will touch others, and men, women, boys and girls through this audio-visual presentation will be won to Christ.

I stretch out my hand, my dear brother, in thanks to you for what you accomplished here in the first days of the Audio-Visual Trailer's use. Even as we miss you greatly, we pray constantly for your work in the State. Kindly convey our appreciation to all of the Brethren there who have also extended themselves to us in so many ways.

This testimonial is shared for the understanding and encouragement to others who will also have days of doubts and hesitation. Ones quality of faith and love and loyalty to Christ brings marvelous transformation

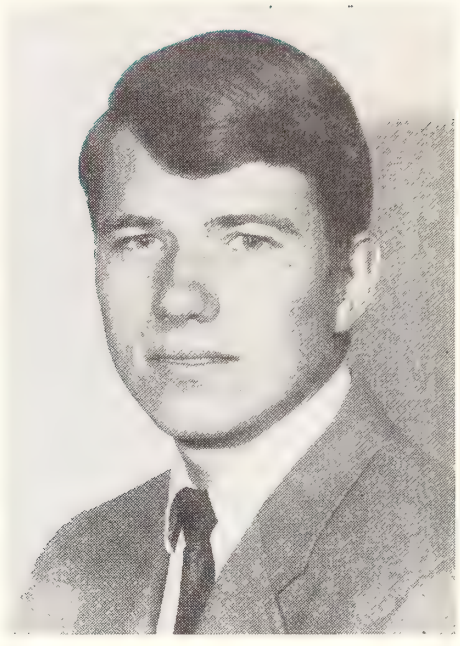
I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

LET GO AND LET GOD

HELL

Two Endings



by Stephen D. Swihart

THE DUKE OF WELLINGTON and Napoleon Bonaparte were both born in the same year, 1769. Each was born on an island, each became fatherless in early boyhood, each had four brothers and three sisters, each attended military school in France at the same time. Both became lieutenant-colonel within a day of each other, both excelled at mathematics, both were great soldiers and each commanded a great army. Both are remembered for what happened at the battle of Waterloo, where **one became the victor and the other the defeated!**

To look upon these two men, their lives until death were almost identical, but their life's end was opposite from each other. The picture for **you** and the people of **your community** is much the same. Most residents in your city either have gone or will go to school, graduate, find a job, get married, raise a family, grow old and finally pass on. The majority will be good people, much like yourself, but **the Bible declares that only a few people in your town will be equipped to go to heaven, while the majority will end their lives totally prepared for hell!**

Jesus Talked About Hell

The most serious subject in all the Bible is the judgment of God. Jesus taught the topic hell! In fact, Jesus devoted more words and time to the subject of hell than He did heaven! He called it **"everlasting punishment."** He called it **"a furnace of fire."** He called it **"outer darkness"** where there would be **weeping and wailing and gnashing of teeth."** He called it **"a place prepared for the devil and his angels."** He called it a place **"where the worm dieth not, and the fire is not quenched."** Hell is real. It is as real as heaven. Damnation is as much a part of God's plan for man as is salvation!

The Rich Man and Lazarus

Luke 16:19-31

Jesus once told the story about a man of great wealth and a beggar. This account is not a parable. It is not mere symbolism. **The story is true. The men are real,** and they are very much alive today in their perspective abodes.

The rich man lived only to please himself. This man's sole purpose in life was to satisfy his own selfish desires. He thought nothing of daily eating the most extravagant of foods in quantities of excess while the sick and starving died around him. Today he is poor, without comfort, sick with pain and suffering, and residing in the pits of hell.

Lazarus, on the other hand, was poor. He practically lived at this rich man's gate. His body was continuously riveted with pain. He was covered with sores and as a result wasn't capable of work. In order to live, he had to scramble with the dogs over the few morsels of food which were thrown out as garbage from this rich man's table.

Lazarus died probably from starvation and leprosy, but one thing is certain; **the Bible says that Lazarus went to be with God! The earthly home of Lazarus, which was a near hell, was gloriously transformed at death into heaven.**

Lazarus is no longer ill. He is well! He is no longer hungry. His body is filled with the love of God! Today Lazarus is a child of the King of kings. He lives in the King's mansion—not so for the rich man.

Personal Accounts

I read a tract recently about the judgment of God and how millions upon millions of people will be cast into the **"Lake of Fire."** This tract gave a picture of a man who was being taken to the Great White Throne to be judged and sentenced to his eternal abode. A picture shows the man shouting these words: **"Judgment?—but you don't understand, heaven and hell are here on this earth! I've always said that!"**

Yes, many people believe that heaven and hell are on this earth. Somewhat surprisingly, many Christians are persuaded that a heaven lies ahead for them, but the existence of a hell is doubtful in their minds. The Bible does not leave room for such skepticism or doubt. God speaks precisely and clearly when talking about hell.

Recently, when in the hospital, I had the opportunity to talk to a patient about his soul. He told me that heaven and hell are on this earth. **"When I die," he said, "that's it!"**

I turned in the Bible to Luke 16, verses 19-31. I told him about another man who didn't believe in life after death either. This man didn't believe in a literal hell, I said, but when he died and went there, he changed his mind.

This man said, "If God is love, then why didn't He let this man in hell come back to earth and tell people about it?" My answer was verse 31, "And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, through one rose from the dead."

The man only had one response, "You can get anything out of that Bible you want." I never saw him again. He was lying on a hospital bed, and he refused to even consider that such a thing could happen. This man, and millions like him, are dillydallying with eternity.

Every human being in this world knows that he is going to die, yet the majority are willing to wait until the last second before considering the consequences of their souls. Somehow, the things of **this world** seem more important than our relationship to God and the world to come!

The rich man discovered that hell was real. **Once he doubted—now he believes. Once he rejected God—now God has rejected him. Once he lived in pleasure and luxury—now he lives in hell. Once he had time to escape —now it is too late!**

Three Basic Characteristics of Hell

There are three basic distinctive qualities of hell. The **first** identity of hell is torture! The Bible says that the rich man **"lifted up his eyes being in torment."** Isaiah writes of the pain of continuously being **bitten by maggots and worms.** Jesus portrays the agony of living in an **unquenchable fire** where there would be **weeping and wailing and gnashing of teeth.** The rich man is found **crying out for mercy,** that he may have but one drop of water to cool his tongue. The Bible tells us that this torment is **forever—unending—it will never stop!**

How vivid hell speaks to us of God's utter hate of sin! Paul writes, "The wages of sin is death." It is just as true to say **"The wages of sin is hell."** God cannot and God will not tolerate sin.

A distinguished speaker at a recent Nationwide Bible Conference explained the greatest tragedy he has observed in the Christian life. He is a part-time professor at Trinity Seminary in Chicago, the counseling chairman at Michigan State, and the pastor of a 900-member church. The greatest disappointment in his life is **that Christians are no longer shocked at sin!**

Our **minds** have become so accustomed to the overexposure of sin in our world (by television, movies, radio, newspaper, magazines, and simply looking at those around us) that when a Christian gets in trouble, **we aren't shocked.** Somewhere, **the despising of sin** has left the Christian character. The result has produced an international spiritual crisis. God's children are called to **hate** sin.

Jesus spoke these words of warning in Mark 9:43-48 (Scofield):

"...If thy hand offend thee, cut it off; it is better for thee to enter into life maimed than, having two hands, to go into hell, into the fire that never shall be quenched,

"Where their worms dieth not, and the fire is not quenched.

"And if thy foot offend thee, cut it off; it is better for thee to enter lame into life than, having two feet to be cast into hell, into the fire that shall never be quenched,

"Where their worm dieth not, and the fire is not quenched.

"And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye than, having two eyes, to be cast into hell fire,

"Where their worm dieth not, and the fire is not quenched."

The charge of Jesus is to cut ourselves free from **anyone** or **anything** which comes between us and **perfect** obedience to the will of God. D. L. Moody put it this way, "It's better to be three feet from hell headed away from it than to be one thousand miles away headed toward it."

Why the Rich Man Went to Hell

Secondly, there will be **past memories** in hell. When Abraham spoke to the rich man he said, **"Son remember."** The rich man remembered his past life on earth before he died. He remembered the sins he committed and his mind was constantly plagued by the service he failed to render unto God.

The rich man is not in hell today because of some great act of sin like murder. He never killed anyone. He never headed a gambling racket or caused riots, or started wars or peddled drugs. The sin of the rich man which ultimately sent him to hell, was **his lack of concern for the things of God. He did not do something which was eternally wrong! He did nothing which was eternally right!** Let us be certain as to what sends people to hell.

So many people today have the idea that only the **outcasts** of society (the gangsters, the Hitlers, the Stalins, the sadists) will be in hell. **This is 100 per cent false!**

Some of the kindest, most loving people you know—those who always were helpful to those in need; those who gave to the poor; those who worked for peace and harmony; those who are good, moral, patriotic, respectable, and likeable people are **in hell right now.** They may have never, to your knowledge, done anything wrong, but **the judgment of God is not based on "works."** God is only concerned with this: **did you accept and follow Jesus Christ?**

All Hell Remembers Their Sins

The first murder in the world was when Cain slew Abel. Today Cain is alive and in hell with the memory of killing his brother. Today there are thousands of people in hell who have committed this crime but **they are not there because of that sin. God can forgive murder! Those in hell are there because they never accepted the grace of God!**

The people who mocked God through the preacher Noah are not laughing or mocking today. These men and women refused to listen and obey the word of God, and as a result they lie tormented day and night in hell.

Judas has not forgotten the thirty pieces of silver and the kiss he put on the cheek of Jesus. He remembers how Jesus taught a life of sacrifice. He remembers the teachings of self-denial, but he was more concerned about the pleasures of the world. His failure to look beyond himself to Jesus cost him his soul.

All in hell remember the events that sent them there, and they are convicted of their sins. **Now,** they know the penalty of not believing the Bible to be the Holy, Inspired Word of God. **Now,** they know the penalty of not following these teachings of God. **Now,** they know, and **now** it is too late!

Concern for Lost Souls in Hell

The third characteristic of hell is that its members will be **concerned about the lost souls still living on earth today!** The rich man is heard praying to Abraham for his lost brethren. "I pray thee, therefore, Father, that thou would send him (Lazarus) to my father's house for I have five brethren, that he may testify unto them, lest they also come into this place of torment."

This rich man who once had use for no one, especially Lazarus, is now praying that Abraham would send him to warn people of the reality of hell! People in hell don't want their loved ones to join them in their torment! **They are concerned for the first time about the souls of men, and now it is too late!**

Beloved reader, the cry from hell is this, **"If only I had...."** "**If only I had** believed God." "**If only I had** followed Jesus." "**If only I had** listened." "**If only I had** been different and obeyed!"

Friend, that same cry will be heard from Christians at the judgment seat of Christ. "**If only I had....**" "If **only I had** witnessed." "**If only I had** been more concerned." "**If only I had** been more faithful."

What About Your Life Reader?

If you knew you were to die five minutes from now, **what would you want to do over?** Stop and evaluate! Think seriously upon that question before reading on. Now, **what would you want to have erased?** If you honestly answered these questions, and then, if Jesus were to grant twenty more years to your life, **now what would you do?**

Are you telling people that hell is real? May the Lord bless your witnessing as you **let go and let God!**

CHEEP ADVICE



Man has made thousands of laws, yet, has never been able to improve on the Ten Commandments.

Don't provide the fuel for the fellow who likes to "burn you up."

When one finally learns to make the most of life—most of it is gone.

Watch your step!

Whether we will or not, we cannot journey without leaving footprints and others will follow where we go because we have marked the way.

(Anonymous)

A motto on the wall of an atheist's office read, "God is nowhere." One day his little girl came bounding into the room, saw the motto, and exclaimed, "O, Daddy, what a wonderful sign you have—'God is now here.'" Her statement broke her father's stubborn will and he became a Christian.

from West Alexandria bulletin

AFTER SCHOOL

A house should have a cookie jar,
For when it's half-past three,
And children hurry home from school
As hungry as can be,
There's nothing quite so splendid
In filling children up,
As spicy, fluffy ginger cakes,
And sweet milk in a cup.

A house should have a mother
Waiting with a hug,
No matter what a boy brings home,
A puppy or a bug.
For children only loiter
When the bell rings to dismiss,
If no one's home to greet them
With a cookie or a kiss!

INTER-VARSITY CHRISTIAN FELLOWSHIP'S 10th BEACH EVANGELISM PROJECT

Ft. Lauderdale, Florida

April 4-9, 1971

Walk up and down a mile-long stretch of beach at Ft. Lauderdale, Florida any afternoon during Holy Week and every twenty yards you could see some of the 225 Inter-Varsity Christian Fellowship students, recognizable by their white wrist bands, intent in their conversation with the sun-bathers. More students were clustered around two umbrellas at which there were forums on various aspects of Christianity and around the city-sponsored bandstand. There from 2 p.m. until midnight, two Christian rock bands, the Excursions and The New Wine, played and rapped about Jesus Christ.

The beaches were less crowded at night, except for the 4,000 gathered in front of the bandstand. Under the cover of darkness and while the police turned their backs, the sex, liquor and drug-use became blantantly open. Liquor was brought to the beach by the cases. One fellow howled at the full moon as he freaked out on an acid trip; another told a discouraged I-Ver, "I don't want Jesus; I just want some marijuana."

But Satan did not have everyone in his grip. Some were listening. When the breaks in the concerts came, I-V students who had been praying that God's power would triumph over the evil forces on the beach were ready to introduce those students to their Lord.

One such student was Steve. He'd run away from home and been on drugs since he was 14. Invited to the Alternative coffeehouse after a conversation on the beach Monday night, he rapped for four hours, and came to understand that he could know God—who had always been so big and abstract that Steve thought He couldn't touch his life—through Jesus Christ. Danny Taylor, the Christian folk singer whose gracious witness and charisma was used by the Holy Spirit to control the atmosphere of the Alternative, introduced Steve Wednesday night. The audience became still as Steve told them that they, too, should investigate Christ and take Him as their own.

The raw concentrated force of sin hit many Christian students for the first time in their lives. A 7-month-old Christian girl said, "The concerts on the beach are very worthwhile but dangerous. Here is where our faith is really tested and our courage is needed." Another girl who has been a Christian a year and who led two to commitment to Christ during the week added, "It was easy to feel lonely and scared in the crowd, but I just looked to the white bands and to God for comfort. I know that Satan worked just as hard as we did, but God was with us here."

Claiming God's power, they were an influence for good on that beach. Steve's story attests to that. So do the words of a police lieutenant. "It is a genuine pleasure to work with such a group," Lt. Brewster reported. "They help turn the crowd from being a potentially trouble-making one. I wish they could come earlier, stay out later, and stay longer."

It was at the invitation of the city officials of Ft. Lauderdale that I-V's Paul Little began the beach evangelism project in 1962, the year after the student riots. The project has grown steadily over the years in conjunction with a committee of local pastors and laymen, the Christian Action for Student Evangelism. William M. York, I-V staff in Virginia directed this year's project and Pete Hammond, Southeast Area Director, headed up the morning training sessions. IVCF's Missions Director, David Howard, gave the Bible expositions.

Two other innovations this year, in addition to Inter-Varsity's bands being the only city-sponsored entertainment, were "floating forums," yacht trips and discussions with local pastors about the church, and surveys the students took for a Christian sociologist investigating young transients' concept of freedom. Both led naturally to conversation about Christ.

Said one student, "The people here were so ripe. The Spirit had prepared them so that their openness was almost unbelievable. I've really gained confidence in the power of the Holy Spirit to touch and open men's hearts and to give me wisdom in an intense witnessing situation."

About eighty-five were touched by God so that they desired further contact with Christians on their campuses: half of these indicated that they, like Steve had taken their first step of commitment to Christ. Paul Woodard, staff in Missouri, who led one of the seventeen "families" of students, said that only God can score the conversions, but in his family there was one new birth for every two Christians.

THE GREATEST NEED IN THE WORLD



by L. V. KING

Text: "...I am come that they might have life, and that they might have it more abundantly" (John 10:10).

In our last meditation on the question, "What is the greatest thing in the world," we gave as our answer, "LIFE." Life is the most mysterious thing in the world yet the most wonderful thing one can contemplate and enjoy. Physical life is a mystery. All we can say is that God breathed life into man. We cannot define it nor explain it, but the marvelous thing is that we can all possess it. Spiritual life far exceeds physical life, but when you combine the two you have the marvel of all life. The Bible begins with life, and life goes on and on and on.

IN JOHN'S GOSPEL 10:10 we have our text of this message. This is one of the most wonderful texts of the Bible. We call John 3:16 the Golden Text of the Bible, but even though this verse begins with love it ends with life; eternal life. But John 10:10 begins with life and ends with life. Now if life is the most wonderful thing in the world, what is *the greatest need of the world?* The answer is clear. If life is the greatest thing, then to *possess that life in its fulness* is the greatest need. This life includes the whole world.

Now all men have physical life in some form, but only a small part of the men in the world possess spiritual life. The small part of the world that possesses spiritual life does not possess it in its richness and abundance. We must remember that physical life upon this earth is short. Today, under the best of conditions, life lasts not more than 100 years. Yet this spiritual life, the true life to come, is forever.

Then what is the greatest need while living here *now*. What is there that will make this physical life happy, successful and great? What kind of life will help us to enjoy fully the life to come? The greatest need is not the prolonging of this physical life. Recently a man said that under proper environment a man can live to be 300. He said that all we need do is to improve environment. True, but what will give us the proper environment? Are we heading in that direction with all our present diseases, accidents, wars and sin?

So this great need of the world is seen in several truths:

First, Christ gave His own life to meet this need. Why did Christ leave the glory He had with the Father from all creation? Why did God permit and even choose such a course for His only Son? In any sacrifice we must ask: "Was the thing accomplished worth the sacrifice it took to achieve it?" Was it worth Ruth Elders eyesight to swim the English Channel? Was it worth the man's life to go down Niagara Falls in a barrel? Is it worth a man's life to win in an auto race and perhaps mar his physical life forever?

Then let us ask, Was it worth the sacrifice of the early Christians to die for the sake of Christ? Was it worth the price of five martyred missionaries to win the Auca tribe? Is it worth the sacrifice to stand by your church in every trial? Is it worth giving, working, praying for the souls of men? Are you as a Christian worth the sacrifice the faithful make? Are you as a sinner worth that sacrifice Christ made for you?

Secondly, men are lost apart from the shed blood of Christ on the Cross. The Word teaches that apart from His life and death there is no spiritual life. Occasionally a man gives his life for a friend. Christ gave His life for His enemies, those estranged from Him, those in rebellion. Was it worthwhile? Surely God could not have made such a blunder if Christ's sacrifice *could* not avail.

Some would say that health is the greatest need of the world. If we just had strong bodies we could do almost anything. Do you know that some of the happiest people have been those who suffered most, and some of the most unhappy have been the strongest physically? Some would say that happiness is the greatest need, but who are the happy people of the world? The truth is that men finally come to the place where they agree that material things and physical things cannot satisfy. Is there not in every human at some time in his life a desire for something deeper than this old world offers?

Most men know in their best moments that only Christ can satisfy; that only the life He gives is lasting; that only the life He gives brings victory and power. All who have experienced some phase of the spiritual life will agree that the greatest need is the rich, abundant, over-flowing *life* Christ offers.

Christians know that sincere heart-searching prayer will deepen their spiritual life. That sincere study of God's Word, sincere public worship sincere sharing of our life will satisfy the human heart.

The sad truth is that we are not seeking as we ought these deeper spiritual truths. We too often seek our own ways and our own pleasures. We do not want our preacher to tell us what will bring this deeper Christian experience. I read an article recently which said: "Life's two great mysteries are: (1) On God's side there is a marvelous display of His grace, (2) on man's side there is a display of sin and wickedness." If Christian people were seeking this abundant life our houses of worship would be filled every Sunday.

How many Christian people have a burning desire, a burning passion for the deeper things of this spiritual life? What kind of passion do you have? Is there even a flame, a little flame? Does any one know you have such a passion? Are you doing the things that will fan it and make it burn? Is there heat enough to run the metal?

This abundant life is yours if you want it. You will find it right where you yield to receive it.

The story is told of a lady who was attracted by many cults. She went from one to another through six such false cults, but none of them satisfied her deep longings. Finally at 47 she shot herself. She found no answer in the cults. As a result her daughter went back to her early training she had received from her mother and found this everlasting life in Christ Jesus. She thanked God that He had freed her from these mumbo jumbo cults. Her mother could have found it, too, in her early training had she sought it properly.

Yes, your greatest need and the greatest need of the world is to possess this rich, full, abundant life Christ offers to all. "If the Son shall make you free, ye shall be free indeed" (John 8:36). Let Christ first come in and give you spiritual life. Repent and turn to Him and He will save you. Then let that saved life be used of God by yielding daily and completely to Him. If you do you will experience the greatest need of the world

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

The following is "An Open Letter from an Unconverted Hippie," which was printed in the Fundamental Baptist Fellowship Information Bulletin, and which the Bulletin said originally appeared in a Minnesota Baptist church bulletin.

Dear Turned-on Baptist:

Recently I was invited to one of your Baptist churches by one of your young people. I was told that the youth program was really "turned-on" and that the majority of the people were "hip" and not "square" at all.

I won't be back. Does that shock you? Would you like to know why? I'll tell you what one unconverted hippie thinks of 20th Century Christianity.

Although I was invited to the youth meeting, I also attended the Sunday evening service. Now I must admit a few things in that meeting turned me on! I noticed that the majority of the young chicks wore very revealing miniskirts. Man, that would turn on any red-blooded American hippie. One young lady sang a religious solo just before the evening message. Man, I really did dig her miniskirt. I must admit that you've got a lot of grit, wearing miniskirts in the building you call "The House of God."

Although I didn't get too much out of what the preacher said, I do remember that he spoke on the subject, "Letting Christ Change You." I'm really surprised that I remembered that. With all the note writing, gum chewing, whispering, and giggling among the young people it was hard to really "tune in" the preacher. Your young people are just like my hippie friends. They really know how to show disrespect to a speaker.

After the church service I was invited to a turn-on youth meeting. I must admit it wasn't square. I noticed that many of your young men had the same long hair and side burns that we hippies wear. And they even had our sample style of hip talk. And man, did I dig their music. Except for two religious songs they threw in near the end, all the music was rock and roll. Man, that's my kind of music. I was surprised that they didn't dance!

Just before I left, one of your young people asked me if I would like to become a Christian, I told him that Christianity just ain't my bag.

"Why?" he asked, I told him to let me think about it and I would give him my answer later. Well, I have thought about it quite a bit lately, and here's the reason why Christianity just isn't my bag.

Your preacher preached about "Letting Christ Change You." I thought about that. And then I took stock of my hippie crowd and your Christian crowd. Frankly, I can't see too much difference. We practically dress the same, talk the same, show the same disrespect for our square elders. And we dig the same rock music. And you know, although your young people didn't dance at that meeting, I'll lay you two to one that dancing will soon be included in their programs. For you see, my style music just naturally creates a desire to dance. You know, except for soap and water, we're almost identical.

I did attend a revival meeting a few years ago. But I don't guess you could call that group of Baptists "turned on." The music and the songs were not like mine. They sang from old-fashioned hymnals. And the preacher didn't talk like the "now generation" at all. He actually preached from an old-fashioned King James Version of the Bible.

Man was he square! And I noticed that the young people at that meeting were different. They dressed like a bunch of squares. After the preacher got through preaching they had a thing called an invitation. Man, I really got nervous about then! When I thought about his message on Hell and repentance I actually considered becoming a Christian. They were different folks!

But to you turned-on Baptist I say, "Christianity? No thanks. I really don't see too much difference."

Signed,
"An Unconverted Hippie"

Whose Delinquency?

We read in the papers,
We hear on the air
Of killing and stealing
And crime everywhere.

We sigh and we say
As we notice the trend,
"This young generation—
Where will it all end?"

But can we be sure
That it's their fault alone?
That maybe a part of it
Isn't also our own?

Kids don't make movies
They don't write the books,
That paint a gay picture
Of gangsters and crooks.

They don't make the liquor
They don't run the bars,
They don't make the laws
And they don't buy cars.

They don't make the drugs
That addle the brain;
It's all done by older folks,
Greedy for gain.

In far too many cases
We find this to be true,
The label "delinquent"
Fits older folks, too.

from the Fairless-Hills
Levittown bulletin

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The Brethren

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

Camp Bethany Dedication

Everyone is invited to attend the "Staff House" dedication at Camp Bethany on Sunday, May 30, at 3 p.m. Rev. Charles Munson will be the dedication speaker with Rev. Don Rinehart as Master of Ceremonies. The service will be held on the lawn, weather permitting, and guests are asked to bring lawn chairs or blankets to sit on. The contest winner and the new name for the building will be revealed at this time. An offering will be taken to help with the building cost.



A MEMORIAL TO MARVIN SHRUM

Whereas the Maurertown Brethren Church has recently incurred a great loss in the passing of Marvin Shrum, the members of the congregation wish to pay tribute to his faithfulness and extend sincerest sympathies to his family.

Marvin served with sound judgment and loyalty for 12 years on the Board of Trustees, and actively participated in the Layman's Organization. He was a good churchman, neighbor and friend. His life proved him to be a great humanitarian for he was untiring in his concern for the welfare of others.

By the Way

. . . ? ? ? . . . DAYS TO GO



A PERUSAL of the Book of Revelation will give us knowledge of what is in the offing of things to ome. Since these happenings are destined to occur at time which is unknown to us, it means that we have a ertain amount of time left, how much . . . ? ? ? ?

Time certainly is running out, and it might be propos to reprint a resume on this page of the Jational Association of Evangelical's 29th annual con-ention held recently in Los Angeles.

This synopsis of events is headed: **With the clock unning . . .** 'WHAT WILL WE DO WITH THE BALL?'

"Few leaders in the evangelical community were issing, and few passed up the opportunity to be heard -including the men and women at 63 bright and flash-ig exhibits at the International Hotel.

About the only hint of controversy was NAE Presi-ent Hudson T. Armerding's warning that the resur-ence of interest in Jesus faces the danger of "fadism" nd Billy Graham's favorable view of the Jesus People ovement and its risk of fadism. "It doesn't bother me hat it might be a fad," he said. "At least it is a positive ad. . . ."

Christianity Today editor Harold Lindsell told dele-ates in the second major convention assembly that a eorientation to the Christian faith and a clear under-tanding of the Christian life are absolutely necessary a meaningful thrust into the seventies. Robert A. ook, president of King's College, declared that "in this eriod of the death of a culture, education is adrift and ie church is powerless."

Too many churches expect to win the world to Christ y "riding on the back of the clergy," Medford Jones aid. The president of Pacific Christian College empha-zed the need for every-member participation.

Woman power was tapped by Mrs. Bill Bright. "God eeds women of action," the mother of two and wife of ampus Crusade's president said. She urged women to se their "talking power" for God.

Dave Breese called religious broadcasters to a strategy s big as their problems. . . . Theodore Raedeke said ie forces of North America are tooling up for a assive evangelistic thrust in 1973. . . . Carl Lawrence oined: "We tend to use the results of research until it collides with our preconceived ideas. Seth A. Rohrer, president of Evangelical Church Builders Corporation, was named the 1971 Layman of the Year by the NAE and Dr. Wesley Duewel, president of the Oriental Missionary Society, was re-elected president of the Evangelical Foreign Missions Association.

Evangelist Billy Graham drew thunderous applause throughout a masterful chronicling of events during NAE's history. Comparing spiritual conditions in 1942 when NAE was founded with those of today, he supported his premise that while history doesn't record any worse activity of Satan, yet God is mightily at work in modern society. Dr. Graham said (1) radical theology is losing its influence, (2) the ecumenical movement has lost its zeal and (3) the ball is being passed to evangelicals. "Will we lose it, let it go dead, or fight each other over it?" he asked. All grumbles that NAE wasn't "with it" vanished in a chorus of vigorous amens as the evangelicals separated to scatter the fire."



MISSIONARY NEWS

FORGOTTEN GEMS

by LARRY BOLINGER

WHAT WOULD YOU THINK of if you heard the phrase, "forgotten gems"? An heirloom stashed away in an old wardrobe? perhaps a lost ring? an old necklace? a misplaced birthstone? . . . Rose was returning from a woman's meeting at the distant city of Kaduna, when the car in which she was riding had a flat tire. While the tire was being changed, Rose got out to stretch. She happened to look down and there embedded in the tar were several pieces of amythist. These are semi-precious gems which are found in Nigeria. These had been scattered with other stones over new tar to form the road surface. They were forgotten and practically useless. Rose bent down, pryed them out, and took them home for display.



Nigerian students practice typing on their wooden keyboards.



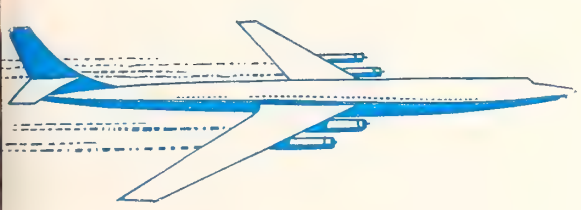
First Production Class for literature work among the Higis

Larry was working with his typing class. The sti untrained fingers of the men were beginning to lea the needed movements to type accurately. The wood keyboards were a real help to them. (These had be carved by the men themselves.) Larry found that l voice was giving out from calling out letters for fo hours on the days of the typing classes. He stumbl onto the idea of putting the lessons on tape in order conserve his voice. One day he had several things goi on at once, so he asked one of the men to run the corder. When he went to show him how, Larry fou they had been watching him and already had figur out how to run the recorder. So each man was giver turn at running the recorder in order to gain new expe ence. He was able to complete the other jobs as t men continued with their typing. During our vacati the class goes on as usual. These men can use the tap to teach others in future classes. What a transformati had taken place! Most of these men had never been public school, some had been to Kulp Bible School, t majority had never handled a tape recorder or ty

riter before yet they picked it all up rapidly. Forgotten ems lost in the vast mass of humanity, who when given ne opportunity became valuable cornerstones for their eople.

What if we hadn't cared? What if we hadn't persisted n bringing new opportunities to these enthusiastic, valable, yet overlooked workers? They would have lived nd died forgotten. May we never be guilty of overooking the untold opportunities of developing the potentials of others around us. Those "forgotten gems" who may bring new life and vigor to the church. Thank you for your support of the ideas we are trying. You have played a vital role in the discovery of many new "gems" precious to the Lord and to each of us in the Church. You have helped in their development whereby they may shine forth for Christ in their homes and villages.

May we continue to stretch our minds and stewardship in order to reach yet more "forgotten gems."



WINTERS ARRIVE IN COSTA RICA

BILL AND SHARON WINTER and their two children, Todd and Heidi left Cleveland on April 29th r a year of Spanish language school. Sharon's parts, Rev. and Mrs. H. William Fells took the family to eveland, and Charles Beekley of Ashland drove the r containing their luggage. The family arrived in iami a few minutes ahead of schedule but were deyed one and one-half hours in getting their bags and tting to the motel. With the warmer clothes for Northern Ohio and the 95 degree heat of Miami this delay probably seemed much longer.



Winter family at Cleveland Hopkins Airport before departure for Costa Rica.

Friday morning they left Miami at 7 a.m. for the last leg of their trip to Costa Rica. Sharon says, "Flying across Costa Rica and descending slightly was really a beautiful sight, farms laid out in sections with perfect patchwork squares of green, winding rivers and beautiful valleys between rows of mountains. You must come to see it to appreciate it." They had no problems in immigrations nor in customs with the things they had taken as accompanied baggage. The other items will arrive later.

They were met at the airport by their Big Brother, an advanced student who had been assigned to help them by the Language Institute, who took them to the house that had been rented for them. Again Sharon says, "Believe it or not, I have a ten foot poinsettia in my back yard." The house is located one and a half to two miles from the Institute, but they have a bus which passes one block from the house and charges two cents per person.

Bill and Sharon would like to hear from us all and their address is:

Mr. William P. Winter
c/o Spanish Language Institute
Apartado 10240
San Jose, Costa Rica

Air Mail postage at the present time to Costa Rica is $.15 per half ounce. Air forms can be purchased from the Post Office slightly cheaper.

Remember this couple in prayer as they study the Spanish language during this year as the last step in their preparation for service in Argentina.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for June

Topic:

THE POWER OF THE HOLY SPIRIT

Scripture: Acts 2:1-21

Introduction:

The Holy Spirit is evidenced throughout the Word of God. The power of the Holy Spirit was what gave the prophets the knowledge of things to come. Much of the Scriptures remain to be fulfilled; and in due time every prophesy must come to pass. As an introduction to our study, let us take the first verse of Acts 2, "And when the day of Pentecost was fully come, they were all with one accord in one place."

It is impossible for men unaided by the Holy Spirit, to be all of one accord. This opening verse really gives a glimpse of what can happen when the Spirit has its way in our lives. (The leader will arrange the discussion in the "Round Table Fashion," if possible.)

For Discussion:

Verse 2.

"It was not a wind." The sound was **like** a mighty rushing wind. The wind is a symbol of the Spirit. It cannot be seen.

Verse 3.

Tongues "**like** as of fire"—not fire.

Verse 4.

They were all filled with the Holy Ghost. There were 120 spirit-filled people, waiting for the promise of "The Comforter." (Read the words of Jesus in Acts 1:4-8.) There is the promise of "power." Discuss the speaking in tongues mentioned here. Was this a spiritual phenomena. Read and discuss verses 5 to 12, conclude with "what meaneth this."

Verse 13.

All the hearers were in doubt of what was happe ing. You will note that the countries mentioned we surrounding Mediterranean lands. Large crowds we assembled because of the commotion. Peter offered a explanation of what had occurred before their eyes. H then moved on to a proclamation of the Gospel, whic was embodied essentially in the announcement of t messiahship of Jesus.

Verse 15.

Not drunken, it is 9 a.m.

Verse 16.

Peter refers to Joel 2:28-31, which foretells the ou pouring of the Holy Spirit upon Israel in the messian era. It is important to note that the spirit was not li ited to Jews only, it was the Christian church. Isra is also included in the fulfillment of this prophe (Rom. 11:26).

Verses 17-20.

The new mission of the Holy Spirit was to rest o all flesh. Has all of this declaration by Peter been fu filled? Or will the final day when the Lord comes triumph end it all? No! it will be the new beginning.

Verse 21.

"And it shall come to pass, that whosoever shall ca on the name of the Lord shall be saved." This is t greatest promise ever given.

The conc'usion of this chapter shows the power of t Spirit on an uneducated man.

SMITHVILLE LAYMEN

AGAIN THIS YEAR the men of the Smithville area cooperated in holding the men's lenten breakfasts. n each Wednesday morning during Lent at 6 a.m. the ien of the community met for breakfast, singing and meditation all handled by the laymen. (The ministers ere allowed to attend.) Each week the breakfast was eld at a different church. There were always the usual umber of sleepy faces with a little extra effort on the art of the host church to have the coffee hot, juice oured and cereal and napkins in place by 6 a.m., but ie fellowship made it all worth while. Over one undred men attended each week. With the fine resonse we have from a small community, it might be orth the effort for men from other communities to try omething similiar next year.

Dale Shamp

ON APRIL 13 a group of men from the Smithville Brethren Church spent a very fine evening at the ander Meulen House in Mansfield, Ohio. We were able hear firsthand of this necessary ministry among men. The Vander Meulen House is commonly known as alfway House, but it is not just a house. It is a home r men who have served time in the State Penal Instiition and are now on parole, again trying to find their ace in a useful society.

The first part of the evening was spent with Ed and ary Harper, "mom" and "pop" as they are referred by the men, the superintendents of the home. They ld of the early start of the Home, its meager beginngs, its struggle to exist financially and its growth to larger home. The Home is owned and controlled by board of fine Christian men from the Mansfield area ho had the vision to see this need in their community. The early start and all financial needs were met by gifts alone, but the Home now receives state aid. It was interesting to note that Federal help is available but is refused because of federal restrictions against prayer in the Home along with other religious restrictions.

Later in the evening "mom" served refreshments and we spent the remainder of the evening in dialogue with "mom" and "pop" and Forrest and West, two of the men now living at the home. The two men told of their past experiences including their life before, during and after serving time in a Penal Institution. The home is equipped to handle from seven to nine men at a time. They stay for periods of time up to several months. The small number of men at one time enables Ed and Mary to learn to know the men better, to help each man personally and express their Christian witness. The majority of these men express no Christian beliefs but the seed is being sown, and the men appreciate the opportunity and concern the home offers. Mom expressed that she feels no concern for her safety, living in this house with ex-cons, but has always been treated with great respect.

The Harpers are proud of the record of the Home concerning the number of men who pass through the Home and are able to "make it" on the outside. Very few of the men have returned to a Penal Institution. All is not success as they see some men lose their jobs and return to heavy drinking and a few return to crime. The satisfaction of seeing many men return to their homes and families, take their place in society with some seeing their need for Christ is worth all the heart aches and hard work they experience.

All the Smithville men concerned have spoken very highly of the experience we had and seemed to gain considerable insight into and appreciation for the ministry at Vander Meulen House.

OOK' COVER FEATURES OTES SPREAD OF ESUS MOVEMENT'

New York (EP) — Today's kids e turning to Jesus away from ugs in increasing numbers, says e February 9 issue of Look agazine.

The "massive, fundamentalist, rist-as-personal-Savior revival has ught hold in California and... ows every sign of sweeping east d becoming a national preoccupan," Brian Vachon writes in a ven-page article illustrated by aphic photographs.

Vachon calls it an "old-time, Bibleting, witness-giving kind of revival, and the new evangelists are the young. They give their Christian message with cheerful dedication: Turn on to Jesus. He's coming. Soon."

Opening with photos of a mass ocean baptism which occurs monthly at Newport Beach, the pictures and story tell of supremely happy youth in mod clothing (many of them ex-junkies) revelling in the joyful experience of the Holy Spirit.

Typical of the comments is one by Breck Stevens, 19—a licensed minister. After leading a prayer for ex-addicts he said, "We called ourselves love children, but we sure didn't love the police. Now we really love everybody."

PRAYER ROOM ESTABLISHED IN PENTAGON

Washington, D.C. (EP) — A small room in the Pentagon has been dedicated as a quiet place for meditation and prayer by Secretary of Defense Melvin R. Laird.

Mr. Laird explained that the meditation room "is an affirmation that, though we cling to the principle that church and state should be separate, we do not propose to separate man from God."

"In a sense, this ceremony marks the completion of the Pentagon," he said, "for until now this building lacked a place where man's inner spirit could find quiet expression."



CHRISTIAN EDUCATOR OF THE YEAR AWARDED AT PLEASANT VIEW



Mrs. Betty McDevitt on the left receives her Teacher of the Year Award from the pastor, Arden Gilmer.

AN EXCITING WEEKEND of training for improved ministries of teaching people the Word of God was conducted recently at our Pleasant View Brethren Church, Vandergrift, Pennsylvania by Rev. Fred Burkey, National Director of Christian Education. All who participated found the time well spent and very beneficial. The attendance was good with an average of 27 at each session.

At the Sunday afternoon session Mrs. Betty McDevitt was honored as the outstanding Christian Educator in our church for this year. Betty's excellent attitude and dedicated fulfillment of her many duties were highlighted by this honor. We hope that each year we can recognize someone who is doing outstanding work as a Christian educator here at Pleasant View Brethren.

Pastor Arden Gilmer

INDIANA LEADERSHIP TRAINING SCHOOLS — 1971

THE INDIANA BOARD of Christian Education reports that its 1971 Leadership Training Schools held in both the northern and southern sections of the state, have again proven to be very successful.

The Leadership Schools were held on seven successive Monday evenings during the months of January to March. Kick-off evenings for both the northern and southern schools were held on January 18 and 19t respectively.

Guest inspirational speaker for the beginning of each school was Dr. Clifford Anderson, Professor of Christian Education and Dean of Students, Bethel Theological Seminary, St. Paul, Minnesota. Dr. Anderson communicated in an effective manner on the theme, "The Ke Factor in the Educational Process."

The total enrollment for both schools was 287 with 17 persons enrolled in the south and 116 persons in th north.

The following courses were offered:

NORTHERN INDIANA SCHOOL
- Old Testament Survey—Claude Stogsdill
- Learning to Understand the Mission of the Church— Kent Bennett
- Church Music—Team teachers, Mary Crowe and Pauline Benshoff
- Teaching Conversational Prayer—Dick Allison
- How to Give Away Your Faith— Charles Lowmaster
- Small Groups in the Church—John Brownsberge
- Resources for Youth Programing—Waldo Gaby
- Christian Family Living—Mrs. Hubert Miller
- Facing the Issues—Keith Bennett

SOUTHERN INDIANA SCHOOL—Division 1
- Christian Family Living—Duane Dickson
- Facing the Issues—Jim Fields
- How to Give Away Your Faith—Bill Thomas
- Home Bible Studies—Kenneth Howard
- Teaching Conversational Prayer—John Turley

SOUTHERN INDIANA SCHOOL—Division 2
- Facing the Issues—Dr. Charles Mishler
- Teaching Conversational Prayer—Woodrow Imm
- Home Bible Studies—Herbert Gilmer
- How to Give Away Your Faith—Dr. Lloyd Smith
- Christian Family Living—Mrs. Duane Dickson



GIVE

TO BUILD THE CHURCH

THROUGH THE

BTY MINISTRY

SEND ALL "BUILDING MATERIALS" (MONIES) TO:

Board of Christian Education
524 College Ave.
Ashland, Ohio 44805

MAY IS THE MONTH TO SHARE IN THIS "BUILDING!"

Youth Beat



REGENERATION

1st row, L. to R. — Joan Weaver, Kathy Stoneburner, Connie Miller, Phillis Hittle, Rosalie Matz, Davina Miller, Pam Weaver, Carolyn Miller.

2nd row, L. to R. — Jeff Jackson, Jim Gilmer, Larry Keck, Sheryl Davis, Randy Litchenburger, Mike Stoneburner, Donald Weaver.

"REGENERATION" AT TEEGARDEN

THE YOUTH OF TEEGARDEN, INDIANA have great enthusiasm and joy in Christ. We have seen the answers to prayers, and we praise a wonderful God.

The youth of our church have started a youth choir purely for the praise of Jesus Christ. They call themselves the Regeneration. Regeneration means "new life," and that is exactly what you get when you really have an experience with Christ. They consist of six boys and nine girls who know a living and personal God. Treasure Gilmer plays the piano and is the director and arranger of the group. Rosalie Matz plays the tamborine on a number of songs.

Practices are hard work for the group as they reach for their goals of 50 memorized and polished songs by summer and almost as many formations, but they have real fellowship too. They begin each practice with devotions and conclude them with circle prayer. Their fellowship and mutual love for Christ brings each one closer together every week. Each member is concerned and feels the Regeneration is a way of proclaiming God's message.

They don't know where God may lead but pray that this may be a successful ministry for Jesus Christ. They have received great blessings and to quote a member of the Regeneration, "God is just great!"

Following is a testimony b Carolyn Landes of our Morril Kansas Brethren Church. It wa read at an Inter-Varsity Chris tian Fellowship meeting at Kan sas State where Carolyn is i graduate school, expecting t graduate in August.

I HAVE FOUND MYSELF bein less and less defensive abou carrying around a Bible or Christia books, or even talking about Chris This has happened, not because have consciously tried to make so, but because I have come into more vital relationship with Chris himself. I now am beginning t realize the potential for happines and love that lies in such a relatio ship. Until I felt this, how could not be defensive when the Bibl meant little more than any othe good book but still caused such e treme reactions in other people?

Therefore, I conclude that whe Christians tell other Christians n to be ashamed of the Bible or othe "Christian" things they are doin something very wrong. They a teaching these others (whose rel tionship to God must not be too clos or they wouldn't be ashamed in th first place) to act in a way they d not feel—to put up a front of bein a "spiritual" and "brave" Christia In other words, they are teachin others to be hypocrites.

But there is a consequence to th far beyond the negative connotatio of the word "hypocrite." A perso who acts in a way other than wh he actually feels reaps the surfa consequences of his action, but h does not have the inner convictio to meet these consequences—be the positive or negative. He must rely o outside information (people, book role stereotypes, etc.) to tell hi how to react. But again he does n feel any of these except in th sense that he knows he mu play out the game. And the gam continues indefinitely. And it ca **really** get complicated when peop begin to see through it. Then ho should this person act? He cann act as he feels because that wou blow the game (by this time he pro

ly thinks what he really feels to e too inferior for anyone to accept nyway), and he cannot play the ame because its falsehood has been erceived. What a mess to be unable act either as you want or as you e expected! No wonder so many hristians are insecure and miser-le.

It would be so much easier and simpler to just act as you feel in the first place. Only then do you have the strength of your convictions to squarely face the results. Also, then you can deal with any errors in terms of, "Why do I feel this way?" "What are my motives?" "How can the real person that is me become more Christlike?" In other words, "How do I become a more honest and true person?" When I become an honest person I essentially go out on a limb and say, "Here I am world. React to me as you please, but God loves me as I am and I trust Him (and Him alone) to take care of me and to change me (from within) as I need changed."

Now I can relax and be me, knowing it's okey and I will be cared for.



"INDIANA 71"

The "Indiana 71" "new day" meeting is now history, but its impact will find its way into the denomination. Young people, interested in Christian discipleship, and their sponsors joined in a common cause at "Indiana 71"—let's get the *Word* around.

There is a new day dawning in the Brethren Church—a day of rejoicing in the Lord and a day of kingdom work. "Indiana 71" can serve to inspire the denomination in its interest in recruiting and training young men and women for God's business. Furthermore, it can serve to inspire the Church to fulfill its ministry to get the *Word* around to the marketplaces, streets, and crossroads—where the people are.

A New Day—Progressive Evangelism

A Renewed Image—Progressive Brethren

Let's get the *Word* around.

THE EIGHTY-EIGHTH CONFERENCE

of the

OHIO CONFERENCE OF BRETHREN CHURCHES

The First Brethren Church
Louisville, Ohio

June 24-26, 1971

Theme: "I Will Build My Church"

Texts: "The people had a mind to work" (Nehemiah 4:6).

"... builded together for an habitation of God" (Ephesians 2:22).

Hymn: "The Church's One Foundation is Jesus Christ, Her Lord"

Conference Organization

Moderator Elder L. E. Lindower

Moderator-elect Elder Ronald Waters

Secretary Mrs. Dorman Ronk

Treasurer Thomas Stoffer

Statistician Mrs. Cecil Bolton

Statutory Agent Elton Whitted

Conference Musicians

Organists David L. Royer
Mrs. David Albright

Song Leaders Elder William Walk
Elder John Byler

PROGRAM

Thursday evening — June 24

5:30 Fellowship Supper at Host Church

6:30 Registration of Adults and Brethren You

7:30 Inspirational Service

Prelude

Doxology

Invocation—Elder James Schaub

Welcome—Glenn McFarland, Moderator of Host Church

Greetings—Elder L. E. Lindower, Moderator, The Ohio Conference

Song and Theme Hymn, "The Church's One Foundation"

Devotions—Bill Williams

Special Music— Mr. and Mrs. Paul Clapper

Message, "Looking Through a Kaleidoscope" Elder, Ronald Waters, Moderator-ele

Hymn

Benediction

Friday morning — June 25

:15- 8:45 Registration of Adults and Brethren Youth
:45- 9:15 A Time of Devotion
Hymn
Devotional Study,
"I Will Build My Church"
Elder Carl D. Thomas
:15-10:00 Hymn
Message—Elder L. E. Lindower, Moderator
:00-10:30 Mid-morning Break
Conference Briefing Sessions
Registration of Adults and Brethren Youth
:30-12:00 Business
Prayer
Announcements
Report of the Credential Committee
Organization of 1971 Conference
Reading of Recommendations from the Executive Committee
Election of the Committee on Committees
Election of the Nominating Committee
Treasurer's Report—Thomas Stoffer
Statistician's Report—Mrs. Cecil Bolton
A Time of Sharing District Interests
Board of Christian Education
Board of Evangelists
Ministerial Examining Board
Board of Trustees
:00 Lunch

Friday afternoon — June 25

00- 1:30 Registration of Delegates
:30- 2:30 Simultaneous Sessions
:30- 4:00 Business
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Report of the Election of Committee on Committees
Report of the Nominating Committee
Action on Recommendations of the Executive Committee
Action on Executive Committee's Recommendations from the Moderator's Address
Report of Special Committees
Selection of Time and Place of 1972 Conference
Selection of Delegates at Large to General Conference
A Time of Sharing Missions
The District Missionary Board
:00 Committee and Board Meetings

Friday evening — June 25

:30 Inspirational Service
Prelude
Song Service and Theme Hymn, "The Church's One Foundation"
Devotions—Bill Williams
Special Music—Mrs. Arthur Lindstrom
Message, "The Church. . . ."
Elder Charles R. Munson
Hymn
Benediction

Saturday morning — June 26

8:15- 8:45 Registration of Adults and Brethren Youth
8:45- 9:45 Simultaneous Sessions
9:45-10:00 Mid-morning Break
10:00-10:30 A Time of Devotion
Hymn
Devotional Study, "The Carpenter's Son"
Elder Donald Rinehart
10:30-12:00 Business
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Election of Officers
Election of Committees
Election of Board Members
Printing of Minutes and Distribution
Unfinished Business
Final Reading of the Minutes
Adoption of the Minutes as the Official Record of this Conference Meeting
Installation of Officers
Adjournment
12:30 Missionary Banquet—
Elder and Mrs. Richard Winfield

AUXILIARIES

Woman's Missionary Society

Friday — 1:30

Prelude
Welcome by Louisville W.M.S.
Devotions
Announcements
Discussion Groups sharing suggestions on "How the W.M.S. Can Help Build Our Church"
Benediction

Saturday — 8:45

Prelude
Devotions
Report of Nominating Committee
Election of Officers
Group Singing
Special Music
Project Offering for Camp Bethany
Business
Project for 1972
Results of Election
Benediction

Sisterhood of Mary and Martha

Friday — 1:30
Devotions—Fremont
Special Music—Ashland, Park Street
Business

Saturday — 8:45
Devotions—Ashland, Garber
Special Music—Smithville
Speaker—Mrs. Richard Winfield
Installation of Officers
Benediction

Ministerium and Laymen

Friday — 11:30
Devotions—Elder Alvin H. Grumbling

Saturday — 8:45
Devotions—Elder Alvin H. Grumbling
Election of Officers
Business

Brethren Youth

Assistant Directors: Mr. and Mrs. Dave Albright

Thursday — June 24

5:30 Supper at Host Church
6:30 Registration
7:30 Inspirational Service
9:00 Fun and Food with Dave and Kathy

Friday — June 25

8:15 Registration
8:45 A Time of Devotion
1:30 Sisterhood
7:30 Inspirational Service
9:00 Fun and Food with Dave and Kathy

Saturday — June 26

8:45 Sisterhood
10:00 A Time of Devotion
Fun and Picnic with Dave and Kathy



These men are the featured speakers for the Ol Conference of Brethren Churches, which will be Louisville, June 24-26, 1971.

Elder L. E. Lindower is the moderator and will deliv the Moderator's Address Friday morning at 9:15. I message will relate to the conference theme, "I W Build My Church." Dr. Lindower is the Dean of Ashla College. He is a former professor of Old Testament the College, and previously pastored Brethren Churc before moving to Ashland. He and Mrs. Lindower ha three married children and seven grandchildren.

I WILL BUILD MY CHURCH

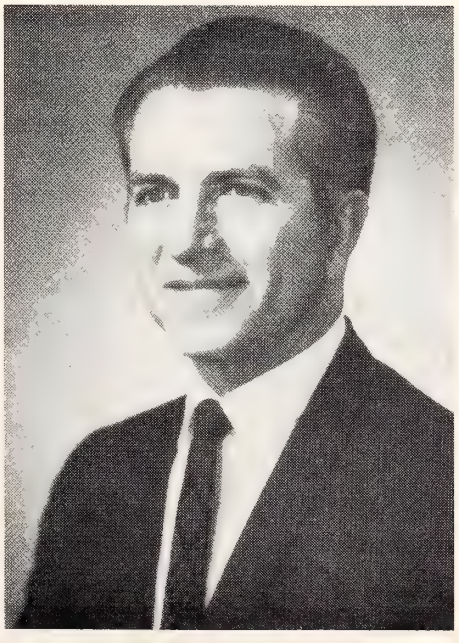
Matthew 16:18; Ephesians 4:11-12



Elder Ronald Waters is the moderator-elect. His address will be the opening message of the conference Thursday at 7:30 p.m. The title is "Looking Through a Kaleidoscope." Rev. Waters was an active layman in the Loree Brethren Church of the Indiana District for several years, before he entered Ashland Theological Seminary. Since his training there, he has pastored the Gretna Brethren Church for three years. Mr. and Mrs. Waters are the parents of four children.

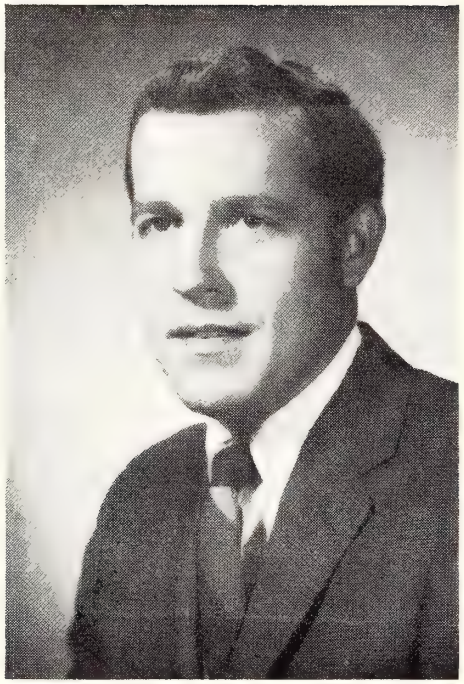


Elder Charles Munson will present the inspirational message Friday evening at 7:30. His subject is "The Church. . . ." He has been a member of the Ashland Theological Seminary faculty for several years, and is the Professor of Practical Theology. Recently he received his Doctorate from Case Western Reserve University. Dr. and Mrs. Munson have two daughters.



The devotional leaders for the conference are Elder Carl D. Thomas and Elder Donald Rinehart.

Elder Thomas has pastored the Fremont, Ohio church since 1964, when the attendance was 22. Six years later the attendance necessitated a larger church. The 22 people had increased to 155! The Lord led in the purchase of a lovely, large church, and the congregation continues to grow. Rev. Thomas will speak Friday morning at 8:45. He and Mrs. Thomas have three children.



Elder Donald Rinehart will give a devotional messag Saturday morning at 10:00 entitled "The Carpenter Son." Mr. Rinehart is Associate Professor at Ashlan College. Previously he received his Master's Degree fro the University of Arizona in Tucson and was teachin school. He felt the call of the Lord to the ministry studied at and graduated from Ashland Theologic Seminary, and pastored the Smithville, Ohio Brethre Church. Mr. and Mrs. Rinehart are parents of thre children.

Each of these men will give a special message inspire by the Holy Spirit. Plan now to attend the Ohio Confe ence so you may hear them—June 24-26 in Louisville.

POETRY CORNER

WITH PRAYER

Small things comprise
Her narrow days,
But any skies
Are wide as praise,
And through all care
And tedious strife
She makes, with prayer,
A spacious life.

Jane Merchant

FROM THE MOUTHS OF BABES

On Easter morn I went to Church,
Crowned in my new chapeau,
To thank the Lord devoutly,
For my blessings here below.

When I returned my child of four
In calm reflection sat;
Then earnestly she queried:
"Well, did Jesus like your hat?"

Author unknown
(from The United EVANGELICA

GIVING IS LIVING

Go give to the needy
Sweet charity's bread,
For "giving is living,"
The Angel said;
"But must I keep giving
Again and again?"
My peevish and pitiless
Curt answer ran.
"Oh no," said the Angel,
Piercing me through,
"Just give till the Master
Stops giving to you!"

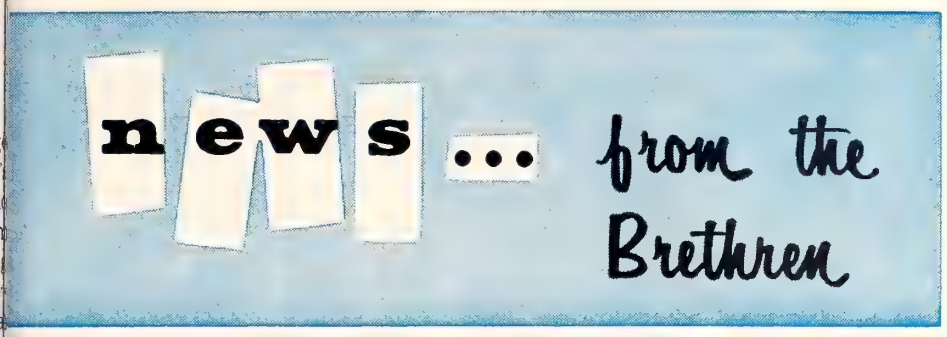
from The Jewish Hope

LEARNING

When Mary Jane who is but six
Has griefs she cannot bear,
She wisely throws herself on me
And finds her comfort there.

And I, dear God, am learning now
A little wisdom, too,
When troubles come that tear my hear
I take them all to you.

Enola Chamberlin



Canton, Ohio. A special program on drugs was given on Sunday evening, May 2 by the Stark County Sheriff's Department. This is a timely topic about which all of us need to be as fully informed as possible. The Mid-week Discussion Group is also discussing topics of current concern such as "How Should the Christian View the Use of Drugs" and "Are Demons Real Today?"

Milledgeville, Ill. At least 47 people are planning to board a chartered bus Friday, June 4, for the trip to Chicago and the Billy Graham Crusade. Laymen and wives had a very enjoyable time at their annual "date night" April 1. Special entertainment was provided by "The Group" from Milledgeville and by the M.C., Harlan Hollewell. The Youth realized $80 for the National Project through the Youth Easter Breakfast.

Lanark, Ill. One of the Laymen's projects for the near future is painting the church on Memorial Day, May 31. The Youth have been taking part in the Worship Service every Sunday in May with prayers, Scripture and music. God and Country Award will be given May 23, to a young boy, Craig Vietmeyer.

Dayton, Ohio. March 21 was a special day at Hillcrest Brethren Church with Rev. and Mrs. Richard Winfield as guests. In the morning the Adult Classes and the Junior and Senior High Classes heard Rev. and Mrs. Winfield relate experiences of their work in Nigeria. In the evening the Winfields took part in the program sponsored by the W.M.S. Members of the W.M.S. and Mrs. Howard Winfield, mother of Rev. Winfield and president of the National W.M.S., took part in the service.

Elkhart, Ind. The Junior Youth presented a play on Sunday evening, May 2. The church was invited to the Chain Lakes Negro Baptist Church for fellowship and worship May 16.

Bethlehem, Va. The Bethlehem Brethren Church has acquired a lot adjoining and also land at the rear of the church for more parking and general improvement. The church is happy to be represented on the Argentina scene by Mark Logan Jr. and wife.

Sarasota, Fla. Mr. and Mrs. George Whittle express their thanks for your cards and expressions of love at their 70th wedding anniversary. Paul Harvey on his coast to coast radio broadcast awarded them his "tournament of roses" winner.

Hagerstown, Md. Professor Charles Munson from Ashland, Ohio was guest speaker May 9. Rev. Harold Cave from Martinsburg, W. Va. presented a chalk talk with special lighting effect and with piano accompaniment at the Father-Son Banquet. Special music was also presented by the orchestra and Kenny Stottlemyer.

Bryan, Ohio. Attendance Crusades do work! Twenty-four new names have been added to the Church School rolls. A Fellowship Meal with the winning class, 12th grade, taught by Jack McDaniels, as guests is planned for the near future.

Washington, D. C. Sunday Evening April 25 a carry-in-dinner was held to honor the Class of '71 from Riverside Christian Training School. Riverside had the evening service which followed. There was a short play, special music and a talk by Nancy and Doran Hostetler.

Levittown, Pa. The W.M.S. of the Fairless-Hills Brethren Church was hostesses for all the W.M.S. societies in the Eastern Part of the Pennsylvania District on April 15. The Junior Department and the Junion Youth presented a play Easter Sunday evening.

Vandergrift, Pa. Pleasant View smashed a couple of attendance records during April. One hundred and twenty-four people took part in Holy Communion. This was more than had attended any previous communion. A record-breaking attendance of 243 attended Easter Sunday morning to worship the risen Lord.

Smithville, Ohio. A musical drama "Joseph and the Amazing Technicolor Dreamcoat" was presented by The Noteables on Sunday evening, April 18. This program was for the whole family by Christian Ambassadors Fellowship. "The Many Faces of Vietnam," a sound, color film for concerned Christians was shown Sunday evening, April 11.

Falls City, Nebr. The Junior Department and 1st year High School young people had a kite flying day March 21 in the afternoon. The meeting was held at the Rieger Farm. Each member could invite a guest. Refreshments were served.

Lathop, Calif. The front of our church is in the process of a new face lifting. The old porch has been torn down and replaced by new cement porch and steps and black wrought iron railings. The church has been experiencing some great thrills in the Lord because of cottage prayer meetings and prayer vigils.

Nappanee, Ind. The Adult Choir of Nappanee joined with the Choir of Goshen Brethren Church to present a program of Holy Week Music for both churches. The Senior High Young people were on a trip to Kentucky April 5-9 to help with the work there.

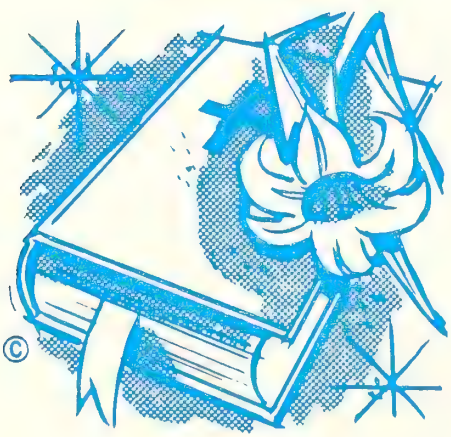
South Bend, Ind. The church is going to be very active with the Summer Crusade program this year. They are also involved with the Broadway Christian Parish. Doris Lake,

representing the church, has been teaching teenage girls in a 4-H cooking class. Florence Bockover, Jo Crofoot and Eleanor Porte have been assisting in a pre-Headstart class for three-year-olds. Jimmie and Virginia Lightfoot, Paul and Effie Place are involved in the neighborhood government and improvement program. The church is also taking twelve neighborhood teens to the Senior Week at Camp Shipshewana.

Berlin, Pa. Mr. and Mrs. William Ringler shared an interesting experience with those attending the Mother - Daughter Banquet, May 4. Mr. and Mrs. Ringler recently spent two months in India living with the people of the rural areas.

Camp-O-Rama. The First Annual Memorial Day Family Camp-O-Rama will be held at Camp Bethany May 28-31. Dedication of the new staff house will be held on Sunday afternoon (30th). Two dollars a day will get your family a place to park your trailer or pitch your tent.

Memorials



PICKERING. Robert E. L. Pickering, 82, went to be with the Lord March 10, 1971. For many years he had been a member and faithful supporter of the Bethlehem Brethren Church. Funeral services were conducted at the Lindsey Funeral Chapel at Harrisonburg, Virginia, by Elders Olen Landes and W. F. Flory. Burial was in Woodbine Cemetery, Harrisonburg. "Blessed are the dead which die in the Lord." For such death is gain.

Rev. John F. Locke

OLDFIELD. Mrs. C. E. (Ruby) Oldfield, 73, died January 30, 1971. She was a member and deaconess of the Morrill Brethren Church, Morrill, Kansas. Memorial services were held in Manhattan, Kansas with Rev. Julian B. Johnson officiating. Interment was at the Morrill Cemetery conducted by Rev. Elmer Keck.

Mrs. Clair Berkley

* * *

RABER. Guy Raber was buried February 20, 1971. He was a life-long resident and member of Roann Brethren Church. Rev. Herbert Gilmer, pastor, officiated in the memorial service.

* * *

ROSER. Buelah Roser lived many years in Roann and was a member of the Roann Brethren Church while she was a resident there. In later years she was a member of the Wabash Christian Church. Rev. Herbert Gilmer officiated in the memorial service.

* * *

CRIPE. Horace Cripe was buried on March 29, 1971. He was a member of the Roann Brethren Church and was a Church Trustee. He remodeled the front of the sanctuary in May 1965. Rev. Herbert Gilmer officiated at the services.

* * *

PORTE. Robert F. Porte, 81, died April 23, 1971 at the Brethren's Home. He was a retired Brethren minister. His wife Grace resides at the Home. His son, John, was the former executive secretary of Central Council. Services were at the Leiter-Reinke Funeral Home Sunday, April 25, with Rev. Clarence Kindley and Rev. Robert Bischof officiating. Burial was in Maple Lawn Cemetery.

Gladys Flora

Goldenaires

Mr. and Mrs. Lawrence Swenk celebrated their 50th wedding anniversary on Sunday, May 2. They are members of the Pleasant View Brethren Church, Vandergrift, Pa.

* * *

Mr. and Mrs. M. A. Stitzer celebrated their 50th Wedding Anniversary on April 12, 1971. They are members of the Morrill Brethren Church.

Weddings



RAILSBACK-FLOOR. Miss Diann Railsback became the bride of Mr Todd Floor in an impressive cere mony held in the First Brethre Church, North Manchester, Indiana March 31, 1971. They are living i their mobile home at Meadow Acres

* * *

STROBEL-PENROD. Miss Rut Anne Strobel and Michael Penro were married on Palm Sunday i the First Brethren Church, Nort Manchester, Indiana. They hav made their residence in a mobil home in Meadow Acres. Mike i awaiting induction into the arme forces.

* * *

JEREW-BRUBAKER. Miss Vi ginia Jerew and Joe Brubaker b came husband and wife in a lovel spring wedding April 18 in the Firs Brethren Church, North Manchest Indiana. They will be residing a Meadow Acres Mobile Home Par

MEMBERSHIP GROWTH

Falls City, Nebr. — 4 by baptis ... **Sarasota, Fla.** — 17 by baptism 2 by letter ... **Lathrop, Calif.** — 1 by baptism ... **Johnstown, Pa.** (I — 2 by baptism ... **Bryan, Ohio** – 9 by baptism ... **Hagerstown, M** — 9 by baptism, 2 by transfer . **Smithville, Ohio** — 1 by baptism . **North Manchester, Ind.** — 5 b letter, 6 by baptism ... **Lanark, I** — 5 by baptism, 8 by letter.

SISTERHOOD

Devotional Program for June

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Junior: The Book of Esther

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for June

Prepared by Mrs. Alberta Holsinger

Bible Theme: JOY

Project: LIT-LIT

Theme Song:

Joy, Joy, My Heart is Full of Joy

Motto:

Jesus first;
Others second;
Yourself last.

Singing Time:

"Jesus Loves Even Me"
"Jesus Friend of All the Children"
"Oh, How I Love Jesus"

Bible Story Time:

Sorrow Turns to Joy

Have you even been unhappy? What made you sad? (Let the children talk about this for a few minutes.)

What made you happy again? (Give the group time to discuss this question.)

A woman who lived in the village of Nain was very sad. She sat in her house and cried and cried. She couldn't stop.

You see, this woman's husband was dead. She had one son—a happy, brave, young boy. She loved him very much. Now he, too, was dead.

There was a lump in her throat. There was a hard knot in her stomach. Tears ran down her cheeks. She would never—no, never—be happy again she thought.

A friend came into her room. "Come," said the friend. "It is time to take your son's body to be buried."

The mother stood up. She went with her friend.

All the people of Nain felt sorry for the woman. They were waiting outside her house. Some of the men carried the boy's casket. The woman and all her friends followed.

Now Jesus had come to the village that day. When He saw the dead boy, the crying mother and the sad people, He felt sorry for them.

He went to the mother and said, "Don't cry."

He asked the men carrying the casket to stand still. Then He touched the casket. "Young man, get up!" He said.

The boy sat up immediately. He was alive—well and strong again!

The mother threw her arms around her son. She was laughing and crying for joy. She looked at Jesus and said, "Thank You! Oh, thank You!"

The procession turned around. They went back to the house laughing and singing. Jesus had turned their sorrow into joy!

Based on Luke 7:11-16

Mission Time:

A New School

Something was happening in the village. Tizhe saw many people hurrying down the dusty path.

"Vandi, wait for me," he called.

When he caught up with the boy he asked, "Where are you going?"

"To the village," replied Vandi. "They are building a school there. Perhaps we can help mix the mud for the bricks."

"A school," shouted Tizhe. "A school for us!"

Many, many villages in northern Nigeria do not have schools. There is no money to build them. Ever since Tizhe had visited his cousin in another village and heard him tell of the things they did in school, Tizhe had dreamed of going to school. Now, perhaps, he really could!

When the boys came to the village, they found the school builders already hard at work.

The smallest boys and girls pushed their way up to the trough where the mud was being mixed for the walls. "A school! A school!" they chanted. "We're going to have a school."

Tizhe and Vandi helped mix the mud. Yes, they helped build the school.

Later, when Tizhe had returned home he was telling his mother and father and sister Masi about the school.

"Oh, Father," he asked, "May we go? May Masi and I go? We will learn to write. We will learn to do arithmetic. We will learn more about Jesus. Please, may we go?"

"Oh, yes," pleaded Masi. "We will get up early. We will do our work before we go to school. We will bring the water from the well. We will get the firewood. We will help you after school, too. Please, may we go?"

"Yes, children," said their father. "We want you to learn to read and write. We want you to learn arithmetic. We want you to learn more about Jesus. Each day when you come home you must tell us what you have learned. We want to know Jesus better, too."

Early in January the new school was ready. Forty boys and girls marched into school for the first day.

They would learn to read. They would learn to write. They would learn arithmetic. They would learn many things. But best of all, they would learn of Jesus.

Prayer Time:

Let us thank God that we can help the Higi children to learn of Him.

Let us pray that our missionaries will be able to teach many about Jesus the Savior.

Handcraft Time:

A Helping Time Clock

(For each child you will need a piece of lightweight cardboard for a clock face and hands, a brass fastener and markers.)

Now that school is out we will all have more time to help at home.

Today we will make a clock to remind us to be helpers.

Cut a clock face and hands from this cardboard.

Memory Scripture Time:

Jeremiah 31:13b

Many times we are sad. Let's remember that God has promised to turn our sorrows to joy also.

(Read the memory Scripture to the children. Discuss the meaning of mourning. Practice the verse together. Review previous verses.)

Now instead of putting numerals on the clock, write on it something you can do to be helpful.

Take your clock home with you. Look at it often.

Signal Lights Benediction

Signal Lights Patronesses:

Please send the following information to Mrs. Robert G. Holsinger, 208 Sloan Avenue, Ashland, Ohio 44805 not later than July 30.

Name of Church _____

Number of Signal Lights _____

Average Attendance _____

Where your meetings are held _____

When your meetings are held _____

Do you have a project offering? _____.

Do you use the suggested material? _____

Suggestions for the Signal Lights program:

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffman

THE BOOK OF ESTHER

Hate Hurts

LEONARDO DA VINCI painted **The Last Supper.** This painting is probably the greatest of all pictures concerning the life of Christ. When the artist began to paint it in 1494, he and another artist had been quarreling. Because of his hatred for the other artist, Leonardo decided to use that man's face as the face of Judas Iscariot in the painting.

His plan worked perfectly. The master artist had reproduced the features of his enemy into those of Judas in the painting. Everyone who knew the man would now think of him as Judas, the traitor.

But when Leonardo began to paint the face of Christ, the work slowed down, then stopped. Despite his tremendous skill, he could not produce a face that could truly show the love of Christ.

In time, Leonardo realized that it was his human hatred that was keeping him from picturing divine love. With a few brush strokes, he painted out the face of Judas to make a new one, not using the features of the other artist.

His skill was now devoted to painting the face of Christ. It turned into a glorious success—a success that is still evident in this most famous painting.

Doctors and psychiatrists tell us that a great many of our physical ills and ailments stem from hate feelings. While doctors would not have been able to predict the end result of the bitter hatred in the heart of a man called Haman, there is a startling lesson for us in the Biblical story of this man.

Beautiful Queen Esther had invited King Ahasuerus and Haman (the Prime Minister) to dinner. It was like being the only guest of the President and First Lady at the White House. During the meal the queen asked the king and Haman to have dinner with her again the next day. (Be sure to have someone in your group read Esther 5:9-14.)

Esther 5:9 tells us that Haman left this special occasion, "joyful and with a glad heart." But at the king's gate Haman saw Mordecai and immediately he was filled with anger.

We can imagine Haman thinking, "Why does he have to spoil everything for me? Everyone else knows how important I am. I just came from dinner with the royal family. Other people bow as I pass them, but not that fellow. He neither rises nor bows in my presence. Oh, how I hate Mordecai!"

At home that evening Haman's wife and friends made a suggestion. "Make a gallows 75 feet high and tomorrow when you are eating with the king, ask him to have Mordecai hanged on it." Haman liked that idea so he had the gallows built.

During the second luncheon engagement, Queen Esther informed the king that someone had planned to destroy her and all her people. Naturally the king wanted to know who would plan such a terrible thing. "The enemy," said Esther, "is this wicked Haman."

One of the officers standing nearby turned to the king and said, "Haman just built a gallows, 75 feet high, on which to hang Mordecai."

And the result of Haman's hatred toward Mordecai is recorded in Esther 7:10. "So they hanged Haman on the gallows that he had prepared for Mordecai. . . ."

LAFF-A-LITTLE

Six-year-old Gary recited his memory verse perfectly, but the teacher also urged him to give the reference.

"It's in the book of Hatchet," Gary decided.

The mystery was finally solved when one knowing little girl informed everyone, "He means Ax" (Acts).

from "Kid Stuff"

Newlywed: "I tell my wife everything I am doing or thinking."

Old-timer: "I don't need to. My wife knows everything I'm thinking, and the neighbors tell her everything I'm doing."

After the family's return from church one Sunday, a small boy said, "You know what? I'm going to be a minister when I grow up."

"That's fine," commented his mother. "But what made you decide you want to be a minister?"

"Well," said the boy thoughtfully, "I'll have to go to church on Sunday anyway, and I think it would be more fun to stand up and yell than to sit still and listen."

The difference between "she's good looking" and "she's looking good" is about 20 years and 40 pounds.

SENIOR SISTERHOOD EVALUATION REPORT FOR 1970-71

NAME OF SOCIETY _____

Town: _____

State: _____

NUMBER OF GIRLS IN SOCIETY _____

NAMES AND ADDRESSES OF **NEW** OFFICERS

President _____

Address _____

Secretary _____

Address _____

Patroness _____

Address _____

(Please answer **all** questions as best you can.)

LIST THE OUTSTANDING EVENTS OF THIS YEAR:

WHICH MEETING(S) WERE MOST MEANINGFUL? WHY?

HAS YOUR SOCIETY PROFITTED THROUGH ITS MEETINGS? HOW?

LIST HERE ANY SUGGESTIONS FOR IMPROVEMENT:

MEANS OF RAISING MONEY DURING THE YEAR:

BENEVOLENT WORK DONE DURING THE YEAR:

LIST HERE THE GUIDELINES YOU FEEL YOU DID NOT "MEET" OR DEVELOP:

Send this report to your District Secretary by **July 15th**

Below is a list of the District Secretaries and thei addresses.

PENNSYLVANIA: Susie Keslar, R. D. 1, Box 224 Acme, Pennsylvania 15610.

OHIO: Sue Stoffer, 332 47th St. N.W., Canton, Ohi 44709

INDIANA: Linda Zerbe, Route 1, Peru, Indiana 4697

MIDWEST: Carlo Klopfenstein, 104 Filmore, Mulvane Kansas 67110

SOUTHEAST: Linda Humelsine, Avon Road, Hagers town, Maryland 21740

CENTRAL, CALIFORNIA and FLORIDA: Send t Nancy Bates, Route 1, Mineral Point Pennsylvani 15942

ATTENTION:

Junior Societies . . .

Here's where to send your statistical blank:

Pennsylvania District
Susie Keslar
R.D. 1, Box 224
Acme, Pennsylvania 15610

Ohio District
Sue Stoffer
332 47th Street N.W.
Canton, Ohio 44709

Indiana District
Linda Zerbe
Route 1
Peru, Indiana 46970

Midwest District
Carlo Klopfenstein
104 Filmore
Mulvane, Kansas 67110

Southeast District
Linda Humelsine
Avon Road
Hagerstown, Maryland 21740

Central, Florida, Southwest and California Districts
Nancy Bates
Route 1
Mineral Point, Pennsylvania 15942

STATISTICAL BLANK
for
Junior Sisterhoods of Mary and Martha
July 15, 1970 to July 15, 1971

Fill out and send to _____

Name of Congregation _____

Town _____ State _____

Please check which your Society is:

Junior _____ Combined _____

Number of Girls in Junior S. M. M. _____

Please mark the number of points for each goal you have attained:

1 _____	4 _____	7 _____	10 _____
2 _____	5 _____	8 _____	11 _____
3 _____	6 _____	9 _____	12 _____

Benevolent work done during past year _____

Total amount of money received during past year other than dues and thank offering: $_____

Means of raising money during past year _____

Names of **new** officers **and their addresses:**

Patroness _____

Address _____

President _____

Address _____

Secretary _____

Address _____

New ideas for S. M. M. work _____

Please answer ALL questions to the best of your ability

OFFICIAL
JUNIOR SISTERHOOD
STATISTICAL REPORT
BLANK FOR 1970-71

on opposite side of

this page

Be sure to fill out

and

send it in by

July 15, 1971

Note: Unless points are used as stated, this report will not be valid.

This is the ONLY blank

you will receive.

WHOSE RESPONSIBILITY IS IT TO SET POLICY CONCERNING MARRIAGE, DIVORCE AND REMARRIAGE?



by Clarence R. Kindley

IT WOULD BE EASY to quote such passages as Matthew 28:18 and Romans 13:1 from the RSV where it states that all authority is given to Christ in the one passage and all authority comes from God in the other and let it go at that, but this paper is presented, not only to establish authority and responsibility but also to show how mankind has usurped God's authority by not accepting God's commandments at their face value.

Not long ago there was a great furor in the news media of our country. The Vice President of the United States attacked the news commentators mercilessly, naming several by name, accusing them of distorting and coloring the news to their own way of thinking when commenting on speeches of noted officials. Instead of reporting the news impartially as it was their sacred trust and duty to do, they were twisting the news to fit their own ideas. It is common knowledge that various commentators made a practice of following up a speech, such as one made by the President, with words such as these, "Now what he is saying" and then go on to say something entirely different than what had been said. The Vice President contended they were violating their rights as newsmen. That the speech, and the news it contained, belonged to the one who gave it, and the commentators had no right to change its meaning in any way, no matter what they thought about it.

This has been a trait of mankind throughout history. Man wants his own way. Everyone thinks his own ideas are better. No place is this more noticeable than in the religious field. The Bible is accepted as the Word of God, yet mankind through the ages has tried to make it say what they wanted it to say. They are not content to accept it at its face value. Solomon perceived this trait of mankind and said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Perhaps there is no better example of this than that of the Pharisees, the religious leaders of Israel. They had over the years built up an intricate system of laws to supplement the law of Moses. These laws or traditions of the elders, cover every phase of life. I am constantly amazed, as I have occasion to read the "Mishnah" how every act of life is covered in the minutest detail. They had a law for everything. It reminds me of a sign over the door of a small ornamental iron factory, "All Kinds of Fancy Twistings and Turnings Done Here." These traditions they had built up and were so careful to carry out were what Jesus so soundly condemned them, for they evaded the direct commandment of God. Take, for instance, the fifth commandment, "Honour thy father and thy mother: that thy days may be long on the land which the Lord thy God giveth thee" (Ex. 20:12). Nothing could be plainer than that, yet how had they treated it? Let us look at it through the eyes of Jesus as recorded in Mark 7:9-13 Amp. "And he said to them, you have a fine way of rejecting (thus thwarting and nullifying and doing away with) the commandment of God, in order to keep your tradition—your own human regulations! For Moses said, Honor (revere with tenderness of feeling and deference) your father and your mother; and, He who speaks ill of, or reviles or abuses or treats improperly father or mother, let him (surely) die. But (as for you) you say, A man is exempt if he tells (his) father or (his) mother, What you would otherwise have gained from me (everything I have that would have been of use to you) is Corban, that is, is a gift—already given an offering to God. Then you no longer are permitting him to do anything for (his) father or mother—but are letting him off from doing them. Thus you are nullifying and making void and of no effect (the authority of) the Word of God through your tradition, which you (in turn) hand on. And many things of this kind you are doing."

God had given them a direct commandment in such plain language there was no room for any misunderstanding. Yet, no doubt, because of the demands of the people wanting to be excused from the responsibility of

(continued on next page)

caring for their fathers and mothers, had built up their own traditions allowing them to disregard the care of their parents. Thus they nullified the commandment of God by their tradition. When Jesus confronted them with it, did they change their tradition to conform to God's law? No, they did not. Their way seemed right to them, so they sent their smartest men to entrap Him in His speech in order to justify and prove themselves right. But to no avail, they could not resist the wisdom and authority with which He spoke, and they went back to their leaders, the chief priests, and reported, "Never man spoke like this man" (John 7:46).

Jesus spoke with an authority they could not resist. And with this same authority, He cast the money changers out of the Temple and cleansed it (Matt. 21: 12-13). One against many, how could He do it? He did it because they recognized an authority greater than theirs. God had ordained His house to be a house of prayer (Isa. 56:7). They had, by their traditions, made it a house of merchandise, a "den of thieves." Thus they nullified the commandment of God.

If we get nothing else from this, let us get two great truths. First, God's authority is supreme and second, His Word is absolute. It matters not what traditions man has built up of his own, they will not change the Word of God. He who inspired His Word and caused it to be written is greater than those who read and interpret it. Those who would seek to twist its meaning to their own advantage or to their own way of thinking will do so to their own destruction (II Peter 3:16).

So in answer to the question confronting us, **Who has the responsibility to set policy concerning marriage, divorce and remarriage?** God has, and He alone. He has already met that responsibility. The answers to these questions are given in His Word. They are spelled out plainly. Let us interpret them in the same manner.

Now all will have to agree that our society, over a period of time, has built up traditions about marriage, divorce and remarriage. Marriage today for many people has become just something to enter into as a trial. It is merely the means of determining whether this is the right man or woman for them, whichever the case may be. The vows they make before God and man have little or no significance for them. These vows are just something they have to say in order to get married. Then if they are not satisfied with each other, they can get a divorce on most any kind of an excuse, such as lack of support, incompatibility, mental cruelty, infidelity, or any number of others disregarding the fact that God's Word gives only one ground for divorce, that of fornication. They do not consider the Bible in such matters. Once divorced, they feel free to remarry with whomsoever they desire without any restraint attached.

It seems to me the question confronting us as Brethren, perhaps forced upon us by the traditions our society has built up, is whether we will go along with them, take the Word of God as it says literally, or reach some position between the two by doing some "fancy twistings and turnings" of our own.

God's Word tells us a man shall leave father and mother, cleave to his wife and they shall become "one flesh." This is God's plan for mankind (Gen. 2:24). Jesus reaffirms this in Matthew 19:5-6 with these words, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh." And then Jesus adds these words, "What there fore God hath joined together, let not man put asunder. Man is not to break this union because God has joine them together. Some claim this does not apply to non Christians, that they are ignorant of God's laws an so they may marry, divorce, and remarry without bein bound by the laws of God. But God's Word makes n such distinction. It merely says "a man." It can b either Christian or non-Christian which become on flesh with his wife. In fact, in First Corinthians 6:1 we read these words, "What? know ye not that h which is joined to an harlot is one body? for two, sait he, shall become one flesh." A Christian can becom "one flesh" with a harlot. So we see the non-Christia is bound the same as the Christian and the only thin that can break that union is death. If either the ma or the woman dies, the other is free from the vows the have made and are free to remarry if they so desir (Rom. 7:1-3). The Bible does give one reason that partner can be put away, that of fornication (Matt. 5 32a). But if nothing but death breaks the marriag bond, where does that leave us? It leaves us with th realization, that in the sight of God, they are still "or flesh" but living separately because of their sin. And b cause they are still "one flesh" if they remarry the commit adultery (Matt. 5:32b).

We have also the so called "innocent party" theor This theory is probably taken from Matthew 19:9 whe Jesus says, "Whosoever shall put away his wife, excep it be for fornication and shall marry another, commi teth adultery." The inference is that if he does put h away for fornication and marries another, he does n commit adultery. In other words, the innocent party free to remarry, providing the divorce is for the on reason in the Bible, that of fornication. Even if th were the case, how shall we determine the innoce party? They are both innocent in their own eyes. Wou we make the effort to get the facts from both parti involved, or would we accept the word of the one see ing marriage? Are we qualified to be judges in ord to determine the innocent and the guilty? What wou we do if we married one whom we determined was inn cent and then one of our congregation whom we co sidered guilty desired to be married? We would real be in trouble. These questions and many more like the would confront us and we would have more problen than we do the way it is. However these questions a not necessary. In fact, they are completely out of pla for Mark makes it very clear it is not a question being innocent or guilty. "Whosoever shall put away h wife, and marry another, committeth adultery again her. And if a woman shall put away her husband, a be married to another, she committeth adultery (Ma 10:11-12). Christ does not differentiate between innoce and guilty. If a man or a woman gets a divorce, presu ably for the one reason allowed in God's Word, and r marries they commit the sin of adultery. The sin adultery is occasioned by the remarriage, not bei innocent or guilty.

The question is asked, "How can we minister to the if we refuse to marry them?" This question is bas upon a presumption. A presumption that they are goi to marry regardless of what God's Word says a whether we perform the ceremony or not. How do w minister to such people? How do we minister to peop who willfully do what they want regardless of the co

sequences? This is a hard question and I don't think there is any one pat answer. Nathan ministered to David when he committed adultery with Bathsheba by confronting him with his sin and bringing him to a realization of the terrible thing he had done. David repented and God forgave him. If David had told Nathan to mind his own business, that he would do as he pleased, that he was the king and he could have anything he wanted and maintained he was within his rights as the king, there would have been no forgiveness. Certainly we cannot minister to them by going along with their desires and marrying them. This would not be ministering, rather it would be appeasing their consciences, giving our sanction to their action, telling them by our action that God's Word really did not mean what it said.

There is one thing everyone should realize, and that is, everything we do in life has certain consequences attached. It was so with David. It is true that God forgave him his sin but the consequences of his sin he had to bear. In fact, he was told bluntly, that because of sin, the sword would never depart from his house (II Sam. 12:10). If you do not remember what this means reread the 12th through the 17th chapters of Second Samuel. David's son Ammon committed adultery with his sister Tamar. Absalom, another son of David's, plotted and killed his brother Ammon because of his sin with Tamar. Then Absolom, by treachery, tries to take the kingdom from his father and David has to flee for his life, and there is much more. The consequences of sin are terrible and are always with us, even though our sin has been forgiven. One of the consequences attached to divorce which people have to bear if they remain true to God is to remain single (I Cor. 7:11). If death should take one or the other then they would be free. There is no doubt, in many cases, this is hard to bear. In speaking of a young divorcee with three small children a woman was heard to say, "It is not right she shou'd have to live by herself, her children need a father and she needs a husband to support her so she can take care of her children. I don't think God would want her to stay single under such circumstances." Certainly we would have to agree with this lady's argument up to the last statement. It is not good that this woman should have to live by herself. It is not good that she has to care for her children without the help of a husband or father. Children do need a father. This is all according to God's plan. What is against God's plan is that they divorce and remarry. They are to have all of these blessings, but they are to have them within the framework of the first union. God wants them to be true to the covenant they made before Him and before witnesses. But if this union is broken, presumably for the reason allowed, the consequences is they remain single.

One of our own ministers said to me, "When we adhere so strongly to keeping the very letter of God's commandment we have become like the Pharisees." I suppose there is a certain amount of truth in this if we are seeking to keep God's laws without love and compassion for our fellowmen. But on the other hand, if we have love and compassion for our fellowmen we will not want to lead them astray. We will do everything possible to keep them out of sin. **Doing Christ's commandments is not legalism, as some would like for us to believe, rather it is faith in God's Word as it is written.** The Pharisees were condemned for keeping their own traditions which nullified the law of God. They thought more of their own "fancy twistings and turnings" than they did of God's commandments and in trying to keep them it became their religion.

Brethren, let it never be said of the Brethren Church that "all kinds of fancy twistings and turnings" are done here. Jesus said, "If ye love me, keep my commandments" (John 14:15). Amen.

I leave you with one question—Do we dare take the commandment of our Lord, written just as clearly as the 5th commandment and treat it as did the Pharisees?

This article was prepared for the Indiana District Ministers' Conference on Divorce and Remarriage, which was held at Shipshewana Lake, March 22-23, 1971. Rev. Kindley is pastor of the First Brethren Church in Flora, Indiana.

How Do You Pray?

The great soul prays, "Lord, make me as big as my problem," while the little soul prays, "Lord, let me off easy."

The giant soul asks, "Lord, give me strength sufficient for a hard day," as the small soul begs, "Lord, let me have a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is hardest"; but the craven heart cries, "Lord, let me escape." The crusader soul sends up the prayer, "Lord, stand with me until I finish my task."

We live in deeds, not years; in thoughts, not breaths; In feelings, not figures on a dial.

We should count time by heart throbs.

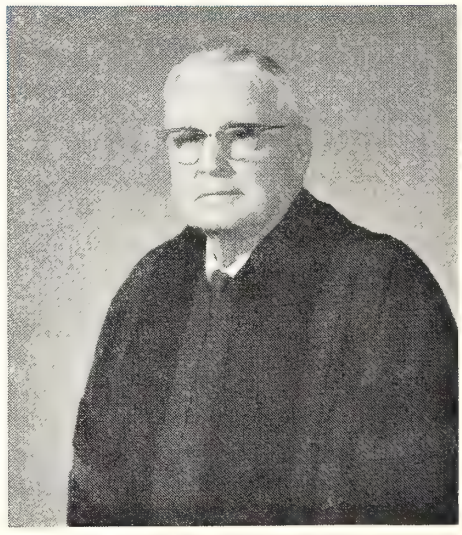
He lives most who feels most, thinks the noblest and acts the best.

A Sabbath well spent brings a week of content; and plenty of joy for tomorrow.

A Sabbath profaned, whatever is gained, is a certain fore-runner of sorrow.

A SOCIAL CANCER

by DR. A. T. RONK



CONCEPTS OF MEASURING STICKS, moral values, consistency and absolutes all have place in this discussion. The title refers to only one malignancy in this generation's social structure. That cancerous growth is feticide, or in the popular parlance, **abortion**. This writer proposes to talk plainly as is the growing custom today in reference to things that in the past were only discussed behind closed doors, or milady's fan.

Most shocking was the news data printed in the **New York Times** of April 6, 1971,[1] that in the first eight month period, after the "liberalized abortion law went into effect," 97,881 legal abortions had been performed in the city. If reports from other **liberalized** states, and all illegal abortions were available, the figures would doubtless be more stunning. At the same rate a hundred and fifty thousand lives will be sacrificed on the altars of Moloch in the first year in New York City alone. It is chilling to read in the Revelation, of "blood from the winepress, even unto the bridles of the horses. . . ."[2] The church should be frozen stiff at the sight in America of mothers, doctors and every approving citizen wading through the blood of unborn infants. Shakespeare's character could cry out at the mark of one drop of his victim's blood, "Out damned spot." What should be the anguish of blood-redeemed believers at this infanticide?

Think of it, 100,000 lives taken in abortion in eight months and not a single public demonstration. Twice the number of babies aborted than American soldiers killed in all the Viet Nam operations, yet the Viet Nam losses have stirred demonstrations, the press and even politics. What a furor over the 32 victims of Mi Lai, but no trials for the perpetrators of abortion. The Mi Lai killing was wrong. The 50,000 Americans killed was wrong. The thousands of Vietnamese, north and south, killed is all wrong for war is wrong, but so is the killing of babies unborn.

Isn't it time for the church to speak up—**to stand up and be counted?** If the Brethren Church does not speak out on moral issues, and fails to register opposition to the pernicious, it becomes co-responsible in the reckoning

The subject of abortion seems to be a present point of focus of a number of issues which are somewhat tied in with it. For instance, the pregnancy prophylactics group, involving continancy, oral contraception, intra uterine devices, vasectomy, storage artificial insemina tion (AIS), etc.

The subject of abortion also crosses the lines of th religious, moral, aesthetic, biological, and psychologica spheres. In fact it even bridges the gap between co ception and old age. If a society can destroy the embry onic, or fetal, existence of the unborn with impunit it can with no great step destroy its aged. It is onl steps from feticide, to infanticide, to genocide. Let thi introduction preface discussion of various segments c the subject.

The purpose of this discussion is not to treat with th legal aspects of abortion but other values. However, does seem evident that the legalizing of abortion, leavin it to the choice of the woman and her doctor tends t point to a majority approval by the citizenry of a stat Legal abortion fosters abortion clinics with fees lowe

than paid to illegal practitioners. Already such a clinic is being set up in New York to handle "10,000 abortions a year for an average of $80."[3] An official of the Planned Parenthood organization predicted that "the average $80 fee, plus Medicaid reimbursements for indigent patients will make the clinic self-sustaining.[4] Will not the legality, plus lower fees, tend to encourage the practice?

The chief interest in these discussions is the attitude of the believer toward the practice of abortion. What is, and what should be the Christian ethic, or closer still, the spiritual ethic.

Is destroying an unborn at any stage taking a life? Does it violate the command of God, "Thou shalt not kill?" Isn't a basic question, "When does life begin?" Does it begin at the moment of conception; at the quickening; or at the first wailing gasp for breath?

The last of the above suggestions seems too impossible for consideration, although there are some folks who accept it as a basic fact. We leave it without further comment.

Does life begin at quickening? What is quickening? We will accept for this consideration the dictionary definition of "To reach the stage of pregnancy when the fetus can be felt to move." Does that definition assume that there is no movement of the fetus in its liquid cradle before it can be felt by the mother? That theory has been shot full of holes by the observation of medics and nurses as they have watched an aborted embryo quiver and pulsate in its death throes, struggling for the oxygen and nourishment cut off in the aborting act. Tom Tiede, of New York writes, "Since July 1970, when New York legalized abortion, the law has permitted surgical procedures up to 24 weeks. Some opponents of the permissiveness feel it should be lowered to 20 weeks; others insist it be brought down to 12."[5] Does that indicate that the proponents think life begins at 24 weeks? or 20; or 12?

Colman McCarthy says of Dr. Julius Fogel of Washington's Columbia Hospital, "There is no way it can be innocuous. One is dealing with life force. It is totally beside the point whether or not you think a life is there. You cannot deny that something is being created and that this creation is physically happening." McCarthy continues, "Fogel personally has no trouble defining the 'something' that he speaks about. He says freely that he has aborted hundreds of fetuses whose arms, legs, face, head and bodies were partially formed." Who dares to judge that quickening occurs at any point of development of those forming embryos.

This writer believes that a new human life begins at the moment of conception. God only knows that moment and sanctions it in His inbreathing. Three persons are essential in the procreation of a human being —a father, a mother, and God.

There are four theories of the beginning of life: Traducianism; Creationism; Pre-existentialism; and Emanationism. The latter holds that all life emanates or flows from an all powerful source. The third, that each soul has a pre-existence, and suggests a transmigration of souls. The first mentioned theory, traducianism, supports the idea that soul was created in Adam and that both soul and body are passed on by heredity: Creationism, which we listed second, is to us the only tenable position.

This writer's doctrine of creationism in process holds that at the moment when the sperm and ova unite, God in creative power breathes into the union the human spirit, and at that instant a new person is conceived. The Bible is strangely silent on the matter, but there are evidences of the creation theory.

Note Job, for instance:[7] Job, in ruing his life, referred to "the night which said, There is a man-child conceived and his 'trouble' began." He said not that an embryo was started but a **man-child,** a person. From this verse 3 move to verse 10 where Job points to the night of his conception, "Because it shut not up the doors of my mother's womb." The "doors" is plural—the door of a future birth and the door of his conception. That was a personal thing to Job and not to a preformed fetus. Poetry? Aye, verily but a sacred poetry.

Let us take a look at the holiest of all conceptions and births—the Lord Jesus![8] Gabriel announced to Mary that she should conceive and bring forth a son, (v. 31). Verse 36 tells her of Elizabeth that "she **also** hath conceived a son. . . ." The incarnation of deity was a part of the conception. Elizabeth **conceived a son.** Mary conceived a son. Both became sons at conception. Both sons became persons at conception. Their lives began at conception. An abortion of either would have been killing a son. The whole incarnation sequence glorifies the human birth process from conception to actual birth. The same spirit of God overshadows every conception of normal incident as well as that of the immaculate conception except in the one, the inbreathing is incarnation of Deity—in the normal, the inbreathing of a human spirit. The thought should convince every mother, and doctor and consenting citizen of the evils of the practice.

The time of life beginning has commanded and entertained the thoughts of believers and others for centuries. Aristotle, Jerome, and Palagius evolved **the creation theory** of the soul, while Plato, Philo, and Origen held, in contradiction, to **the pre-existence theory.** Augustine held to the traducian theory, according to Dr. Wayne Oates.[9] The question under scrutiny at this time is not the origin of the soul; it is when life begins for each human individual, and whether to destroy it at any stage after conception is sinful murder.

The special concern of this paper is not to specify a code of mores for the world but to urge a Christian view, biblically supported, and declared before the world. The Church is to live in the world but not to be of the world. A part of our witness to the world is our stand on the moral and ethical questions of our day. The abortion question is of the hour.

[1] **New York Times,** April 6, 1971, page 66M

[2] Revelation 14:20

[3] **New York Times,** April 1, 1971, page 66M

[4] Ibid.

[5] **Ashland Times Gazette,** February 3, 1971, page 7

[6] Of **Washington Post/Outlook**—See **Cleveland Plain Dealer,** March 28, 1971

[7] Job 3:3-10

[8] Luke 1:31, 36

[9] Oates, Wayne, Religious Dimensions of Personality, page 63ff., **Associated Press,** New York

GOLDEN AGE RETREAT "1971"

GOLDEN AGERS OF INDIANA DISTRICT GIVE COMMENTS

"I enjoy the fellowship of each person that attends from other churches. I enjoy Rev. Stewart and his little jokes, it makes it more interesting, and the seriousness of Rev. Gilmer. All in all I like everyone, and hope the Good Lord gives me health to come back to Shipshewana in 1971."

Gertrude Sheneman,
North Liberty, Indiana

"I enjoy other Brethren and the fellowships we have together, the inspirations of the Bible studies and the great help the studies did for the life of everyone there. I appreciate the showing of sound films with discussion afterwards. This impressed me much more than just hearing. I was disappointed that there were not more who took advantage of being there. Try it next year and realize the blessings that you will receive from it.

Gladys Whetstone,
Flora Brethren's Home

"One of the richest experiences and greatest blessings of the year is the Golden Age Retreat at Shipshewana. Christian fellowship with those who have fought the battles through many years is stimulating and a rich blessing in the Lord's work."

Rev. C. A. Stewart,
Nappanee, Indiana

"I look forward to going to Shipshewana. I enjoyed the meetings. I think they are interesting. If only more of our people would come, they would come again."

Trella Baer,
Goshen, Indiana

"Although this is my first year to attend the Golden Age Camp, I have thoroughly enjoyed it very much. The speakers have all been very inspiring and have given us much food for thought. It has been good to worship together, play games, even eat together. In participating together these few days, I feel I have gained new friends and renewed aquaintance with old friends."

Orpha Swihart,
Roann, Indiana

"I appreciate the opportunity to meet with Christian friends that I have learned to know through the years."

DeMain Warner,
Goshen, Indiana

"We enjoy the Golden Age Retreat so much that v sure don't want to miss any. Most of all we enjoy tl older ministers, Rev. Stewart's stories which help a l We always look forward to it each year."

Mr. and Mrs. Harry Clark,
North Liberty, Indiana

"I think this retreat is just great. The fellowship wi Christian friends, the hearing of God's Word, the lo of God and love for God is very much present. I'd lil more people to bring poems to read or specials of son kind, also hobbies."

Lucy Anderson,
Brighton Chapel Church

"Fellowship, I believe, is the most powerful influen I find throughout the year. I think of the retreat a look forward to the next retreat. The inspirational pr grams are always beneficial. I believe the retreat shou be promoter, because it promotes the spiritual stat of all who attend."

C. A. Sholly,
Shipshewana, Indiana

"We have been to Golden Age Retreat each year, a every year it gets better. We only wish more would b come more interested."

Harvey and Gertrude Rose,
Nappanee, Indiana

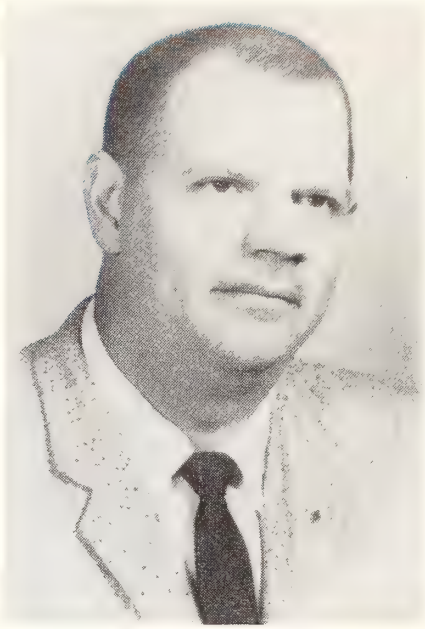
"We always look forward to coming to the Golde Age Retreat, meeting Christian friends, fellowshipir together and hearing the good messages and Bib studies. We appreciate these pastors giving of the time and thank Mr. and Mrs. Walter Behrends for t good meals."

Mr. and Mrs. B. J. Rohrer,
Elkhart, Indiana

The staff serving last year was: Rev. William Thoma Rev. Clarence Kindley, Rev. C. A. Stewart and Re Herbert Gilmer. It is our prayer that these commen will bring many more out to Golden Age Retreat 1971. The dates are September 8, 9, 10. This camp is f those age 50 and up. We staff members thoroughly e joyed every hour of this camp. No discipline problem Ha! We all grow spiritually and go home better pr pared to serve in our local churches.

THE FACE OF BELIEF — THE UNKNOWN SOLDIER

by JOHN T. YOUNG



MARK 15:39 "And when the centurion, which stood over against him, saw that he cried out, and gave up the ghost, he said, Truly this man was the Son of God."

Every nation—free or otherwise—owes a great debt to her "unknown soldiers." At different times annually we pause to honor these brave men who paid the supreme sacrifice for their nation or adopted countries.

Today may we direct our attention to another, an earlier "unknown soldier." This man was a Roman centurion. He commanded an execution squad (as he had probably done before) but this time the man given over to Roman "justice" was the God-man, Jesus Christ!

This warrior of a by-gone day lies in an undecorated grave. No monument rises to call attention to his final resting place, and yet this soldier is forever remembered—not because of what he did but more because of what he said. He remains nameless, and yet history continues to look to him because of his actions during the hours between nine in the morning to three in the afternoon on a certain Friday long centuries ago.

Did he want to be at Golgotha that day? Was he pleased to see the "doing" of an unpleasant task? We don't know these answers, but we do know that, had he been absent, he would have missed the most important moment of his life. Oh yes, the world would have been poorer too, for not hearing his estimate of the Man on the central Cross, "Truly this man was the Son of God."

Dr. Luke records the centurion as crying out "... when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (Luke 23:47).

In either case, Scriptures bare record that here was a man, a leader of men, a military man under orders and giving orders, who was smote to his heart by what he heard and saw.

As Ralph G. Turnbull notes, "thus the first convert is welcomed at the foot of the Cross after the penitent thief was received on the Cross," and then Pastor Turnbull asks, "Was this soldier the forerunner of others in the Roman Empire who went their way and carried the Gospel to the world as missionaries when in the course of duty?" I believe he was just that.

When that momentous day began, our soldier probably gave little thought to the man Jesus he would execute. Oh, he had heard of Him. He could not have missed hearing the angry talk that seemed to follow the Nazarene Teacher. After all, he was a duly appointed guardian of Roman peace. His ear would be attuned to disturbances of any kind. Who was this Christ? Just another Jewish fanatic—and there were many. His death would make little difference in Judea.

Starting the march down the Via Dolorosa (from the place of sentence, Gabbatha, to the place of execution, Golgotha) this leader of Roman soldiers probably felt he was merely ridding the Empire of another rabble-rousing fanatic—there were far too many anyway. Why should he feel compassion? He was Caesar's man. There was no king but Caesar. The Emperor might have his faults, but he was never wrong, therefore, he too never felt error as he carried out the edicts of his Caesar.

These and many other thoughts must have flitted through the Centurion's mind, but somewhere in between the process of doing and the accomplished act, a great change took place. The leader of Rome's elite changed his mind. This Roman soldier may have brought many deities with him to Mount Calvary that Friday, but he went away with Someone who had not been enthroned as deity before.

The tools of execution, the symbols of our Lord's passion (the thorns, the nails, the spear, the cup of gall, the seamless robe, the dice) had all helped to awaken the Centurion's belief. Our Blessed Savior's seven glorious words from the throne of the Cross had sealed his faith. The nameless Roman stands before the dying Nazarene. It was his appointment with destiny. His mental doors were ajar and Jesus entered his heart.

Brethren, this is still the only way the Christ enters our lives. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

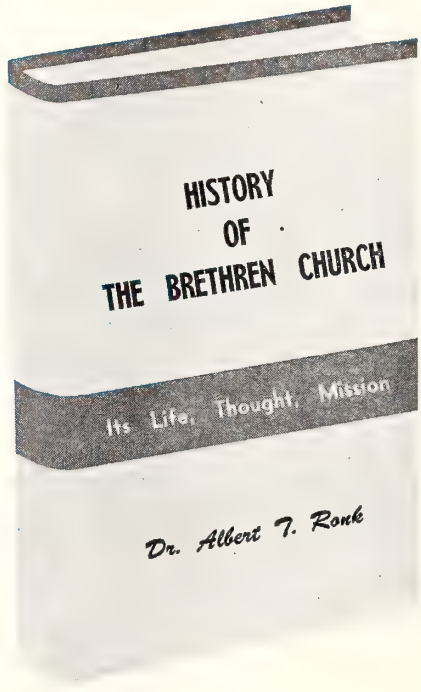
He cannot force His entry. The latch is on the inside. Don't you see, the redemption of man is an "inside job?" The Master stands at the door and knocks. There is an urgency to His knocking. Now is the hour to open the door—to loose the latch.

Eleventh-hour confessions are valid, but what if you should pass into eternity at the tenth hour? Then you will meet the Son of God as Judge of All and not as your Savior. Dare you take the risk? No! Open your spiritual eyes. Ask the Divine Physician to treat your spiritual myopia. Let your newly-opened eyes behold this Man who is truly the Son of God. Then invite Him to enter your life for time and eternity.

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NOTES and COMMENTS

Due to the increase in postal rates and ½% "piggy back" sales tax imposed in Ashland County, The Publishing Company regretfully must change the mailing and handling costs on Dr. A. T. Ronk's book, THE HISTORY OF THE BRETHREN CHURCH, to 35¢ and the sales tax to 32¢. Sales tax increase applies only to those residing in the state of Ohio.

Some time ago a brochure depicting the various boards of the Brethren Church, Ashland College, The Ashland Theological Seminary was presented to the Brotherhood. The back cover of this issue of **The Brethren Evangelist** is featuring the cover that was on the informative brochure mentioned. Since that story of the Brethren Church and its affiliated Boards was produced, many areas of society have developed changes; changes dealing with religion, education, industry, technology, etc. The question which may be in our minds today as we look closely at the back cover of this issue could be, Is **The Brethren Church** still **The Brethren Church in faith and action?** Let us think about it.



JUNE 20th

By the Way

"Keeping Uncle Sam Afloat"



Rev. John T. Byler, pastor of the Trinity Brethren Church in Canton, Ohio is the writer of the guest editorial for this issue of THE BRETHREN EVANGELIST. The title of the article and certain quotations are taken from a recent issue of the magazine CHRISTIANITY TODAY and are being reprinted with permission. (Ed.)

A RECENT EDITORIAL in "Christianity Today" has the interesting title listed above to draw attention to the wide discrepancy that has come to exist between American incomes, the tax "bite" in the last decade or two, and the level of giving of the average Christian to his church.

Unless you are different from the average Christian different in that you have made a real effort to keep up in your obligations to the Lord and His Church in your giving—you will likely not be too happy with the report of this editorial. Yet it is of sufficient validity that it bears scrutiny.

"Christianity Today" says that the average American will pay more than $3.20 in taxes for every calendar day this year. It quotes the U.S. Chamber of Commerce as being responsible for the statement that governments at all levels will collect an estimated $1,175 in taxes from each man, woman and child in the country.

In 1960, according to "Christianity Today," the per capita figure was $628 or only a little over half what it was in 1970. And the 1960 figure was almost twice the amount of the 1950 figure of $337 per capita. Going back to 1940, the report is that the per capita cost in taxes was a "mere" $96.

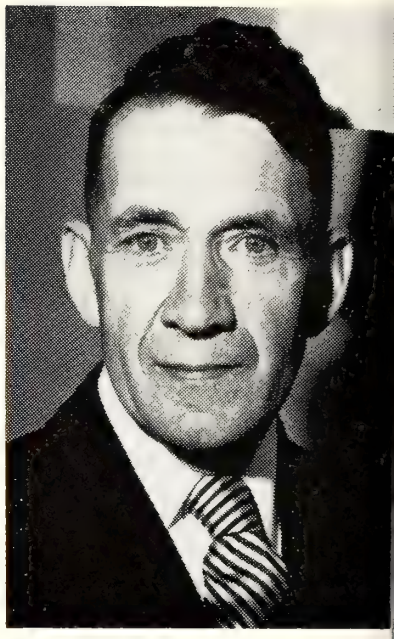
That growth is certainly a good picture of **inflation.** What can we do about it? A lot of people are complaining; others are wringing their hands; some are talking rebellion and some few have even left the country.

"Christianity Today" had a good purpose in calling these figures to our attention. For along with these figures, they have given us some comparative figures for the giving of "Mr. Average Christian" to his church and to the work of the Lord. How much do you suppose is being given, per capita, each calendar day, by the Average Christian, to advance the Kingdom of God? We can be quite sure that it has not come near to doubling the figure that we gave in 1960—or twelve times the contribution of 1940—as with the payment of taxes.

It is interesting to note that from the reports of forty-eight Protestant Church bodies, their 1969 membership gave an average of $99.68 during the year—or a grand total of just over 27¢ per day.

If Christians "upped" their giving to the cause of Christ as substantially as they have been required to increase their tax dollars, maybe Uncle Sam would soon find he didn't need such inflated levies to stay afloat.

Where do you fit into the above picture. We all know where we stand in so far as the "tax bite" goes for this is forced upon us, and it is spent where Washington and the other governing bodies choose to spend it. Possibly you would have a bit more control of your funds if you were to "lay up" a bit more "treasure in heaven" for in so doing you could choose to some extent how your money is used, and Uncle Sam does allow a lot more in contributions to the church than most of us make. It might be worth a try! Think about it.



THE GREATEST VIRTUE IN THE WORLD

by L. V. KING

Text: I Corinthians 13

In these meditations thus far we have seen that the greatest thing in the world is "LIFE," and the greatest need of the world is to "possess that life in its fullness." Not physical life, for all possess this life—perhaps not in its fullness, but they have life. There is also a spiritual life to be possessed. This life comes from God and is entered into by a new birth. Many people of the world do not possess this spiritual life. And many who do, do not possess it in its fullness, richness and power. So the greatest need of the world is to possess this spiritual life in its depth.

Today in this meditation we would like to answer the question, "What is the greatest VIRTUE in the world?" The answer to the question need not be debated, for the Scriptures are very clear on this subject. Both Paul and John describe this virtue. Paul describes it in I Corinthians 13, and John describes it in the first chapter of his Epistle. In this meditation I would like you to reflect on Paul's love chapter.

IN I CORINTHIANS 13 Paul is speaking about gifts; spiritual gifts. Gifts that come to a person who has been born again and yields to this new life. In fact, chapters 12, 13, 14 all speak about such gifts, and he concludes in chapter 13 that love is the greatest of these gifts. By gifts he means endowments, qualities, virtues given to men because they are born again. He mentions some of these gifts and concludes that man possesses all these, but if he does not possess love, all are useless.

I. Description of these gifts (13:1-3).

In each of the gifts mentioned Paul shows t love exceeds.

1. Man may be gifted in oratory, in languag He may be able to paint world pictures w words. Yet without this love Paul is describ he is useless. The word "nothing" as used h has reference to spiritual qualities. These thi without love mean nothing in the spiritual rea Such utterances become harsh, metallic and me ingless. Such a man may lack in sympathy, ki ness and spiritual affection.

2. He may be possessed with the gift of prophcy. He may have the ability to foretell many nings. Yet if he lacks love what good does this nowledge do for the world? In all knowledge ve must be seen as the chief motive.

3. Paul even says that if a person has all faith that he could remove mountains and has not ve this faith means little. For you see one may emove mountains for selfish purposes.

4. He may be ever so charitable. Even to the xtent that he will bestow all his goods to the poor. e may even sacrifice his own life for another, ut if it is not motivated by love it brings no profit himself. It may help the poor, but it will not elp the giver.

. Paul now tells us what this greatest virtue is, in verses 4-6.

These verses will help us understand why the fts of verses 1 to 3 avail little if love is not the otive. He describes love as a compound thing. is like light. Paul passes love through the rism of grace. Thus he is able to see the many eautiful parts. Here he mentions virtues we ust practice to possess this love.

1. The first is patience—"love suffereth long." he true translation is that love suffers everying. There is nothing but that love understands. nd how void we are of patience. Just listen to e conversation of most people and we will come this conclusion. Patience allows God to work t His will in our lives.

2. The second is kindness—"love is kind." ave you ever noticed how much of Christ's life as spent in just being kind, and have you noticed others how little of kindness they possess? Then ply it to your own life and see how you lack in is grace.

3. The third is generosity—"love envieth not." t, how much envy there is in this old world? lfishness too often rules the world. Each man r himself regardless is our motto. Envy is the irit of covetousness. There is just one thing the ristian need envy and that is that he might ssess this large, rich and generous life that vieth not.

4. The fourth is humility—"love vaunteth not elf, is not puffed up." This means that we put seal on our life. It means we forget what we ve done. It means we do not brag about our eds. The humble Christian is the one who loves.

5. The fifth is courtesy—"does not behave itself unseemingly." How impolite and inconsiderate most of us are. You say this is such a little thing. True, but it becomes a great virtue when backed by true love.

6. The sixth is unselfishness—"seeketh not her own." Love does not seek even that which is its own. Paul defines this in another place by saying, "Look not every man on his own things, but on the things of others." The prophet said, "Seeketh thou great things for thyself? Seek them not." Why? Because greatness is in selfish love. Nothing is a hardship to true love.

7. The seventh is to possess good temper—"is not easily provoked." Are you measuring yourself as we progress? How about this virtue? How lightly we speak of temper, but love is not provoked to anger.

8. The eighth is guilelessness—"thinketh no evil." This is a grace for suspicious people. Love imputeth no motive. People who believe in you influence you for good, but one shrivels up before an atmosphere of suspicion.

9. The ninth is sincerity—"rejoiceth not in iniquity." Yet how we like to talk about people who go astray. If we want to rejoice, rejoice in the truth. We have all we can do to rejoice in the truth, and we can find truth if we are seeking for it.

In these nine virtues Paul gives us a very beautiful picture of love. *Now apply these and see how much love even we Christians possess.*

III. Paul now defends love as being the supreme blessing in verses 7 to 13. In verse seven he sums up love in these words: "Beareth all things"; "believeth all things"; hopeth all things"; endureth all things." In other words, love bears, believes, hopes, endures. What else in the world could do these four things?

Verse eight opens with a wonderful statement; namely, "love never faileth." He doesn't say love seldom fails, but love never fails. Now he mentions some of the things that do not fail.

First, prophecies shall fail. The meaning is that they are being fulfilled one by one so they shall come to an end. *But love can never come to an end.* It will even increase in the hereafter. It will be the new key word in the new life.

Second, tongues too shall fail. Tongues in the Corinthian Church were highly esteemed. Yet one by one tongues cease, for example take Latin. In Nigeria they are learning one language. Tribal tongues will gradually cease. Tongues will come to an end *but not love.*

Third, knowledge shall vanish. How knowledge was admired by the Greeks, but where is the wonder of the ancients? One great librarian said we can throw away all texts ten years old. There are only two we do not throw away, the dictionary and the Bible. Yet the dictionary becomes out of date. Why? Because we know only in part now, and we are learning new things all the time. Truth must rise to take the place of the false.

Fourth, Paul concludes with the wonderful 13th verse. He mentions three of the great things, but of these abiding things one is the greatest. What will abide? The answer is faith, hope and love, and are they all equal? No, of these three *love is the greatest.* There are only three immortal things that shall last, and *the strange thing is they ar virtues—not things, but virtues, gifts, endow ments.* These three, but the greatest is love.

Ah, love, who can fathom it? Who can under stand it? Paul did quite well in defining it. If w take love out of this world what do we have left Just a mad scramble after lusts, possessions.

This love is not human love. All animals hav love for their offspring, but abandon them i time. All humans have some type of love, but onl the born-again person has spiritual love. This i the love Paul is describing.

A little girl in hearing the story of Jesus' lov said: "Jesus loves me, Jesus loves me." The finally, "I love Jesus, I love Jesus." Then wit love flowing through her veins she said: "I lov those for whom Christ died because He loved me.

This is the kind of love Paul is speaking abou as the greatest virtue. This is the love that last

Los Angeles, Calif.—A black pastor from the Watts area of Los Angeles called on the predominantly white National Association of Evangelicals to match the black militants in commitment and boldness.

Disassociating himself from the arrogance that has characterized many of today's militant movements, Dr. Edward Hill, minister of Mount Zion Baptist Church and director of World Christian Training Center in South Los Angeles, called on delegates to N.A.E.'s 29th annual convention to exercise "spiritual boldness in storming the gates of evil."

Hill, speaking on the subject "The Church under Orders" declared, "We're ordered by the Lord to be conservative in our adherence to biblical truth, liberal in demonstrating our Christian love and in our involvement in social issues, and militant in going forth with message of Jesus Christ."

The noted Negro leader made no pretence in declaring himself a conservative in allegiance to the written Word of God. "Conservatives should be proud to wear the label," Hill said. "Don't take anything away from the Bible and don't add anything to it."

"The world needs a converting confrontation with Jesus Christ," Hill emphasized, "and only people with conservative views of Scripture can offer that." Hill announced that he had no faith in either the right wing or the left wing. "They both flap off the same bird," he said.

"Another order for the Church is that we be libera Hill declared. "Being conservative and liberal is not an either-or matter. We're to be both."

Hill challenged the common usage of the term liber as applied to people who do not believe the inerran of the Bible. "Preachers who don't believe the Bi aren't liberals," he suggested. "They're lost. The Bi word for them is 'apostate.'

"Let's call people what they are," Hill urged. "If preacher will not accept a Negro brother into his fello ship, he's not a conservative. He's a bigot." The bla preacher suggested that it is a sad commentary evangelical churches when bigots can feel comfortal there.

Calling for militancy in fulfilling the Lord's comma to "preach the Gospel to every creature," Hill describ the militant as one who goes forth challenging what wrong in the world but with willingness to give life his cause if necessary.

The black leader spoke to a crowd of nearly 1,(clergymen and other Protestant leaders attending t Wednesday evening session of the N.A.E. convention Los Angeles.

VHAT MAKES AMERICA UNIQUE?



by Thomas A. Schultz

WOULD LIKE FOR YOU to think along with me about the subject, "What Makes America Unique?" what way does America differ from most other tions of the world today? As we celebrate the one ndred ninety-fifth anniversary of the signing of the eclaration of Independence, we find that we are indeed a great struggle around the world. The reason for is struggle is deeply imbedded in what makes our tion unique.



In what respect is America unique? Why is it that in practically every continent of the world today our flag is being unfurled? What purpose do we seek? What



)ur forefathers dared to make certain declaration of nciples not only to which they would give lip ser- e as inscribed on the Declaration, but also for which y would be willing to die for if need be. Americans fulfilling that Declaration, even as did the fore- hers of our nation when they declared at the end the Declaration of Independence these words, "And the support of this declaration, with a firm reliance n the protection of divine providence, we mutually dge to each other: our lives, our fortunes, and our red honor." Our nation is engaged in a way of life t is different from that of other people of the world. is American way is being challenged today as never ore in the one hundred ninety-five years of our his- y. This way of life requires the devotion of every zen of our nation, especially if our heritage is to tinue.

influence do we wish to bear? In the first place, our nation is unique because we believe we have been founded by Almighty God! The Mayflower Contract was the first instrument of government of our nation, and the very first line states, "In the name of God. Amen." With the forefathers of our nation, God was to be the first part! He was also to be the foundation, and the source of all that was to follow. From this faith in God, and by His almighty hand, we have derived our life, liberty, and pursuit of happiness. Apart from faith in God, our nation and our history have no meaning. We are unique in the world today because our ideals are religious. Our goals are religious goals. Our standards are religious standards. Our coins are inscribed with the name of God, and every law in the land is preceded by the motto, "In God we trust."

Our founding fathers did not argue the case of God for this new-found land; they simply declared it! In the Declaration of Independence and every instrument that followed through the history of these one hundred ninety-five years, the divine Creator was to be the author of liberty. Some things for our forefathers were self-evident, and self-authenticating. Faith in God was one. It not only reflected the ideals and philosophy of those who signed the Declaration of Independence, but also the consciousness of the people of the Thirteen Colonies. Our nation to be "under God" means that we are under His creation. He has made us, and He has founded us. To be "under God" means to be under His providence, guidance, laws, and His daily and ultimate judgment. We are a nation unique because we believe we are subject to God and His divine plan for mankind.

I should point out at this point that the theological belief of our forefathers who founded our nation did not represent exactly evangelical Christianity. Franklin, Jefferson, and many others were not evangelical Christians, but Deists. Their concept and religious belief, however, were basic and endorsed by the early Christians as well as by the Christians of this day. Still evangelical Christians endorse their theological doctrine as enunciated in the documents of our nation, namely: (1) Faith in Almighty God; (2) liberty under law; (3) the immortality of the soul. It was this much religion that was acknowledged by the founding fathers, and it is certainly this much religion which we must preserve in the history of our nation today. Christianity and the church endorse most certainly that America is unique in that we believe we are founded by Almighty God.



Our nation is unique for a second reason. We a unique because we believe that it is God's will th every man should be free. This freedom is not just f Americans, but freedom for everyone. No free m can in the 20th century be free when his brother is chains or in slavery, whether he be black, yellow, white, or whether he be rich or poor. This we mainta that every man has the right by Almighty God to free. Intrinsic in American doctrine is the right of individual to be free. No nation in the world today or yesterday has done more to preserve the freedom a the right of the individual than our own. In this respe America is unique.

The right and freedom of individuals around t world today were first stated in our own nation in t Declaration by these self-evident truths: "All men a created equal." There is no difference between one m and another, regardless of color, race, or creed; s ondly, "That all men are endowed by the Creator wi certain inalienable rights." We receive the right freedom, and the liberties of life not because we ha inscribed them on the Declaration, but because God creation intended for man to have these rights. Th are truly a gift of Almightly God! The citizens of t land have inherited this great treasury of rights. Su rights we preserve today: To own property; the rig of free speech and press; the right of peaceful assemb the right to worship God in his own way; the right move about our land freely; and the right to the serv of the government to protect these rights for all peo I know of no nation in the world today who stands such rights, and is willing to protect such rights th does our own beloved nation. In this we are unique!

Lastly, our nation is unique in that all branches our government are designed to protect and prese the dignity of any, one, single person. All the laws our land and all the structure of our government designed so that one single person, no matter who t person might be, is protected of his rights. A sin person has rights which will protect him from invas by another person of government of his liberties, pr erties, and conscience. This sanctity of each individ person is again being challenged around the world. stand up to this challenge because we believe h again human dignity and human sanctity are gifts fr Almighty God implanted in man by His divine creati Our forefathers set themselves apart to protect th God-given rights. Where any single person is der these rights, no matter where in the world or for w reason, then the rights of free men are attac everywhere.

Today, my friends, with millions of refugees aro the world, with thousands being killed on the bat fields of the world, and especially in Viet Nam w millions behind the Iron and Bamboo Curtains, Ame has taken a stand against anyone who would endea to take away human sanctity and human dignity. Americans, we are unique because we believe that e gardless where a person lives in the world, he i child of God, and as a child of God deserves the righ equality, dignity, decency, and sanctity.

In 1922, the Bolsheviks held a parade in Moscow at he beginning of the Bolshevik Revolution. In this parade, they carried a stuffed figure labeled, "Almighty God." At the end of the parade in Moscow Square, they buried God in effigy. Their actions indeed were right and proper. If one intends to destroy liberty, to remove freedom, to enslave the minds and lives of mankind, to take away human rights, and to lower man's dignity, one had better first get rid of God! For as long as men believe in God, they will resist the effort of an enemy to destroy these self-evident truths and these inalienable rights which are inherent in our nation. In this we are unique.

As we look back over the history, from the dark days of the Revolution, when a handful of people won freedom from a world empire; when we look back through the dark days of the Civil War when brother fought against brother, and family against family; the two World Wars which our generation has lived through, and through our present conflict of trouble, tension, and infiltration of foreign powers into our nation, hemisphere, and throughout the world, surely we must believe that our nation is unique in that God has preserved us.

The phrase, "under God," and our motto, "In God we trust," are not mere words, but they are the reason for our founding—they are a source of life, and actually, the purpose for our existence. Down through the years our nation has not lost sight of the founding principles of our forefathers, and it is for this reason that today we can sing with praise and honor:

"God of our fathers, whose almighty hand,
Leads forth in beauty all the starry band;
From war's alarms, from deadly pestilence,
Be thy strong arm our ever sure defense."

(Editor's note) Recent correspondence from Rev. Thomas A. Schultz notified us that as of July 17, 1971 Chaplain Schultz will be serving the First Marine Aircraft Wing (Rear) at the Marine Corps Air Station in Iwakuni, Japan. This tour of duty will be unaccompanied for one year. Mrs. Schultz and sons will live in Vandalia, Ohio and will be attending the Pleasant Hill Brethren Church.

The mailing address for Chaplain Schultz will be:

Lt. Thomas A. Schultz
Brethren Chaplain, U.S. Navy
First Marine Aircraft Wing (Rear)
FPO San Francisco 96602

I would like to share an interesting portion of this letter with the Brethren. Chaplain Schultz writes:

"On Maundy Thursday, April 8, 1971, I officiated a Twofold Holy Communion Service for the Naval Air Station. It was an outstanding Spiritual success. The Base Physician said, 'It was the most sacred moment of my life.' The Senior Chaplain commented, 'I have never been so moved by Christian fellowship.' Pat and two other ladies made the traditional unleavened bread. Candle light and organ music aided in this wonderful Brethren Love Feast. Many asked for the feet washing service after it was explained during the Agape meal. I am quite glad to be a Brethren. In times like these the Brethren Church does very well in inviting The Saviour to the hearts of men."

Chaplain Schultz plans to spend part of a 30 day leave as guest pastor at the Johnstown Third Brethren Church, Johnstown, Pa. on June 20, 1971 and plans to attend the Ohio District Conference at Louisville, Ohio June 24-26, 1971.

TEACHER ORGANIZES BIBLE STUDY GROUP

MILTON ROBINSON, 1501 Elliott Drive, Vallejo, California started a new Bible Study Group in s home to afford the residents of the Rancho Square rea an opportunity to receive religious training with-ut having to leave the neighborhood. The new group ill be called the Brethren Bible Study Group.

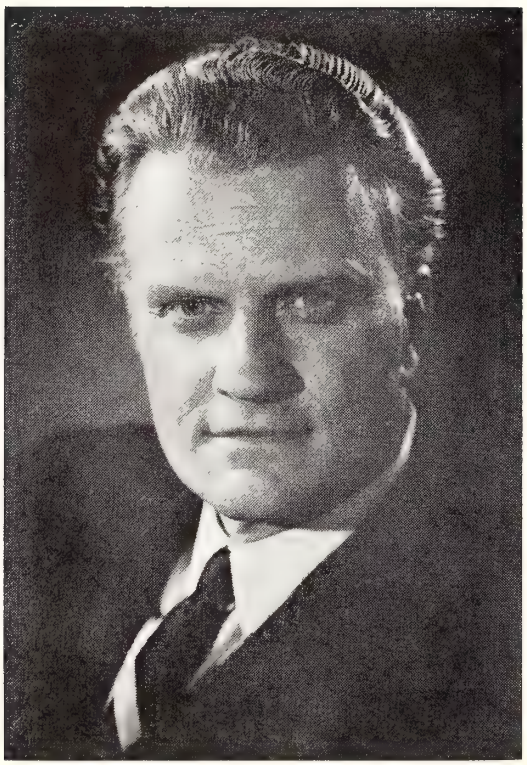
Robinson is a native of Philadelphia, Pennsylvania nd is a graduate of Ashland College, Ashland, Ohio. e was awarded a B.D. from Eastern Baptist Seminary, Philadelphia and a M.A. from the University of California at Berkeley.

At present, Robinson is a history teacher at Springtowne Junior High School. He is the organizer of the Work Study Center and served three years as its first principal.

Before moving to Vallejo, Robinson served as pastor of churches in Pennsylvania, Maryland, West Virginia and the San Joaquin Valley.

GRAHAM FAVORS JESUS PEOPLE, BUT SEES NEED OF BIBLE STUDY

by WILLIAM WILLOUGHE



Los Angeles—Evangelist Billy Graham said he takes a favorable view of the Jesus People movement among the nation's youth. He differed with those who think it might be a fad.

"It doesn't bother me that it might be a fad. If it is a fad, I welcome it as a fad. At least it is a positive fad. It's a lot better fad than tearing down a city and burning buildings the way they were doing a couple of years ago," he said.

"I'm for anything that promotes the Gospel of Jesus Christ. The movement is not just limited to California —it's sweeping the country. I think young people have found that drugs and permissive sex haven't given them the values they wanted."

Graham made his remarks at a press conference during the 29th annual convention of the National Association of Evangelicals here. More than 1,100 delegates representing some 36,000 churches affiliated with the NAE attended the convention.

The Southern Baptist evangelist said, however, th emerging along with an unprecedented moving of t Holy Spirit there also is intensive "Satanic activit afield, reflecting itself in such things as the occult a the permissiveness of the drug culture.

The big need for evangelicalism now, he said, is peo who can ground the thousands of new converts in stu of the Bible. "We have numerous evangelists, and s cessful ones, but it is essential that there be a sou establishing in the Word of God," he said.

He said that, as in any movement, there will be th which lasts and that which fades away, and that wh is false growing up with that which is true.

"I think you have to take Jesus' parable of the sow into consideration—I can take you into any city wh I've had a campaign six months later and show y persons for whom my ministry has had a life-chang impact. I also can show you persons for whom it w an emotional experience at the time and not a last thing."

He said that without solid biblical follow-through w the new converts there exists the danger of their e bracing erroneous doctrine.

Many evangelicals associated with NAE are tak a wait-see attitude toward the Jesus People moveme to see which direction it is following.

Graham's position differed slightly from that pressed by Dr. Hudson T. Armerding, president Wheaton, (Ill.) College, and president of N Armerding had expressed the opinion that much o seemed based on solid conversion experience, but feared that part of it might turn out to be a fad.

Both Graham and Armerding, however, agreed t "the Lord might be going outside the churches to complish some of His ends."

Graham made comments on two domestic iss during the press conference—Red China and scientious objection.

On Red China: "I would like to go to China to vi as a tourist. My wife was born and raised in China, except for furloughs to the United States, lived th until she was 17 years old. I'd also like to go there sc day and preach the Gospel."

On conscientious objection: "I think there is a pl in our law for conscientious objection on religi grounds. I've got a 19-year-old son—and I'll be pr of my son, whatever he does. I think he will decide go (into the service)."

THE EIGHTY-FOURTH CONFERENCE of the INDIANA DISTRICT BRETHREN CHURCHES and BIBLE CONFERENCE



The Brethren Retreat
Shipshewana, Indiana

JUNE 11 to 13, 1971

Theme: "WHAT IS IN THY HAND?"

Conference Organization

[oderator	Mr. James Payne, Burlington
ice Moderator	Elder W. St. Clair Benshoff, Nappanee
ecretary-Treasurer	Elder G. Bright Hanna, Corinth
ss't. Sec'y.-Treas.	Mrs. Hubert Miller, Goshen
tatistician	Mrs. Everett Gillis, County Line

Conference Music

Organists
Mrs. Dana Hartong, Shipshewana
Don Ruse, Marion

Pianists
Mrs. Russell Rodkey, Burlington
Mrs. Fred VanDuyne, Tiosa

Meeting places

.M.S.	Tabernacle
inisterium	Basement of Dorm
aymen	Laymen Lodge
rethren Youth	Shelter House
rotherhood	Shelter House
sterhood	Sisterhood House

PROGRAM

Friday Afternoon—June 11

1:00 Sisterhood Registration
Brethren Youth—Recreation

1:00 Opening of Conference—Tabernacle
Hymn
Scripture and Prayer
Elder James Fields, Oakville
Special Music
Vocal Solo Mr. Richard Lewis, Tiosa
Appointment of Conference Membership Committee
Announcements

1:15 District Board and Committee Meetings
Board of Christian Education
Mission Board
Board of District Evangelists
W.M.S. Executive Committee
Laymen Executive Committee
Ministerial Executive Committee

3:00 W.M.S.

4:00 Laymen, Brotherhood

4:30 Ministerium, Sisterhood

5:30 Supper
Youth Wiener Roast

Friday Evening—June 11

6:45 Musical Meditations
Organ and Piano
Elder and Mrs. Benshoff
Vocalist Mrs. Robert Crowe, Nappanee

7:00 Devotional Service
Hymn
Scripture and Prayer . Mr. Ernest Zerbe, Loree
Announcements
Special Music
Vocal Solo Mrs. Orien Hall, Nappanee
Moderator's Address .. Mr. James Payne, Burlington

8:00 Business Session
(Youth go to Youth Program)
Hymn
Report of Conference
Membership Committee
Distribution of list of
appointed Committees
Committee on Committees
Ways and Means Committee
Rules and Organization Committee
Report of Statistician
Report of Conference Treasurer

8:30 Laymen Inspirational Service
Song Service
Devotions
Songs by the Brethrenaires of New Paris

9:00 W.M.S. Inspirational Service
Theme: "What Is In Thy Hand?"—A
Theme Song Mrs. Robert Crowe
Speaker Mr. Robert Long, Assistant Principal at LaVille High School

9:30 Dismissal

Saturday Morning—June 12

6:30 Koinonia Prayer Groups
Dorm, Lodge sections, trailer, cottages

7:00 Breakfast

7:45 Simultaneous Sessions
W.M.S., Ministerium, Laymen,
Sisterhood, Brotherhood

8:30 Business Session
Scripture and Prayer .. Dr. Lloyd Smith, North Manchester
Report of Conference
Membership Committee
Old Business
New Business

9:00 N.A.E. Representative . Rev. Gordon Bacon
District Board Reports
Board of Evangelists and Ministerial
Examining Board
Mission Board
Board of Christian Education
Board of Trustees
Denominational Board Reports
Board of Christian Education
Missionary Board
Central Council

10:00 Coffee Break

10:15 Song Service—Kay Bargerhuff in charg

10:30 Youth Symposium—
District Youth Commission

11:30 Dinner

Saturday Afternoon—June 12

12:45 Musical Meditations
Dick Remington, vocalist and piani
from Three Rivers, Michig

1:00 Inspirational Speaker
Elder Charles Muns
(Elder Munson is Professor of Practic
Theology at Ashland Theological Se
inary)

1:45 Denominational Board Reports
(20 minutes each)
Benevolent Board
Ashland College and Seminary
Publication Board

2:45 Business Session
Scripture and Prayer
Elder Thomas Hurley, Mun
Report of Membership Committee
Report of Committee on Committees
Election of Conference Officers
Report of Auditing Committee
Report of Resolutions Committee
Time and Place of 1972
District Conference
Time and Place of 1972
Church Leadership Conference

4:30 Banquets
W.M.S. and Sisterhood
Shipshewana High Sch
Ministerium, Laymen and Brotherhoo
Brethren Retreat Ho

Saturday Evening—June 12

7:15 Musical Meditations
Steve Zerbe, Loree
Mr. and Mrs. Terry Steiner, Burlingtor

7:30 Inspirational Speaker
Elder Charles Muns

8:15 Youth Program—
District Youth Commission
Devotions—Steve Zerbe

Sunday Morning—June 13

7:30 Koinonia Prayer Groups
8:00 Breakfast
9:30 Simultaneous Sessions
W.M.S., Sisterhood
Ministerium, Laymen, Brotherhood
(together)

10:30 Musical Meditations
Brethrenaires Quartet, New Paris
10:45 Morning Worship
Organ Prelude
Hymn
Invocation
Announcements
Special Music Mrs. Robert Strang, Nappanee
Scripture Lesson and Directed Prayer
Elder James Sluss, Nappanee
Special Music Mrs. Strang
Message Elder St. Clair Benshoff, Nappanee
"Regeneration, Revival, or Retirement"
Hymn
Benediction
12:00 Dinner

Sunday Afternoon—June 13

1:30 Musical Meditations
The Good News Trio, Burlington
1:45 Inspirational Speaker
Elder Charles Munson
2:30 Installation of Officers
2:45 Musical Inspiration
The Grace Family, Elkhart
3:30 Close of Conference

AUXILIARIES

Woman's Missionary Society

Theme: "WHAT IS IN THY HAND?" Exodus 4:2

anist Mrs. W. St. Clair Benshoff, Nappanee

ng Leader Mrs. Robert Crowe, Nappanee

Friday Afternoon—June 11

:00- 4:00 "What Is In Thy Hand?"—H
Prelude Mrs. Benshoff
Call to Worship Mrs. Ernest Zerbe, Loree
Welcome Mrs. Adeline Miller, President, Goshen
Theme Song Mrs. Robert Crowe
Devotions and Prayer Mrs. Zerbe
Special Music New Paris
Business Mrs. Miller
Memorial Service Mrs. Roxie Stahl, Huntington
W.M.S. Benediction

Friday Evening—June 11

:00- 9:30 Inspirational Service
"What Is In Thy Hand?"—A
Theme Song Mrs. Crowe
Speaker Mr. Robert Long, Assistant Principle at LaVille High School

Saturday Morning—June 12

7:45- 8:25 "What Is In Thy Hand?"—N
Prelude Mrs. Benshoff
Theme Song Mrs. Crowe
Devotions Mrs. Zerbe
Special Music Bryan, Ohio
Business Mrs. Miller
Election of Officers
Project Offering College Corner
W.M.S. Benediction

Saturday Afternoon—June 12

4:30 W.M.S. and Sisterhood Banquet
Shipshewana School House
Theme Song
Group Singing Ardmore
Devotions W.M.S.
"What Is In Thy Hand?"—D
Mrs. Zerbe
Speaker Mrs. J. Milton Bowman, S.M.M. Benediction

Sunday Morning—June 13

9:30-10:30 "What Is In Thy Hand?"—S
Service—United Hands
Prelude Mrs. Benshoff
Theme Song Mrs. Crowe
Devotions Mrs. Zerbe
Special Music Wabash
Speaker Elder Richard Winfield, Missionary on furlough
W.M.S. Benediction

Sisterhood

Friday Afternoon—June 11

1:00 Registration in the Sisterhood House
4:30 Get Aquainted!
Theme Song
Music New Paris
Welcome Jerilyn Garrison
Introductions
Instructions
5:30 Supper—Wiener Roast

Friday Evening—June 11

7:00 Attend Service in Tabernacle
8:00 B.Y.C.
After B.Y.C., devotions and refreshments in the Sisterhood House.
Devotions Center Chapel
Refreshments Bryan

Saturday Morning—June 12

7:15 Devotions Patronesses
Breakfast
8:00 Business Session
Theme Song
Reports
Election of Officers for 1972
Ingathering Service Nappanee
10:00 Benediction
11:30 Lunch

Saturday Afternoon—June 12

1:00 B.Y.C. Activities
4:30 Sisterhood and W.M.S. Banquet
Shipshewana High School
Theme Song
Group Singing Ardmore
Devotions W.M.S.
Speaker Mrs. J. Milton Bowman
S.M.M. Benediction

Saturday Evening—June 12

7:15 Attend Session in Tabernacle
8:15 Youth Program
After Youth Program
Devotions Flora
Refreshments Goshen

Sunday Morning—June 13

8:00 Devotions Patronesses
Breakfast
9:30 Sunday School
Juniors Catherine Miller
Seniors Phyllis Garrison
10:30 Musical Meditations in Tabernacle
10:45 Morning Worship in Tabernacle
12:00 Dinner—with Conference

Sunday Afternoon—June 13
(Program in Tabernacle)

1:30 Musical Meditations
1:45 Inspirational Speaker
2:30 Installation of Officers
2:45 Musical Inspiration—The Grace Family
3:30 Closing of Conference

Brethren Youth

Friday Afternoon—June 11

1:00 Recreation
5:30 Youth Wiener Roast
Cost—registration including wiener roast - 75¢—wiener roast - 50¢

Friday Evening—June 11

6:45 Attend Service in Tabernacle
8:00 Devotions and Sing
Kay Bargerhuff and Steve Zerbe
Inspirational Message
9:00 Campfire
10:00 Buenas Noches

Saturday Morning—June 12

10:30 Attend "Youth Symposium" in Tabernacle
11:30 Dinner

Saturday Afternoon—June 12

1:00 Inspirational Message
2:00 Recreation
4:30 Sisterhood and W.M.S. Banquet
Brotherhood, Ministerium and Laymen Banquet

Saturday Evening—June 12

7:15 Attend Service in Tabernacle
8:15 Youth Program—
District Youth Commission
Devotions—Steve Zerbe
9:00 Campfire
10:00 Buenas Noches

Ministerium

Friday Afternoon—June 11

4:30 Devotions
Business
Election of Officers

Saturday Morning—June 12

7:45 Devotions
Inspirational Speaker .. Rev. Ray Tucke
Pastor, Nazarene Churc
Three Rivers, Michig

Saturday Afternoon—June 12

4:30 Ministerium, Laymen and Brotherhood Banquet—Brethren Retreat Hotel
Speaker Steve Zer

Sunday Morning—June 13

9:30 Ministerium, Laymen and Brotherhood
Speaker Elder Charles Muns

Laymen

Friday Afternoon—June 11

4:00 Magician (Program by Southern Distri Laymen)

Friday Evening—June 11

8:30 Inspirational Service
Song Service
Devotions
Music—Brethrenaires, New Paris

Saturday Morning—June 12

7:45 Business

Saturday Afternoon—June 12

4:30 Laymen, Ministerium and Brotherhood Banquet—Brethren Retreat Hotel
Speaker Steve Zer
Lo

Sunday Morning—June 13

9:30 Laymen, Ministerium and Brotherhood
Speaker Elder Charles Muns

Boys' Brotherhood

Friday Afternoon—June 11

4:00 Brotherhood meets with Laymen

Saturday Morning June 12

7:45 Speaker

Saturday Afternoon—June 12

4:30 Banquet—Brotherhood, Ministerium an Laymen—Brethren Retreat Hotel
Speaker Steve Zer
Lo

Sunday Morning—June 13

9:30 Meet with Ministerium and Laymen
Speaker Elder Charles Mun

MISSIONARY NEWS

WORLD-WIDE BROADCAST SUNDAY, JUNE 13, 1971

WE OBSERVE the second Sunday of June each year as a special day of prayer for broadcasters because we recognize the power of prayer.

Without doubt, the greatest power available to any broadcaster is that power which is obtained through prayer. It has been demonstrated that there is sufficient power in a hydrogen bomb to bring death to millions, but there is not sufficient power in it to raise one person from the dead. God demonstrated this power when He raised Jesus Christ from the dead. This is the power, resurrection power, which is available to God's people according to Ephesians 1:19-20. For this reason, we greatly encourage world-wide prayer for the broadcasting of the Gospel.

The INTERNATIONAL CHRISTIAN BROADCASTERS would encourage you to especially remember your favorite programs, and the people who produce them. We urge you to pray, not only on this Sunday, but regularly and faithfully. Would you also support the radio and television ministries of your choice. These marvelous instruments are strategic to the fulfillment of the Great Commission.

from ICB Bulletin



CAVEA

IN ARGENTINA, the Brethren Church participates in an interdenominational Radio Ministry called CAVEA which in Spanish stands for the Evangelical Audio-Visual Center of Argentina. Over the years the church through the Missionary Board has contributed to the outreach of CAVEA not only financially but also through the time of Brethren Missionaries such as Robert Byler, John Rowsey, Raymond Aspinall, and at the present time Bill Curtis and Mark Logan. Also Bill Winter is studying Spanish in Costa Rica in preparation for service with CAVEA. Since 1958 the Brethren have provided a home for the recording studios in our headquarters building in Buenos Aires.

The ministry of the Audio-Visual Center has been principally the production of Radio Programs which are used throughout Latin America, but the studios do also participate in other ministries related to its field. Besides its own programs which are released over many stations CAVEA also provides technical assistance for a number of different denominations in the production of their own programs.

We request at this time your prayers for this specialized ministry in which the Brethren Church has a share. Remember those who are working in CAVEA, those who are preparing to serve, as also those who listen to the Word of God presented through these programs that the message might be felt in their hearts.

RADIO OUTREACH FROM BUENOS AIRES

PLATICAS CRISTIANAS

ONE OF THE PROGRAMS produced in the studios of CAVEA is Platicas Cristianas which is made in three different formats to fill time slots of 29 minutes 30 seconds, 24 minutes, and 15 minutes. This program is presently broadcast weekly on eight different stations within Argentina and on the following stations outside Argentina.

Bolivia	La Paz, Radio CP-27
Columbia	Valedupar-Cesar
Equador	Quito, Radio HCJB
El Salvador	San Salvador, Radio YSHQ
Haiti	Cap Haitien, Radio 4VEH
Mexico	Tamasunchale, Radio SLP
Netherland Antiles	Bonaire, Trans World Radio
Peru	Lima, Radio Pacifico OAZ41
USA	San Francisco, Radio KGEI

REFLEXIONES

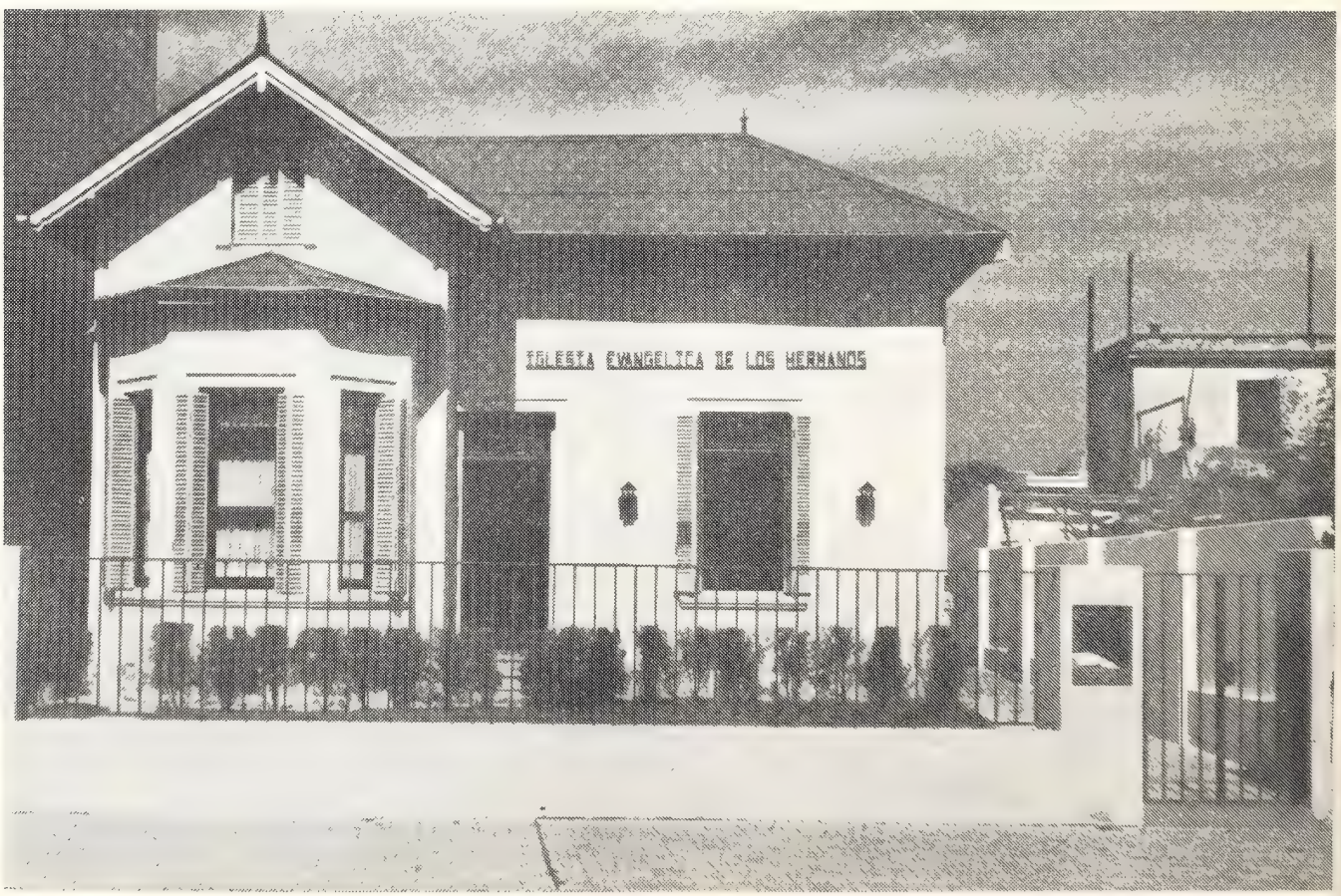
THE ARGENTINE Recording Studios CAVEA als produce a five-minute program which is broadcas several times per week over different stations.
In Argentina nine stations carry it three times pe week

one station carries it two times per week
two stations carry it seven times per week
two stations carry it once a week
one station carries it six times per week.

This means that this program is aired fifty-one time per week on fifteen different stations.

In countries outside Argentina the program is hear in:

Costa Rica	San Jose, Radio TIFC
Panama	Panama City, Radio HOXO
Paraguay	Asuncion
Puerto Rico	Juana Dias, Radio WGGB



Headquarters of the Brethren Church in Argentina and Home of the Audio Visual Center known as CAVEA

NEW TECHNICAL HELP



Mark Logan in CAVEA's shop

OUR NEWEST Brethren Missionaries in Argentina are Mark and Chantal Logan who are just getting settled into their apartment but both are hard at work. They are living in an apartment only 10-15 minutes walk from the studios which is really an answer to prayer in this part of Buenos Aires. Their unaccompanied baggage has arrived and has been released from customs with only a few hours work on the part of Bill Curtis and a minimal charge which also is a matter for praise.

One of Mark's first jobs was cleaning up the test equipment and preparing to work. Now he is hard at work overhauling each piece of equipment and getting everything into the best shape possible. Much of the equipment has to be overhauled on the week-ends since it is in use every day and many evenings with recording sessions.

However, his work is not limited to the electronic maintenance. Bill Curtis reports that Mark already has made himself very useful in other work around the headquarters building. We appreciate Mark's willingness to serve wherever he can help.

Chantal is teaching French in a bilingual school in Buenos Aires and also helping in the "Alianza Francesa" which sounds like a pretty full schedule, but again Bill Curtis comments that Chantal spends a lot of time helping around the studio.

Chantal has even discovered a new task for a homemaker. In the picture on this page you can see Chantal and Fran Curtis "canning filmstrips." Maybe this isn't a common task for a housewife in a normal situation but CAVEA wives find it is a way to help. CAVEA is the representative for Moody Science Filmstrips in Spanish for Argentina and neighboring countries. The filmstrips arrive in bulk form on one large reel and must be cut up into their individual strips packaged in their own plastic can, and labeled. That ladies is the basic description for "canning filmstrips" if you wanted to know.

Remember the Logans and their new ministries, especially during this time of emphasis on prayer for those engaged in Broadcasting the Gospel. Remember Mark as he works with the equipment that his hands might be guided and that his mind might be alert in order to do his work efficiently. Remember Chantal as she assists Mark in his work and as she carries on in her own work. Remember also, all of the others who participate in this Radio Ministry in Argentina that God might bless this media for His own glory.



Chantal Logan and Fran Curtis

THE BRETHREN SHARE IN RADIO MINISTRY



Harold E. Stacey, President of CAVEA

HAROLD E. STACEY, founder and president o CAVEA says . . . "Please kindly convey to th members of the Missionary Board and to the Brethre in general, our heartfelt gratitude for their continue willingness in assisting us here once again in this ger erous manner. Without doubt, our loving Heavenl Father will abundantly recompense each and all of yo in that coming Day of Days, which as things stan worldwide today, our heavenly home calling may eve be today. Thank you for your vision and love and cor cern in making Christ known in these last and closin minutes of God's dispensation of Grace to a sufferin and broken-hearted humanity.

ARE YOU READING?

Too much to read?—and you don't have the time? You **must** find time, **make** time to read a brand new book of experiences of a zealot whose faithfulness knew "no variables, neither shadow of turning."

This is as exciting as books of intrigue. In a country of shifting political power, men had difficulty just surviving pressures due to their liberalism or conservatism, during Colombia's ten years of political revolution.

The belief of evangelicos caused a multiplicity of uncertainties, dangers and hunger and "In Crossfire of Hate" we follow the Franco family as they are driven from their home and village—not once, but twice as the story unfolds. Be certain that there **is** persecution today in many parts of the world and faith is not an easy thing.

God knows the need of fearless witness in Colombia and Martha Wall unfolds a story of a resolute, fiery hard drinker who was chosen to be one of Jesus' apostles to the rugged people of the Andean mountains. He was resolute in his faith and endurance.

It makes one look into the depths of his own loyalty after reading this stimulating book.

In these days of too little worthwhile reading, determine to read more mission books. No one attempts to eat all of the foods known, but we are selective daily. Let us also be careful of our intake of literature on the market. We might be limited in reading time so why not put first things first?

We can learn considerably from mission books and enlarge our understanding of missionaries, outreach, culture in different countries and nationals' needs. As each person's interest increases, we will see greater motivation toward mission outreach among our churches.

Discipine is a part of your Christian life. Discipline yourself to become better acquainted with missions. Discipline yourself to read more and start today with a book like "In Crossfire of Hate" by Martha Wall. You will not be bored for a moment. This is a book for young or old, men or women. Your mission reading need not be dull. It can be exciting and then even joyous and truly rewarding.

Available from the Brethren Publishing Company for $4.95 plus postage.

Boys' Brotherhood

"I'VE GOT A HANGUP"

by RONALD W. WATERS



WORSHIP

FOR FOUR MONTHS I have been writing about hang-ups that have a feeling of negativism. This month's topic will be a change of pace.

What is the first thought that comes into your mind when you see the word "worship?" Do you see a choir decked out in robes, a nice little lady playing the organ, gentlemen helping people find seats, and a solemn man standing behind the pulpit? This is the form of worship with which we are most familiar. For some, this is the **only** way to worship God. This is a fine way to worship, but there are also many other ways. I'm hung up on trying to find some of these.

Worship is the act of showing honor and praise to God. In Deuteronomy 26:10, 11, we read that the people were told to come before the Lord and to "worship before the Lord thy God: and thou shalt **rejoice** in every good thing which the Lord thy God hath given unto thee...." David, while delivering a song of thanksgiving to God, tells the people to "give unto the Lord the **glory** due unto his name..." (I Chron. 16:29).

As I said before, worship may take many forms. Frank Thompson has suggested five areas in which we can worship God. They are:

By praise—Psalm 22:23
By good works—Matthew 5:16
By reaching others for Christ—John 15:8
By spiritual unity—Romans 15:6
By complete commitment of ourselves—I Corinthians 6:20

Why don't you look up these verses and discuss with the other guys how these principles apply to our worship forms. These also should be used as guidelines in judging new worship ideas.

I have found many of the contemporary Christian songs useful in praising God. I especially like Kurt Kaiser's and Ralph Carmichael's music, such as "Tell It Like It Is," "Moment of Truth," and "Love Is Surrender." Some of the new folk hymns are really good, such as "They Will Know We Are Christians By Our Love" and "Love One Another." There are also some songs on the secular market that speak to me, like "Oh Happy Day!" and "Put Your Hand in the Hand of the Man Who Stilled the Waters." This type of music makes the words more meaningful to me.

Another form of worship that is exciting to me is conversational prayer. These are the guidelines: (1) gather with some friends; (2) pray only if you want to; (3) pray only about what you want to pray for; and (4) talk to God as if he were a part of the circle (he actually is!). In this way, you share your prayer requests and get excited about talking with God.

The Crusader team I am on this summer has been working with drama and color slides. This is an area where each of us can be creative. Contemporary Drama Service, in Downers Grove, Illinois, has some short plays which are fun to perform and which can be used to lead others in worship. Sometimes it is interesting to select color slides which you or other members of your family have taken and form a slide show. Pictures of nature or people, along with music in the background and some narration, might be an idea for a public service program.

The important thing to remember in worship is to praise and honor God in whatever way is meaningful to you. Without this as your basis, worship will become a meaningless habit. So make it live!

Ron Waters is a member of the Gretna, Ohio Brethren Church where his father is the pastor. He is presently a student at Ashland College where he is enrolled as a pre-seminary student. He is a member of the 1970 Crusader team and a member of the Alpha Theta organization.

SISTERHOOD

I nominate _____ for
Sisterhood Patroness of the Year.

Church _____ Jr. or Sr. S.M.M. _____

Address _____

Nominated By: _____

Please include a short note giving your reasons for nominating this woman.

I nominate _____ for
Sisterhood Girl of the Year.

Church _____ Jr. or Sr. Girl _____

Address _____

Nominated By: _____

Please include a short write-up giving your reasons for nominating this girl.

SEND TO: Nancy Bates, R.D. 1 Mineral Point, Pennsylvania 15942
by July 31, 1971.

news ... from the Brethren

South Bend, Ind. Sunday morning May 16, David Loi and Steve Cole were the speakers for the service. "The Cross and the Switchblade" was shown at the State Theater in South Bend on May 21-27.

Pleasant Hill, Ohio. On Sunday evening, May 2 the youth of the Gospel Lighthouse in Tipp City presented a musical titled "God's Trombones." It was a musical with a real message as it presented the Gospel with Negro spirituals and narration.

Johnstown (II), Pa. A Victory Supper to end the Attendance and Enrollment Campaign was held Friday evening, May 7. Highest Point Awards and Perfect Attendance Certificates were presented during the evening.

West Alexandria, Ohio. The trustees and other men of the church have been doing painting and repair work inside the parsonage. A Garage Fund was started to replace the old garage with a two-car garage.

Gratis, Ohio. Tent revival dates are set for June 6 to 12 with Rev. Harold Barnett as speaker. A song fest was enjoyed on May 9 in the Baptist Church. Congratulations to Scott Duncil for winning first place in a speech contest. He spoke on "Freedom."

Nappanee, Ind. A Missionary Conference will be held May 21 through 23. The speakers will be Rev. Richard Winfield, missionary on furlough from Nigeria, Africa, and Mr. John Rowsey, Associate Executive Secretary of the Missionary Board of the Brethren Church. The Youth were in charge of services on May 16. Several were speaking on the topic: "What the Church Means To Me." They also presented musical numbers, testimonies and pictures.

Linwood, Md. Many wonderful things have been happening here. Attendance has been very good, especially at the Communion Service May 2. There were 90 present and three were given communion in their homes. We have an active W.M.S., Laymen, Sr. BYC, Jr. BYC, Sisterhood and Signal Lights. Rev. Hays K. Logan has been called to serve for two more years. We also have a wonderful choir directed by Joan Myers.

Vandergrift, Pa. There was a high point reached at the climax of the Missionary Conference of the Pleasant View Brethren Church. A grand total of $2,880 in Faith Promises was pledged to World Missions for the coming year. An atmosphere of praise and trust reigned during the evening services on Sunday.

Hagerstown, Md. Rev. Richard Winfield, missionary from Nigeria, spoke at the morning services of May 16. Mr. Owen Olsen presented pictures, and special music was presented by the Harmon L's at the Mother-Daughter Banquet.

Goshen, Ind. A film was shown on Sunday evening, May 9, titled "The Family That Changed the World." This film answered the questions of what to do about your neighbor and friends that do not know the Lord. On Sunday evening, May 16, the "Revised Versions" singing group from the New Paris Church presented a program.

Laymen-Brotherhood. A Spring Retreat was held May 14-16 for the Pennsylvania District at Camp Peniel. It was a Spiritual-Recreational weekend and enjoyed by all.

MEMBERSHIP GROWTH

Pleasant Hill, Ohio—6 by baptism.

Memorials



DIEHL. Harvey Diehl, Bryan, Ohio passed away on May 6, 1971 at the age of 79. Funeral services were conducted by Rev. M. W. Dodds at Cretors Funeral Home on May 10. Burial was at Fountain Grove Cemetery, Bryan, Ohio.

Rev. M. W. Dodds

* * *

STEINER. Deacon Myron Steiner, faithful member of the Smithville Brethren Church, was called home by our Lord on March 12. Funeral service was held at the church with both former pastor, Rev. Don Rinehart, and Pastor Dale Long participating in the service.

Goldenaires

Mr. and Mrs. Glenn Carpenter of 407 Claremont Avenue, Ashland, Ohio, celebrated their 61st Wedding Anniversary on Tuesday, May 25, 1971. They are members of the Park Street First Brethren Church, Ashland, Ohio.

New Arrivals

REV. AND MRS. PRASANTHA KUMAR are the proud parents of a girl born April 18, 1971. She has been named Sunita.

* * *

REV. AND MRS. RICHARD WINFIELD are the proud parents of a girl born February 15, 1971. She came to the home of Kitty and Dick April 1 and is named Melissa Jo.



MRS. N. V. LEATHERMAN CALLED HOME

On May 3, 1971, after a number of months of illness and suffering, Mrs. Hazel Leatherman, wife of the late Rev. N. Victor Leatherman, went to be with the Lord whom she loved and served for many years. Born in Portis, Kansas, on April 13, 1891, Sister Leatherman united with the Brethren Church there, being baptized by Rev. A. E. Whitted.

Sister Leatherman was a dedicated Christian; a faithful elder's wife; a dependable church worker; a gracious hostess; and a true lady. With her husband she worked for the Lord in pastorates at Berlin, Pennsylvania, Hagerstown, Maryland, Johnstown, (Second) Pennsylvania, and Waynesboro, Pennsylvania (among others).

Brother and Sister Leatherman were the pioneer workers in the Wayne Heights Brethren Church, being instrumental in the building of both the sanctuary and the parsonage at that place. Since the death of her husband, Mrs. Leatherman had been making her home in Boca Raton, Florida. She was active in the Bibletown Community Church in Boca Raton, but continued to maintain her membership in the Wayne Heights Brethren Church—and had a real interest in this church right up to the end of her life.

Funeral services were conducted at the Kraeer Funeral Home in Boca Raton on May 5th. On May 7th a memorial service was held in Berlin, Pennsylania with Rev. Ralph Mills and the undersigned having part in this service. Burial was at the I.O.O.F. Cemetery in Berlin.

Surviving are two daughters—Mrs. Bernice (Charles) Cober of Boca Raton, Florida and Mrs. Erma Joyce (Donald) Thomas of Elgin, Illinois; a brother, Dr. Neal Zimmerman of Portland, Oregon; and a sister, Mrs. Donna (William) Spangler of Hemet, California. There were also seven grand-children and two great-grand-children.

Rev. Henry Bates

CHANDON, VIRGINIA

Praise the Lord!
God is alive!
He is living in Herndon, Virginia!
He is working in the Chandon Brethren Church
Allelujah!

God blessed our church in a tremendous way through the Missionary Conference held in January. It was a real blessing to be able to cooperate with the Washington Brethren in this effort. The cooperation was evident in the planning and execution, and then climaxed when we enjoyed a Missionary Banquet together in the Washington church.

The speakers for the conference were Mr. John Rowsey, former missionary to Argentina and now Associate Secretary of our Missionary Board; Rev. Richard Winfield, missionary to Nigeria; and Miss Sigrid Walden, missionary candidate to Germany with Worldwide Evangelism Fellowship. Wycliffe Bible translator films were shown on Sunday evenings, January 31st and February 14th. Mark and Chantal Logan were with us Sunday evening, February 7th, to share their testimony and show the slide presentation of CAVEA of Argentina, where they are presently serving the Lord. Then on April 18th, Steve and Barbara Stutzman, who are planning to go to Austria as missionaries this summer under TEAM, were with us in the evening service sharing their testimonies and showing a film "Austria, Cradle of Kings."

The "Faith Promise" plan of giving to Brethren Missions was instituted, and the Chandon Brethren were challenged by God to trust Him for $1,275 to give to Brethren Missions this year, ending January 16, 1972. Just as God has promised, God is providing! After ten weeks $342.64 has been received toward that goal. The goal for ten weeks is $255 so, Praise the Lord, we are nearly a month ahead of schedule. Of all the money that comes in under "Faith Promise" two-thirds goes to our Missionary Board in Ashland, and one-third goes to the District Mission Board.

TWO ASHLAND MEN ATTEND BAPTIST YOUTH MEETING

Nashville—Two Ashland men were among 43 persons who attended a seminar on "Communications Breakthrough with Youth" at the Southern Baptist Sunday School Board, April 26-30.

Those attending were Ron Waters and Robert Fowler both of the Board of Christian Education, The Brethren Church.

Sponsored by the youth section of the board's Sunday School department, the seminar explored innovative methods for communicating with youth and discovered ways of implementing creative communications in Bible teaching.

THROUGH GROUPS TO GOD

A Meditation by Randolph Thornton

Man's deepest need is to love and be loved.
But man is lonely, because he doesn't feel he can trust
his goodness and his badness to his fellow man.
So he wears a mask of superficial respectability.
He tries to compensate for his loneliness by surrounding
himself with labor-saving gadgets, prestige-producing
possessions, and attention-absorbing amusements.
But to no avail, for man is not a thing—he is a person—
made to respond and be responded to;
made for interaction and communication
with other persons and with God.

In his loneliness man looks toward the church,
hoping to find an alternative to his futility—
a sense of belonging and of being wanted.
But often the minister is too busy officiating;
the laymen are too busy raising money.
Despite their polite remarks, a stranger feels they
really don't want him—
because as a new member he might threaten
the smug complacency of things as they are
So the lonely soul turns away and keeps searching for
the meaning of his life, and the deep companionship
of any who will accept him as he is,
and give him a chance to invest his life
in a cause which will outlast it.

But all churches are not like this.
Some day he may find his way into a church
where there is a God-filled, redemptive fellowship—
where they treat him as a person with feelings,
where they look him in the eye and really listen to him—
not just to his words,
but to the deeper longings from his loneliness.
Here is a church made up of small groups of seeking and
accepting souls who once were lonely too,
but are now engaged in removing their masks
and getting to know one another as they really are.

Their candor and frankness are refreshing.
This is what he has been seeking; this is real.
The members don't act self-righteous and superior.
They honestly accept him just as he is.
He doesn't have to pretend to be prominent in his business,
socially influential, or economically affluent.
Such things don't seem to matter to this group.
All they expect him to be is just himself—
a person, that's all.
He heaves a sigh of relief and relaxation.
In this free atmosphere tension and fear are gone;
stiffness and formality have disappeared.
He feels a sense of release and creativity.
Here at last he can say just what he thinks and
still be accepted.

He belongs now
not because he subscribed to a doctrine,
not because he signed a membership card,

(continued on next page)

STUDY FINDS RUSSIANS RELIGIOUS

London (EP) — Tens of millions of citizens in the Soviet Union still practice religion despite their Red rulers and general discrimination against believers.

A British study group making the report said a new religious vigor is apparent in the Soviet Union, particulary among the young.

Many Christians in Russia, said the report from the newly-formed Center for the Study of Religion and Communism, believe they have the right to continue religious worship because of a paragraph in the Russian constitution which Lenin proclaimed in 1918: "The right to religious and antireligious propaganda is recognized for all citizens."

However, the report said that in practice the Soviet authorities have used the penal code to negate most of the freedoms defined in the constitution.

Both Stalin and Khrushchev tried to drive Christianity out of Russia, the report said.

The center lists 14 types of discrimination faced by Soviet Christians. They include outlawing of whole denominations, enforced mergers with other denominations, state control of places of worship through arbitrary registration regulations and banning of all religious activities except for worship within registered churches.

The findings indicated that the real reason behind these discriminations and continued governmental hostility is "the fact that religion provides the only legal alternative ideology to Communism in the Soviet Union."



but because he gave a glimpse of his inner life
to this group in confidence.
And they proved worthy of his trust;
they accepted him with all his loneliness and inadequacy
and loved him in spite of himself—
because they felt that God had first loved them.

It was not a one-way giving, either.
The members of this group dared to entrust their inner
thoughts and feelings and even their sins to him,
who had so recently been a stranger.
Somehow this group was different.
The members sat in a circle or around a table.
There was no leader, for they were all leaders.
They weren't afraid of silence, as most groups are.
They just listened, and somehow communication was taking place—
a still, small voice was speaking to each
in the inner recesses of his own soul.
Call it the Voice of God;
call it the Holy Spirit.
New thoughts flashed into their minds;
new insights emerged.
All felt the warmth of a common understanding and a new
closeness to one another, and to God.

"This must be Christ's true church," he said,
"This experience has magnetic power.
You can't keep me away from groups like this;
for where two or three are gathered together in Christ's name—
there He is in the midst of them.
It is just what I needed;
my loneliness is ended;
I have tasted reality;
I know a group that understands me, and loves me.
Now I have a reason for living, a mission in life.
As a "member-leader" in this group I can help in accepting
others as lonely as I was.
I can share myself with them;
but more than that, I can share our Christ—
who would become their Christ, too."

JEWISH EDITOR STRESSES ECOLOGY VIEW IN TORAH

Los Angeles (EP) — The fir five books of the Old Testame clearly admonish Jews to care f the earth.

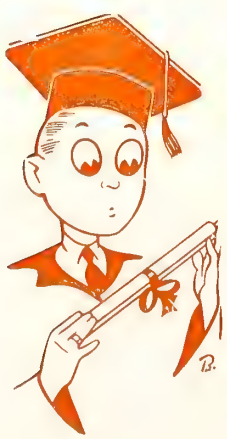
Dr. Trude Weiss-Rosmarin, edit of the Jewish Spectator, admitte the authors "did not use the ter 'ecology' but they knew . . . what w moderns only now are beginning understand: Men must take care their environment."

Dr. Weiss-Rosmarin said ma must not befoul and destroy h environment for this life depen upon the preservation of the lif sustaining "blessings of the soil, t waters and the air of this world."

She pointed to the Biblical co mand to "rest" the soil to resto natural strength, to warnin against destruction of an enemy fruit trees (like the modern-d danger of defoliation in war the tres), codes against water pollutio and prohibition against contamin tion through human wastes.

"On the strength of the essays this theme I have read in vario Christian theological journals," D Weiss-Rosmarin told Dan Trapp the Los Angeles Times, "it will ta a very long time and much 'the logical work' for the professors catch up with the Jewish laws f protecting our environment."

The Brethren Publishing Company would like to take this opportunity to congratulate all the high school and college graduates and extend best wishes to each of them as they proceed into the next step through life.



If you think you are beaten, you are,
If you think you dare not, you don't,
If you'd like to win, but think you can't,
It's almost a cinch you won't.

If you think you'll lose, you're lost,
For out in the world we find
Success begins with a fellow's will,
It's all in the state of mind.

If you think you're outclassed, you are,
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.

Life's battle doesn't always go
To the swifter or faster man,
But sooner or later the man who wins
Is the man "who thinks he can."

(Anon.)

JUST LIKE HIS DAD

'Well, what are you going to be, my boy,
When you have reached manhood's years;
A doctor, lawyer, or actor great
Moving throngs to laughter and tears?"
But he shook his head as he gave reply
In a serious way he had;
'I don't think I care to be any of them:
I want to be like my Dad."

He wants to be like his Dad! You men,
Did you ever think, as you pause,
That the boy who watches your every move
Is building a set of laws?
He's moulding a life you're a model for,
And whether it's good or bad
Depends on the kind of examples set
To the boy who'd be like his Dad.

Would you have him go everywhere you go?
Have him do just the things you do?
And see every thing your eyes behold
And woo all the gods you woo?
When you see the worship that shines in the eyes
Of your loveable little lad,
Could you rest content if he gets his wish
And grows to be like his Dad?

from Gratis Lamplighter



Let parents bequeath to their children not riches, but the spirit of reverence.

SETH ROHRER NAMED LAYMAN OF THE YEAR



Dr. Robert A. Cook, chairman of the Evangelical Action Commission presenting the 1971 Layman of the Year award to Mr. Seth A. Rohrer.

Los Angles, Calif.—Mr. Seth A. Rohrer, president of Evangelical Church Builders Corporation, was named the 1971 Layman of the Year by the National Association of Evangelicals here tonight.

The award highlights a story of an "American boy who made good," and testifies to Rohrer's own well-known philosophy: "I am determined to be faithful."

His early education began in a one-room school house, and he later studied in vocational school to be a machinist and tool and die-maker. Eventually he opened his own shop, with 115 employees, in South Bend, Indiana.

Rohrer went on to develop the church growth service which offers financial and architectural programs to churches, schools and church-related projects. Its success resulted in the opening of a Canadian branch 10 years ago, of which he is president.

An active member in the local church for 40 years, Rohrer has served on the board of the Missionary Church and Bethel College. His association with the NAE has included participation on the Board of Administration, Laymen's Council, Nominating Committee, Finance Committee and the World Relief Commission.

Mr. and Mrs. Rohrer have two children.

JUNE IS THE MONTH FOR MINISTERIAL STUDENT AID OFFERING



Virgil Meyer, Chairman of Ministerial Student Aid Committee

GOD HAS SAID that by the foolishness of preaching He is determined to save some. Do I hear you saying this is truly a miracle? Who can deny it? As Jesus was raised up from the earth, He said to those who were standing by, "And ye shall be witnesses unto me both in Jerusalem, Judea and Samaria and to the uttermost part of the earth." If we relate these two passages, we would be reminded that we all are to be witnesses in the world to the Christian faith. Then, we also have the privilege of sharing through our support of those who are training for the ministry.

The men who come to college to study for the ministry have a costly program of seven years of training before them. This training becomes more expensive each year.

Several years ago the Brethren Church determined to receive a denominational offering for **MINISTERIAL STUDENT AID.** Since that time tens of thousands of dollars have been provided by dedicated Christian people who have been willing to share their material goods to help train men for the ministry.

These men whom you have helped are now serving in Brethren churches from coast to coast. We are living in a day when training seems to be more and more important. We are thankful that your gifts to the **MINISTERIAL STUDENT AID FUND** have helped to assure a trained ministry for the Brethren Church.

Sometimes young men who feel called to the ministry have father and mother and several brothers and sis ters. The high cost of college education today makes i most necessary to give some financial assistance t young men in this situation. We thank God for you gifts and earnestly urge that you will be even mor generous this year. The cost of operating a college an seminary continues to rapidly rise. Thus, one can easil see that we need to very much increase our giving.

God is working in wonderful ways in the lives of th young people of today, and we need to join hands wit them in sharing their training so that they can be mos effective in their Christian service and ministry.

Some of the people you have helped throug **MINISTERIAL STUDENT AID** are now on foreig mission fields.

Immediately, we would urge you to share in you church's offering for **MINISTERIAL STUDENT AI** then we would like to have you consider putting th Ministerial Student Aid Fund in your will. Thousand of dollars are set aside for scholarships in wills eac year throughout the United States. It would be a mos blessed thing to know that part of your estate is goin to continue to live long after your death through th help which you can give to young people who are trai ing for the ministry.

$15,000 FOR MINISTERIAL STUDENT AID IS NEEDED THIS YEAR

MINISTERIAL STUDENT AID FUND

$15,000 needed for Ministerial Student Aid

Your sacrificial giving is needed . . .

. . . To spread the preaching of the Gospel

. . . To meet the rising costs of education

. . . To assist a growing number of ministerial students

THIRTY MINISTERIAL STUDENTS RECEIVED FINANCIAL AID IN THE PAST YEAR

Average assistance per student:

1966-67	$371.07
1967-68	378.29
1968-69	399.93
1969-70	369.90
1970-71	473.23

Seventy-six Brethren churches made contributions to the Ministerial Student Aid Fund in the past year.

Costs of education continue to rise. Tuition, fees, board and room will average $3,300 per year for the pre-seminary student.

Tuition and fees for the seminary student will amount to $600—with living costs in addition to this.

Your gift to the Ministerial Student Aid Fund helps these men remain in school and, after training, to be a part of the Gospel ministry.

Send your offerings to:

MINISTERIAL STUDENT AID FUND

c/o Rev. George Solomon
619 Park Street
Ashland, Ohio 44805

GOSPEL LIGHT PUBLICATIONS NAMES THREE TO V. P. POSITIONS

Three Executives of Gospel Light Publications, Glendale, California have been named Vice Presidents according to a joint announcement this week by W. T. Greig, Sr., Chairman of the Board and Treasurer, and Dr. Cyrus N. Nelson, President.

The newly named Vice Presidents are Dr. Milford S. Sholund, Vice President and Senior Editor, Dean A. Dalton, Vice President of Marketing, and William A. Williamson, Vice President of Sales.

Sholund, Dalton and Williamson, together with Cyrus N. Nelson, William T. Greig, W. T. Greig, Jr., Executive Vice President and John L. Swan, Controller, comprise Gospel Lights' executive management directing the 38 year-old company's world-wide publishing operation.

Founded in 1933 by the late Dr. Henrietta C. Mears the company publishes nearly 1,000 products in the English language which are distributed to customers in 85 countries of the world. In addition the company's Christian Education curriculum materials and Rega books, used by more than 40,000 churches, Sunday Schools, Vacation Bible Schools and millions of individuals, are being translated and published in 55 languages on every continent and behind the iron curtain.



Dr. Milford S. Sholund



Dean A. Dalton



William A. Williamson

Dr. Sholund joined the Gospel Light staff in 1955 and served as Director of Biblical and Educational Research until 1968 when he was appointed Director of Publications and Senior Editor.

Prior to this Dr. Sholund pastored churches in Washington, Oregon and Illinois for 15 years, followed by 7 years affiliation with Trinity Seminary and College, Deerfield, Illinois, in the field of Christian Education. More recently he has served as Visiting Professor of Christian Education at Fuller Theological Seminary.

In addition to authoring many articles for denominational and professional periodicals, Dr. Sholund has served as contributing author to a number of recently published books.

Dr. and Mrs. Sholund live in Burbank.

Dean A. Dalton has been a member of the Gospel Light staff since 1958, serving as Director of Educational Services until his appointment as Divisional Director of Marketing in 1968. Prior to 1958, Dalton was associated with Baptist Publications of Denver, Colorado. Mr. Dalton holds degrees in the field of education, including post-graduate studies at the University of Denver and the National University of Mexico. His achievements are recognized in **"Who's Who in American Education,"** "Creative Personalities of the World," and **Who's Who in the West."** He has served on the Board of Directors of the National Sunday School Association and on the Board of Christian Education of the Southwest Baptist Conference.

Mr. and Mrs. Dalton make their home in Thousand Oaks, California.

William A. Williamson has bee associated with Gospel Light sinc 1960 as Sales Manager. Mr. Willian son has been responsible for the di tribution of the more than 1,0 Gospel Light products to thousan of Christian Bookstores and distr butors around the world.

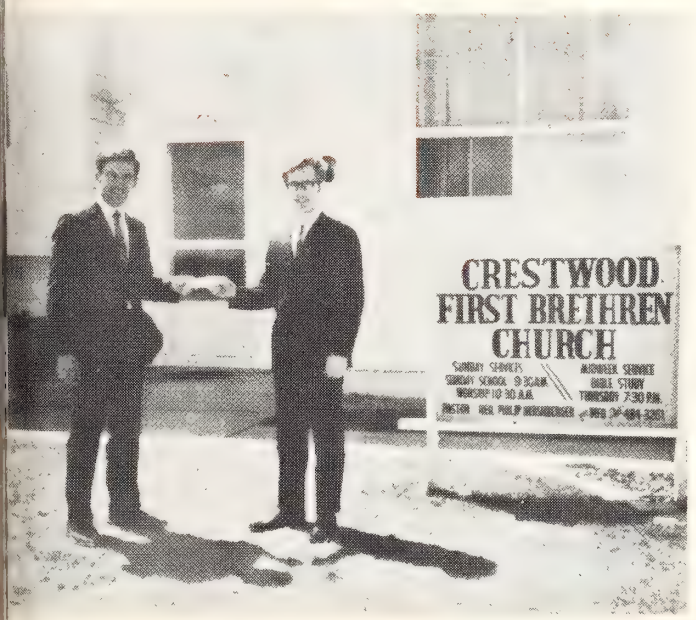
Mr. Williamson's background i cludes eighteen years as a sal executive with the Chrysler Corpo ation. He also has served as missionary in Ireland and in pastor duties in churches in the Midwe and on the West Coast.

During World War II Williams served four years of military servi in the Pacific Theater, holding t rank of Major.

Mr. and Mrs. Williamson are re dents of Glendale.



THANK YOU BRETHREN YOUTH!



The congregation of the Crestwood Brethren Church, Fort Wayne, Indiana wish to express our sincere "thanks" to all of you.

The picture above shows Rev. Phil Hershberger presenting the check from the National BYC Project of last year to Carson Gould, treasurer.

We have placed the check in our Building Fund until the church is able to purchase property to build on.

Shirley Troup, secretary

ALL NIGHT BOWLING AND OTHER EVENTS AT OAKVILLE, INDIANA

THE OAKVILLE BYC has been quite busy with various activities during the past months. These events have been very successful in bringing our youth closer to God and the community.

We plan to schedule our meetings every other Sunday night with business being included. We really look forward to these meetings as this is a time for us to air our views about Christianity. Also we usually keep our sponsors on their toes with our questions.

This year our group set a proposed goal of $200 for the National Project. Each of our members decided this was an amount that we could successfully achieve as a minimum.

We started out this year by having Tom Grahan narrating a film on drugs and afterwards discussing the subject with us. He is a foreign exchange student from South America and is currently attending Ball State University.

We set aside the first Sunday in October for the active youth in our BYC to take over the responsibilities of the Morning Worship Service to meet our public service goal. The Revised Version Singers from New Paris sang for our congregation. This service was a big success and appreciated by our people.

Several families in the community graciously offered their homes and fine food for our progressive supper. This was held on a Sunday night in November and we went to six different homes, each offering a different course for our progressive supper.

The church held an Annual Turkey Supper and our BYC supplied the necessary waiters and waitresses. Of course, we didn't have to work all evening, for we got in on our share of the meal!

We decorated a mailbox, which was set in the vestibule, for the Christmas cards to be sent from our congregation to members of the community. The BYC was paid 6¢ a card to deliver it which we did on two occasions.

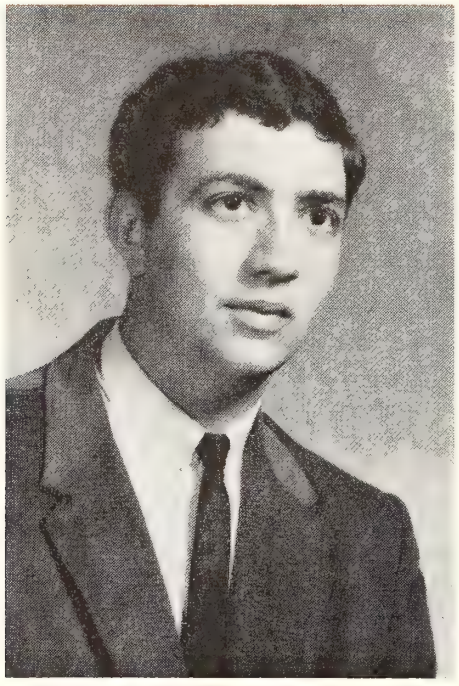
Of course, we had the usual Christmas Caroling which we have annually. We also assisted in the program for the Christmas Eve Candlelight Service.

On January 23rd we had an all-night bowling party. What made it a real blessing was the fact that our BYC has a membership of eleven and we had in addition twenty-six great kids show up from the community. We rented the lanes for 11:30 p.m. and had them until 4:00 a.m. We then went to a member's house for breakfast. This, surprisingly, turned out to be a money-making project for some of our coming events.

With the help of God, we hope to continue our active plans in the future, knitting the youth in the community closer to the adults.

Cristy Brunner, secretary

ASSISTANT TO DCE RESIGNS



Bob Fowler

Bob Fowler, assistant to the Director of Christian Education, has tendered his resignation to take effect in June 1971.

Bob has done an excellent job for the office during his nine months with us, and he will be greatly missed. We wish him God speed as he returns to Goshen, Indiana where he is a member of the Jefferson Brethren Church. He will be continuing his pre-seminary training at Goshen College and will be working at Jefferson to help innovate some new programs in the church.

Bob was captain of the Eastern Summer Crusader team last year and has been working with the Collegiate Crusader teams during this school year.

He is married to the former Sandy Huber and they have one son, John Andrew.

NEW CHURCH SCHOOL YEAR

In an attempt to simplify the problems of promotion in church school classes K-12, Gospel Light Publications, producers of our curriculum materials have established their quarter system as follows:

Fall Quarter (Sept., Oct., Nov.)
Winter Quarter (Dec., Jan., Feb.)
Spring Quarter (Mar., Apr., May)
Summer Quarter (June, July, Aug.)

The new system closely parallels the public school calendar.

We suggest that you take these changes into account and plan accordingly. It will mean that local churches should order curriculum for the fall quarter earlier tha usual and that promotion Sunday should be aroun the end of August. This new approach will eliminat some of the problems relating to "which class do belong in?"

EVENTS OF WARSAW YOUTH

AS WE BEGAN our pastorate in Warsaw, we wer thrilled with the number enrolled in Brethre Youth. We became their leaders along with Mrs. Su Schaaf and Mr. and Mrs. Don Schue. We have ha many good times in these months together—a wien roast and hayride, bowling, ice-skating, pizza part caroling, attending rallies, etc. plus our regular Sunda evening discussions and lessons. We are always lookin for program materials which will prove to make a interesting meeting for all.

We enjoyed going to the Brethren Home in Marc to present a devotional program for the folk there. On Sunday evening at the church hour several you formed a panel and answered questions from the co gregation in regards to youth needs and problems today. The group attended the Pre-Easter service a filled one side of the church.

Mrs. Claude Stogsdill, leader

YOUTH SUNDAY AT DAYTON, OHIO

THE YOUTH AT DAYTON presented a fine You Sunday service on May 16. Some unusual a youth-oriented features were included in the progra

Dan Deeter led in the call to worship and Joe Wy gave the invocation. Steve Poland presented the Scr ture lesson taken from Ecclesiastes 17. Wes Car and Candy Winfield were featured in the currently p ular song "Put Your Hand in the Hand." Following t duet, a "Collage of Social Problems and Christ Responsibilities" was given with these young peo participating:

Dan Deeter	Mark Winfield
Candy Winfield	Wes Carter
Randy Johnson	Kaye Bolton

Ushers for the Youth Service were:

Michele Davis	Becky Morton
Peggy Wells	Vickie Poland

TUCSON JUNIOR YOUTH



Girls pin drapes!



Fellows sand furniture!

THE JUNIOR YOUTH meet every Wednesday evening from 7:00-8:00 during the weekly prayer meeting and Bible study night, making Wednesday Family Night" in our church.

Our youth officers are as follows:

President Mike Simmons
Vice President Scott Simmons
Secretary John Downs
Treasurer Jerry Carson

The youth chose as their service project for this year o "Beautify the Church Nursery." The girls met on a aturday and went shopping for the material to make ne drapes, and the boys spent the morning cleaning ne grounds around the church.

We spent a small portion of each Youth Meeting orking on this project. The boys sanded furniture, covered a bulletin board and the girls measured and pinned hems for the drapes.

"Paint Day" finally arrived, with all the enthusiasm of ten active Junior Youth with paint brushes in their hands. The final outcome was great! The young people did a real fine job and we now have a brighter and more cheerful looking nursery.

When we first started this project, we discussed the importance of giving of their time to serve the Lord. When the work was finished we spent some time discussing why they gave of their time on Saturday, giving up Little League practice, piano lessons, Scouts, etc. to work at the church? Ten hands immediately started waving and their response was an enthusiastic "It was fun!" and it was a lot of fun, but we do pray that it was more than that to them and that it was a time of Christian growth also.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962



Funderburg Library
Manchester College
North Manchester, IN 46962

The Brethren

EVANGELIST



"WHERE THE BIRDS MAKE THEIR NESTS":

Psalms 105:17A

Vol. XCIII June 19, 1971 No. 13

The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

BULLETIN
ALL W.M.S. GROUPS

Quite often I am asked where and how to send clothing for World Relief, so we are printing the instructions again. Pack items in a plastic bag (so it is waterproof) and place in a burlap bag or any sturdy bag and tie well. You may also use a cardboard carton but it would be good to use a plastic bag on the inside of it also. Send to the center nearest to you:

World Relief Commission, Inc.
c/o Brethren Service Center
919 Emerald Avenue
Modesto, California 95351

World Relief Commission, Inc.
c/o Lyon Van and Storage Co.
3600 South Grand Avenue
Los Angeles, California 90007

World Relief Commission, Inc.
c/o Brethren Service Center
Nappanee, Indiana 46550

World Relief Commission, Inc.
33-10 36th Avenue
Long Island City, N.Y. 11106

If you have a truck in your area from Church Wo Service that makes regular pick-ups you may send with them also, marking your contributions for N.A They will see that it gets to a World Relief Center.

Please remember to send 10¢ per lb. to help proc your packages to foreign countries to this address on

World Relief Commission, Inc.
33-10 36th Avenue
Long Island City, N.Y. 11106

Mrs. Ray Summy
Peace & World Relief Comi

By the Way



WHERE IS THE CHURCH ON MONDAY?



Thank God the building never moves because this the meeting place for the church! The church is eople—Christ's people—the fellowship of the redeemed, ıe concerned and the sent ones. During the week the ıurch is at the office, in the kitchen, at the work bench, school, at work or at play. Unless Jesus Christ goes ith the members of the church so that others hear of hrist from them and see Christ in them—unless this appens, the church will only be a monument, never a ıovement.

Because those who claim to be the church are not ways effectively functioning as the church—the ıurch is in trouble. The basic trouble plaguing the ıurch today is not that the church is growing, but ıat the church proportionately is growing smaller. he birth rate is constantly exceeding the rebirth rate.

o reverse this trend the church today—

must share the claims and message of the Gospel of Jesus Christ more fully and more fully with every person

must employ every means and every method of communicating the Gospel in order to create the conditions in which men may more readily respond to the leading of the Hloy Spirit

must apply the message and meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.

Basically, the above are the objectives of Key 73. /e might question whether there is any denomination group which can honestly afford not to participate in this concerted Christian evangelism effort throughout the United States and Canada which will climax in 1973. The forces of evil are becoming more militant and more aggressive. The church of Jesus Christ can ill afford to do business as usual.

Soldiers in the army of Jesus Christ must be reminded that theirs is not only an army of occupation —theirs is an army of conquest.

Since the first of the year, your Executive Director has had the opportunity of speaking about Key 73 and presenting the projected program to: The United Methodist Evangelism Congress, The Assemblies of God, The National Religious Broadcasters, The American Baptist Convention, The Lutheran Laymen's League, The American Lutheran Church District Convention, The National Association of Evangelicals, The Lutheran Women's Missionary League, The Evangelism Press Association, The Ministerial Associations of Raleigh, N. C. and Albuquerque, New Mexico, and other smaller groups. The response in all cases was not only gratifying but in some cases almost overwhelming. Pastors and lay leaders alike welcome the opportunity of sharing Christ together with other members of the household of faith:

without forfeiting or compromising their doctrinal position

without being forced into some new ecclesiastical structure or attempted church union

without being faulted or embarrassed for lack of participation in every phase of the program

without a big price tag.



Key 73 is something never attempted before. Praise God and pray to God for the increasing number of Key 73 participants.

MISSIONARY NEWS

ATTENTION!

CAMP MISSION TEACHERS

FOR THOSE PERSONS teaching a course in missions in one of the summer camps this year, the Missionary Board has prepared a manual containing six chapters of information on the various aspects of the missionary outreach of the Brethren Church. There are chapters on each of the foreign fields plus Home Missions, a history of missions, and future possibilities. These manuals are being offered without charge, but we ask that only those actually teaching such a course this year request copies since the supply is limited.

To use with this manual, a number of slide sets with written narrations have been prepared on Nigeria, Argentina, and India. Also available is an older slide set with taped narration on St. Petersburg and a set with written narration on the Ten Dollar Club churches which could be used with the lesson on Home Missions.

You can also borrow for use with the final chapter a ten-minute program directed to the youth about missionary motivation entitled "I Met a Guy." This program which was produced by Missionary Aviation Fellowship can be borrowed in either a filmstrip or slide set and with the taped narration on 3 inch reels at 3¾ ips or on cassettes. If requesting this program please specify if you desire the slides or filmstrip and the tape or cassette.



See also the November, 1970 issue of "INSIGHT" f additional Audio-Visual aids which may be borrow from the Missionary Board or rented from other sourc which could also be used to help teach this course.

The Audio-Visuals listed above which may also used for programs in your local church may be order from:

The Missionary Board of the Brethren Church
530 College Avenue
Ashland, Ohio 44805

Although no charge is made for the use of these m terials we ask that each person follow instructio promptly for mailing to the next person using t material or for returning to our office.

MEMORIALS



In memory of her brother and sister-in-law John A. and Irene M. Rishel, we received the annual gift from Mary E. Ringler.

A memorial gift was presented to missions by Mrs. Eugene Zimmerman in memory of her father, J. Clifford Hawk.

In memory of Mrs. H. B. Puterbaugh the Missionary Board received memorials from her many friends and relatives.

A. J. Duncan and Pearl Riner Duncan were remembered in the annual gift given by Lilly P. Duncan, their daughter.

As a memorial to Mr. and Mrs. A. L. Delozier, Mr. and Mrs. Victor Humm gave a financial gift toward the Conference Hall being built at the Argentine Bible Institute.

HIGHLIGHTS OF THE MISSIONARY BOARD MEETING IN MAY



NIGERIA

Approved the budget requests from Nigeria which includes the program of Literacy and Literature in which the Bolingers are involved.

Voted to continue the subsidy to the program of evangelism carried on by the Nigerian Church to unreached villages.

Confirmed the decision for the General Secretary to make an administrative visit to Nigeria when visas can be arranged.

ARGENTINA

Approved a $1,000 project for completion of the ground floor of the Conference all at the Eden Bible Institute in Argentina and an additional $5,000 to be put on e project list for completion of the second floor dormitories if some group takes e project.

Designated a scholarship for Juan Carlos Miranda, an Argentine student at shland Theological Seminary and continued the scholarship for Julio Reta in his st year in Television Directing at a university in Buenos Aires.

Approved the budget requests from Argentina for the Radio Ministry, Brethren ıurch outreach, and the work of our missionaries.

INDIA

Agreed to the purchase of a small locally made car for Kumar to replace his scooter which can not be used in the wet season. It is expected that a good price can be obtained for the scooter. This plus a gift which has been offered for this purpose leaves only $1,500 needed to match the offered gift.

Set aside a scholarship for K. Vijaya Kumar (Prasantha Kumar's brother) to study at Ashland Theological Seminary to prepare for service in India.

Approved the budget requests from India for Evangelism and program support.

Decided to increase the size of the orphanage in Rajahmundry from ten to fifteen boys.

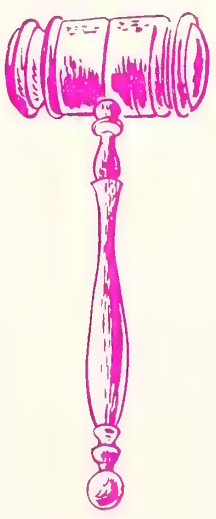
HOME MISSIONS

Received a report from Pastor J. D. Hamel on the desire of Sarasota to start work in Bradenton and their hope that this can begin with minimum financial elp from the Missionary Board.

After a report on St. Petersburg from the Missionary Board president, Rev. . Clair Benshoff, it was recommended that even as the present ministry continues Brethren House, the possibility be explored of using the school cafeteria (located ext to the lots for future construction) for week-end services to augment an em- ıasis on an increased adult ministry to supply stability, additional workers, a ıancial base for future self-support, and basis for doctrinal teaching, preaching, ıd witnessing. Also recognizing that this has become a specialized ministry, that sponsibility therefore be transferred from the Church Extension Commission of e Missionary Board to the Home Mission Commission.

Approved the replacing of the roof at Wheeler Hall in Lost Creek, Kentucky, ıd the other requests from Lost Creek to be placed on a project list.

Voted the addition of a two car garage for the Missionary Home in Ashland ith one side built for the storage of items belonging to those missionaries over- as. The present attic does not provide sufficient space for the increased overseas aff.



ADMINISTRATION

Designated the 1971 National Conference Offering for the Language Training for Bill and Sharon Winter and their later transportation to Argentina.

Named a Nominating Committee composed of James Naff, chairman, Donald Rowser, and John Porte.

Assigned all undesignated giving to the Missionary Board to be divided 60% for World Missions and 40% for Home Missions, and that all administrative expenses be divided in like manner.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Jul

Topic:

THE POWER OF PRAYER

Scripture: Luke 22:41-42

Prayer is the means of communication we have as Christians; to make our wishes known to the Father, at the same time it may be used as a period of adoration and thanksgiving. The full Christian experience cannot be had without prayer. I am using as reference to prepare this study "The Happy Life," Pastor James I. Naff, along with my own thoughts.

Our opening Scripture, Luke 22:41-42, is a study in itself. Here we have our Lord and Master praying to the Father, asking to be relieved of the suffering ahead, knowing he could not be relieved of it because it was the plan of salvation. The following verse says, "And there appeared an angel unto him from heaven, strengthening him" (v. 43).

For discussion:

1. Was this prayer successful? Was it answered? How?
2. The power of prayer—James 5:13-18. Discuss "Are more things wrought by prayer than the world dreams of?" Pay particular attention to Elijah's prayer.
3. Power in prayer is unlimited to those in Christ—John 15:7.
4. Power is most effective when accompanied by praise —Acts 16:25-26.
5. Power in prayer is dependent upon faith—Matthew 21:22. Stress believing.
6. Power in prayer is increased by self denial Matthew 17:21.

Examples of the effectiveness of prayer:

A. Abraham prayed and he received a son sup naturally.
B. Moses prayed and a whole nation received wat manna, quail and protection.
C. Joshua prayed and the sun stood still.
D. Gideon prayed and 300 chased innumerable hord
E. David prayed and slew a giant.
F. Solomon prayed and received wisdom.
G. Elijah prayed and there was a drought for th and one-half years.
H. Hezekiah prayed and received 15 years more life
I. Jesus prayed and five loaves and two fishes thousands: men, women, children.
J. Steven prayed and saw heaven opened.
K. Paul prayed and his sight was restored.
L. John prayed and saw things man cannot utter.
M. Moody prayed and land was given for Moody Bi Institute.
N. Hyde prayed and a whole area was evangelized.
O. A saint prays in faith believing and mountains pain, trial, and disbelief are moved.
P. The sacrifice of the wicked is an abomination u the Lord; but the prayer of the upright is his light (Prov. 15:8).

Boys' Brotherhood

THE FOLLOWING is the statistical report and goals report for the year 1970-71. Please fill this out and return it to **Rev. Brad Weidenhamer, 631 Buena Vista, Ashland, Ohio 44805.** This should be returned by ugust 1, 1971. This will be your only opportunity to be eligible for a Banner or Honor Certificate. Please fill e blank out and send it in **even if you do not qualify for a certificate!**

OTE: If you have fulfilled **nine** goals, you will receive a Banner Certificate, and if you have fulfilled all thirteen, you will receive an Honor Certificate at General Conference.

hat is your present Brotherhood enrollment? _____

hat is your average attendance for the past year? _____

ho is your local advisor? _____

st his complete address _____

ow many years have you been organized? _____

o you have a charter? _____

LEASE CHECK THE NATIONAL GOALS YOU ATTAINED THIS PAST YEAR:

_____ 1. 75% of enrolled members read the book of **Amos.**
_____ 2. 75% of the members read the selected book, **Tom Skinner** or **D. L. Moody.**
_____ 3. Twelve devotional meetings within a year.
_____ 4. Twelve prayer circles.
_____ 5. Contribute annual dues of 75 cents per member by January 1, 1971.
_____ 6. Help the Laymen's Organization or conduct your own Public Service with the offering received for the National Project.
_____ 7. Representation at General and at District Conference.
_____ 8. Two reports, with two copies of each sent to the Presidents of the Advisory Board and the National Secretary.
_____ 9. Addition to local Brotherhood membership by increase of membership and by daily witnessing for Christ.
_____ 10. Contribute to the National Brotherhood project.
_____ 11. Participation in some local project as a brotherhood.
_____ 12. One meeting given to Brethren Church doctrine or history.
_____ 13. One joint meeting with the local Laymen's Organization.

ARE ALL THE CHILDREN IN?

I think oftimes as the night draws nigh,
Of an old house on the hill;
Of a yard all wide, and blossom-starred,
Where the children played at will.
And when the night at last came down,
Hushing the merry din:
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep,
And though many the years have been
Since then, I can hear mother ask,
"Are all the children in?"

I wonder if, when the shadows fall,
On the last short earthly day:
When we say good-bye to the world outside
All tired with our childish play;
When we meet the lover of boys and girls
Who died to save them from sin,
Will we hear Him ask as mother did,
"Are all the children in?"

Author Unknown
taken from Jewish Hope

CENTRAL DISTRICT CONFERENCE of THE BRETHREN CHURCH



THEME: "I Will Build My Church"

TEXT: Matthew 16:16-18

FIRST BRETHREN CHURCH
UDELL, IOWA
JULY 16-17, 1971

Conference Officers

Moderator - - - - - - Brother Robert Guenzler
Vice Moderator - - - - - Elder Glenn Grumbling
Secretary - - - - - - - Brother A. C. Glessner
Treasurer - - - - - - - Brother Harold Real
Statistician - - - - - - - Brother Earl Wilkin

PROGRAM

Friday Morning—July 16

10:30 Opening of the 1971 Conference
Robert Guenzler, Moderator
Appointment of Committees Moderator
Song Service
Welcome Udell
Response of Visiting Delegates
10:45 Devotions Milledgeville
Special Music Cerro Gordo
Message Elder Glenn Grumbling,
Vice Moderator
"I Will Build My Church"
11:30 Credentials Registered
Housing Arrangements
11:45 Lunch

Friday Afternoon

1:15 Simultaneous Sessions
W.M.S., Laymen, Pastors
2:15 Song Service
Devotions Lana
Special Music Milledgevi
Business Sessions
Report of Credential Committee
Acknowledgements of General Representativ
Election of Officers
Report of Nominating Committee
Election of Board Members
District Mission Board
Conference Board of Trustees
Ministerial Examining Board
Ashland College Trustees
General Conference Executive Committee
District Board of Christian Education
Board of Evangelists
Resolutions Committee
Old Business
3:15 Churches report on the new program they ha
instituted the past year for Christian grow
and witness (All churches are to report)
4:15 Committee and Board Meetings
5:15 Evening Meal

Friday Evening

7:00 Song Service
Announcements
Devotions Cerro Gordo
Special Music Cedar Falls
Moderator's Address .. Brother Robert Guenzler
Benediction
8:15 Board Meetings

Saturday Morning—July 17

8:30 Simultaneous Sessions
W.M.S., Laymen, Pastors
9:30 Song Service
Devotions Waterloo
Special Music Udell
Business Session
Minutes
Credential Report
Treasurer's Report
District Camp Report
District Board of Christian Education
District Mission Board
Chairman and Treasurer
District Board of Evangelists
District Board of Trustees
District Ministerial Examining Board
Ashland College Trustees Report
Resolutions Committee Report
Constitution Study Committee Report
Statistician's Report
Unfinished Business
New Business
0:45 Coffee Break
1:00 Inspiration Elder William Livingston
1:45 Lunch

Saturday Afternoon

1:15 Simultaneous Sessions
W.M.S., Laymen, Pastors
2:15 Exchange of Ideas—Future
2:30 Final Business Session
Minutes
Credentials Report
Conference Invitation 1972
Unfinished Business
Final Reading of Minutes
Adjournment
3:45 Denominational Interest
Time for Questions and Answers
Central Council
Ashland College
Ashland Theological Seminary
Benevolent Board
Christian Education Board
Publication Board
Missionary Board
4:45 Committee and Board Organization Meetings
5:30 Evening Meal
7:00 Inspirational Hour W.M.S. Public Service

AUXILIARIES

Woman's Missionary Society

Theme: "I Will Build My Church"
Scripture: Matthew 16:16-18

The Program

Friday—1:00 P.M.

Prelude
Call to Order Mrs. Edward West, President
Welcome Udell
Song Service
Devotions
Business Session
W.M.S. Benediction

Saturday—8:30 A.M.

Prelude
Theme Song
Devotions
Song Service
Business Session
W.M.S. Benediction

Saturday—1:00 P.M.

Prelude
Theme Song
Devotions
Business Session
Memorial Service
W.M.S. Benediction

Saturday—7:00 P.M.

Inspirational Hour W.M.S. Public Service

Skin divers have found that fish and shrimp operate "cleaning stations" along our coasts. They set up shop on a reef or wrecked ship and the customer fish glide in, stop, and may even change color to notify the cleaners they want service. The customer floats motionless or lies on the bottom while the little cleaners go to work, nibbling dirt and parasites from his teeth and gills and even scrubbing his skin. Despite the fact that big fist normally eat little ones, a mysterious understanding protects the cleaners both on and off the job. To prove their theory regarding the need for cleaners, scientists removed all the cleaner fish from a station. At first the customer fish came anyway, but in a week their numbers dropped and in two weeks dropped further. But customers who did visit the stations developed sores, fuzzy blotches and frayed fins until the cleaners returned to their jobs! Thus God in His infinite wisdom loves and cares for all His creatures.

Athel William Miller

IS THE PENTAGON FOR SALE?

(Elgin, Ill.)—James H. Ashenhurst is conducting a one-man campaign against the "selling of the Pentagon" —in this case, the Defense Department's $10.6 million advertising campaign on radio and television urging draft-age men to sign up for an Army hitch.

The 60-year-old Lombard, Illinois, grandfather is a member of the York Center Church of the Brethren and contends that the three peace churches should be given equal time by the Federal Communications Commission for "peace commercials" to reply to the Army's campaign.

Thus far he has spent $4 in postage in what began as a personal concern that he had "never done anything" in the peace movement and wanted to contribute something. Since he began his efforts in March, he has gained the support of other individuals and the backing of his congregation, as well as attention in the Chicago area newspaper and television media.

"I got the idea when I saw news about one man whose letter gave the American Cancer Society time to respond to the cigaret advertisements," said Mr. Ashenhurst, a designer for an appliance manufacturer.

"Those Army commercials are pretty slick Madison Avenue productions, but they don't warn you that Vietnam can be harmful to your health," he said.

In a letter to the Federal Communications Commission, Mr. Ashenhurst noted the commission's "fairness doctrine" under which the American Cancer Society was allowed free time broadcast to present its health message to counter cigaret advertising.

Mr. Ashenhurst contended in his letter that this policy had established the concept that both sides of a controversial subject should have equal time on the public airways to give their sides.

"The Army is a controversial subject, even more controversial than cigarets. Following the established 'fairness policy' the other side should be given equal television and radio time," he wrote.

He said that the Church of the Brethren, the Mennonites and the Quakers are recognized peace churches by the federal government and are qualified to present the opposing viewpoint to the Army commercials. (In the past the Selective Service System has generally recognized the stance in opposition to war that these denominations have taken.)

The FCC's response was a form letter and packet of materials, without a specific response to Mr. Ashenhurst's concerns. He now plans to carry his campaign personally to stations which carry the Army commercials and try to persuade them to use peace commercials. Legal actions are not anticipated, he said, for fear it might "dilute the message" of his peace commercials.

He has already written some of his own 10-second spot commercials for radio, the initial ones offerin draft counseling information. His approach is to giv young men who face the draft information about alte native service and conscientious objection. He does n advocate breaking the law, but seeks to help youn men know their rights within the law.

Some help in writing peace messages is coming fro Bethany Theological Seminary, Oak Brook, Illinois, th graduate school of theology of the Church of th Brethren. An informal group under the communicatio professor is attempting to write and produce such spo for airing on public service time if stations will acce them.

Mr. Ashenhurst's concern about the Army spo comes at a time when peacemaking television spots a being released by the Church of the Brethren, the Me nonite Churches and the United Methodist Church. Th 60-second spots for public service time have alread been placed with nearly 400 television stations acro the country for airing this spring and summer.

Their appearance at the same time of the Army co mercials and Mr. Ashenhurst's concerns are coincide tal. Nevertheless Mr. Ashenhurst sees the two spots at least one response to the Army campaign.

The impact of the peacemaking spots present t possibility that there are alternatives to violence a war and by implication state that the My Lais and Vi nams are wastes of human resources.

When the Brethren-Mennonite-Methodist spots we released, Brethren peace consultant H. Lamar Gibb remarked that we need to present the non-milita options for peace. "The spots suggest that our natio and individual need is that of reconciliation and he ing, of new options, of humanizing relationships."

Newsweek's columnist Joseph Morgenstern has co mented (April 26) that the Army's spots have rais opposition in different quarters: from the other arm services who don't have the cash to do their own ca paigns, from the media who fear that massive gove ment spending in advertising could undermine t media's independence; and from the advertising ind try itself.

The trade publication Advertising Age recently ported that more than 250 agency creative people a working at producing radio, TV, and print ads whi they hope will "unsell the war" to the American publ

Working as individual citizens, not company rep sentatives, the volunteers are respected agency speci ists, not upstart radicals. Pacing the effort is Da McCall, president of LaRoche, McCaffrey and McC agency.

The Advertising Age story noted that the thrust at counteracting the "almost incredible advertising a public relations job the Pentagon has done to sell t American public its version of the war in Vietnam, a now in Cambodia and Laos."

Inspired by the CBS documentary, "Selling of t Pentagon," Yale University junior Ira Nerken c ceived the original suggestion for counter advertisi and brought together a consultation of the agency m

Technical advice for the campaign, to be kicked on May 31, is being given by retired Marine Gene David M. Shoup. Commerical producers and print sh are donating their services.

The Army's media recruiting is being used over

-week period and hopes to reach the audience—the to 21-year-olds—that will be needed to realize the al of an all-volunteer Army.

Newsweek's Mr. Morgenstern has said that the early rt of the Army's campaign has not been encouraging. lready, he said, "it's clear that the Army is being ked to sell itself at a time when it is almost unsale-le, when the country is weary of war and all things ilitary. Should the Army be advertising, then? It must, if the nation really wants a zero draft. An Army recruiting drive is hardly an insidious plot to influence foreign policy. But the more difficult question is whether, in the current climate, the Pentagon's perfectly legitimate advertising campaign can sell the Army's legitimate manpower needs. It doesn't look good."

Mr. Ashenhurst is at least saying that there's another side to the question and that those alternatives to military service need similar exposure on the public media.

WHEN GOD SANG BASS

Lorraine Austin is a member of the Christian Writers Guild, La Canada California and is a ontributor to GRIST FOR EDITORS from hich this unique article is being reprinted by ermission.

by LORRAINE AUSTIN

F YOU HAD LIVED in Philippi of Macedonia in the year A.D. 53 you would have observed in the city quare one day two traveling Jewish preachers being obbed. The two strangers had been around for several eeks and seemed harmless enough, but today they illed down the wrath of two local merchants by exorzing the spirit of the great snake god "Python" out their fortune-telling slave.

To quiet the mob, the governor had ordered a lictor remove the itinerant preachers' cloaks and beat them ublicly with a rod. Cheered on by the Philippians, the ervant beat the men unconscious and dragged them a maximum security cell at the center of the round wer. Leather thongs strapped their ankles to iron ngs at least three feet high on the wall. This hoisted ie shorter of the two right up on his shoulder blades hich at least kept his bloody back off the rough and lthy floor.

Finally their consciousness returned followed by hispered conversation that pieced together what must ave happened since they blacked out on the whipping lock. The short man named Paul began to sing an old ewish Psalm of petition. But the next Psalm was a ng of praise, and so Silvanus joined in. There in the nter of the tower the acoustics were wonderful. very hopeless wretch heard something they had never eard in that awful place before—a song of joy.

Someone Else was also listening that day. He had romised never to leave these two prisoners nor to rsake them. He knew how they felt; He had endured Roman beating Himself not so long before. He wanted to light up the entire tower where His men were riumphantly rejoicing, but instead He bent down close the floor and started to sing one of His own compositions. At first He only hummed softly.

The prisoners didn't know they had divine accompaniment but Paul felt such a surge of joy that he perceived a floating sensation and could no longer feel the floor against his raw and bleeding back. Silvanus noted that it had never been so easy to sing well. The Lord's joy and satisfaction swelled and glowed toward these men as they drew near to the magnificent climax of the Psalm so He decided to add a few nice low tones to the finale.

Suddenly the old tower began to quiver in the presence of the Almighty. When the stones heard that Voice like the sound of many waters, they began to shake so violently that every clumsy iron door was sprung and stones sent crashing to the ground.

Sheer fancy, you say? Look again. The Lord doesn't always leave the key to the passage right under the mat at end of the chapter. Many times He leaves it with a neighbor so you will get acquainted all up and down the block. This time the key is with Mr. Zephaniah, eight doors to the left, number 3:17.

The Lord thy God in the midst of thee ("Where two of you are gathered in my name, there am I in the midst"), **is mighty** ("All power is given unto me"). **He will save** (The word "yasha" means to rescue or ease, and that's why He was in Philippi that night). **He will joy over thee with joy** (never had the Lord seen saints behave so well). **He will rest in His love** (He postponed rescue operations just to hear them sing and rest in His love for them). **He will joy over thee with singing** (There! A harmonizing of divine proportions. And this is not the only place where the Bible mentions the Lord's singing.)

The next time you are in real trouble—not something trivial but real trouble—sing to the Lord if you have to do it while you cry. Then listen carefully and see if you don't hear Someone harmonizing.

THE PADDED CROSS

(musings of a would-be disciple)

"Well, here I am, Lord. You said, 'Take up your cross,' and I'm here to do it. It's not easy, you know, this self-denial thing. I mean to go through with it though, yes Sir. I'll bet You wish more people were willing to be disciples like me. I've counted the cost and surrendered my life and . . . it's not an easy road.

"You mind if I look over these crosses? I'd kind of like a new one. I'm not fussy, You understand, but a disciple has a right to be relevant these days. I was wondering—are there any vinyl padded? I'm thinking of attracting others, see, and if I could show them a comfortable cross I'm sure I could win a lot more. Got to keep up with the population explosion and all. And I need something **durable** so I can treasure it always. Oh, is there one that's sort of flat so it would fit under my coat? One shouldn't be too obvious.

"Funny, there doesn't seem to be much choice here. Just that coarse rough wood. I mean, that would **hurt!** Don't You have something more distinctive, Lord? I can tell You right now, none of my friends are going to be impressed by this shoddy workmanship! They'll think I'm a nut or something! And my family will be just mortified!

What's that? It's either one of these or forget the whole thing? But **Lord,** I want to be Your disciple! I mean, just being with You, that's all that counts, but life has to have a **balance** too. But You don't understand, nobody lives that way today! Who's going to be attracted by this self-denial bit? I mean, I want to, but let's not overdo it! Start getting radical like this and they'll have me off to the funny farm—know what I mean?

"I mean being a disciple is challenging and exciting and I want to do it, but I do have **some** rights, You know! Now let's see. No blood, O.K.? I just can't stand the thought of that, Lord . . . Lord? Jesus? Now where do you suppose He went?

Gladys Brown

THE DASH BETWEEN THE DATES

Memorial Day was over now,
All had left and I was alone.
I began to read the names and dates
Chiseled there on every stone.
The dates which showed whether it was Mom or Dad
Or daughter or baby son.
The dates were different but the amount the same,
There were two on every one.

It was then I noticed something.
It was but a simple line;
It was the dash between the dates
Placed there, it stood for time.
All at once it dawned on me
How important that little line.
The dates placed there belonged to God.
But that line is yours and mine.

It's God who gives this precious life
And God who takes away;
But that line between He gives to us
To do with what we may.
We know God's written the first date down
Of each and every one,
And we know those hands will write again,
For the last date has to come.

We know He'll write the last date down,
And soon, we know, for some.
But upon the line between my dates
I hope He'll write "well done."

from South Bend Church bulletin

IS THERE LIFE AFTER DEATH?

by HOYT ELKINS

(The Sacramento Union)

(At the Arden Fair, the author asked a cross section f people whether they thought there was life after eath. Here is a sampling of their replies):

John Woodward: "No, I don't really think so. I've ever seen any proof that life does go on after death nd studies in physical science show that when life eases, there is no such thing as life as we know it.

Curtis Koch: "Yes. To believe in life after death you ave to believe in a creator or some reason for creation. ife just doesn't happen—or at least it doesn't seem to appen—in a random fashion."

Bonnie Wadlington: "I don't know. And what's more, don't really care. Why worry? I do everything I think right, but right is relative. Even the churches whose ock and trade is life after death change their conepts of right and wrong from time to time. It is diculous to worry about life after death."

Yvonne Bartells: "I believe in reincarnation. But I on't think you come back as a person—you come back s some other form of life. I think it is ridiculous for nyone to say when you die you're dead forever."

BEHOLD, A BALLTEAM

Behold, a ball team went forth to play a game of ball. Just as the umpire was sayng, Batter up! the catcher for the home team arrived and took his place. The center fielder and the second baseman didn't arrive until the second inning. The first baseman didn't come at all, but later sent his regrets saying he had to go to a chicken dinner at Aunt Mary's. The third baseman likewise failed to show up having been up late the night before and he preferred to spend the day in bed. The left fielder was away visiting another ball game across town. The short stop was present, but left his glove at home. Verily, when the pitcher entered the box, he looked around to see his team mates and lo, his heart was heavy when he saw so many empty places in the lineup. The game had been announced and the visitors were already in the stands to see the game. There was nothing left for him to do but go ahead and pitch and hope for the best. So the pitcher tightened up his belt, stepped into the box and did his level best to put one over the plate. But for some strange reason he just couldn't find the groove. Some of his team mates began to ride him for wild pitches and loud "boos" began to come from the stands. At close of the game, the home team (what there was of it) was mercilessly beaten. After hearing of the disgraceful defeat, the rest of the team decided that a new pitcher should be hired. It must have been the poor pitching that had lost the game. **Behold, a preacher** went forth to preach . . . but that's another story.

from the Gratis Lamplighter

LAFF-A-LITTLE

WIT AND WISDOM

A congregation was about to erect a new church edifice. The building committee, in consecutive meetings, passed the following resolution: (1) We shall build a new church; (2) the new building is to be located on the site of the old one; (3) the material in the old building is to be used in the new one; (4) we shall continue to use the old building until the new one is completed.

Daffynishun: JUNK — Something you keep for 18 years, then throw away two days before you need it.

Foreman to bricklayer: "Hey, what are you doing?"

"Sharpening a pencil."

"Well, don't let anyone see you. That's a carpenter's job."

A magistrate was hearing a case which involved a collision where both drivers had been "under the influence" when the crash occurred.

Said the judge: "I wish to commend you two drinking drivers for running into each other instead of some innocent person. If this sort of thing can be encouraged, I think we may have hit upon the solution of a serious problem."

"I'm in a tough spot," the small boy said to his mother. "The Teacher said I must write more legibly, and if I do she's going to find out that I can't spell."

"You say your wife tinkers with the bathroom scales to make them weigh lighter?"

"Yes—but it's just wishful tinkering!"



MEET THE 1971 SUMMER CRUSADERS

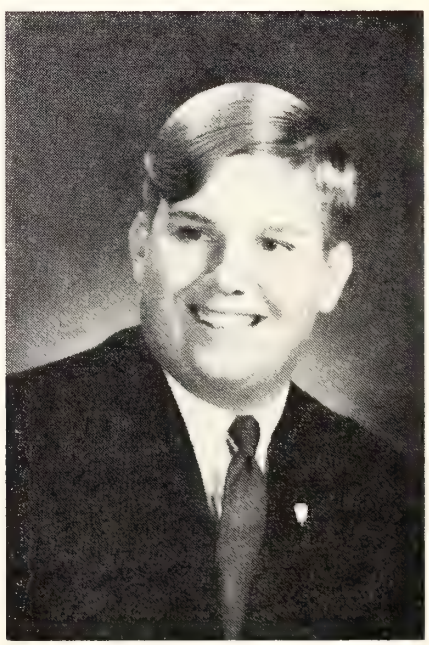
As you read this article and study the pictures of th 1971 Crusaders, they will already have completed thei orientation program and be involved in their variou assignments. We are fortunate this year in that eac of our team captains has had a year's experience i Crusader service.

Our summer work program has expanded this yea to involve twelve Brethren young people whereas onl eight were utilized in 1970. And, the response of th church at large made the continuation and expansio of this program possible. Many individuals and congr gations have joined in giving approximately $4,000.0 in support of the 1971 program. To all, our sincer thanks.

And now, the teams!

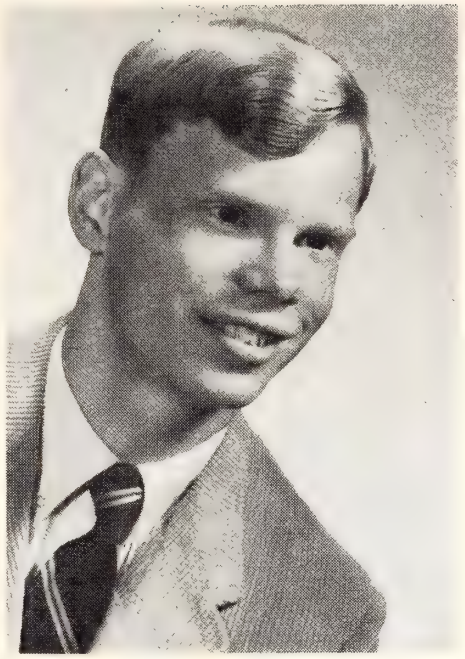
SOUTH BEND, INDIANA





Dale R. Stoffer, team captain, will be a senior pre-seminary student at Ashland College next fall, majoring in psychology and religion. An outstanding student and second-year Crusader, Dale has been deeply involved in Brethren Youth. He currently is Vice-Moderator of National Brethren Youth; serves as a member of the National Board of Christian Education; served as president of Alpha Theta, the A.C. religious organization and has participated actively in the Brethren Youth Council. Dale is a member of the Trinity Brethren Church, Canton, Ohio.

Steven E. Zerbe is National BYC Moderator and student at Taylor University, Upland, Indiana, whe he has completed his sophomore year. At Taylor, Ste is majoring in music with a minor in religion. A co mitted Christian, Steve hopes to express his call Christian service through singing. He is a member the Loree Brethren Church, Bunker Hill, Indiana.



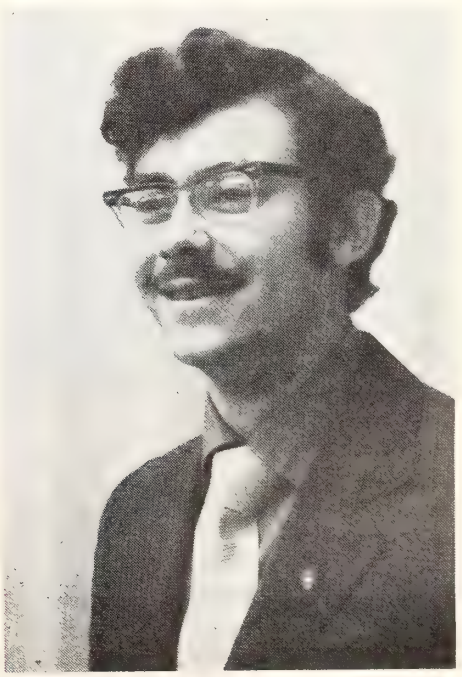
Randall L. Smith is a member of the Jefferson Brethren Church, Goshen, Indiana and will be a sophomore at Ashland College next fall. An outstanding musician, he organized a singing group within his home church known as "The Jefferson Edition" before entering college. A pre-seminary student, Randy is majoring in elementary education and taking a minor in religion at A.C.



Mike Rogers, who hopes to become a teacher of the physically handicapped, will be a sophomore at Ashland College next fall. He is majoring in elementary education and pursuing religion as a minor field. A member of the Park Street Brethren Church, Ashland, Ohio, Mike has been an active member of the BYC and has served as lay leader for worship services on several occasions. Mike was a member of the Boy Scouts and earned his "God and Country Award." He has worked as a counselor at Camp Bethany for three years.

THEIR TASK: Beginning June 19, the fellows will work with the Brethren in South Bend in various educational and recreational activities which hopefully will serve to spread the Gospel message and open new doors of understanding and outreach in that community. They will assist in a special camping venture involving neighborhood youth at Camp Shipshewana and in the Vacation Bible School program. In addition, it is anticipated that they will spearhead a religious and needs survey sponsored by the church. Finally, they will be prepared to conduct a tutorial program if the opportunity presents itself.

THE EXPERIMENTAL TEAM



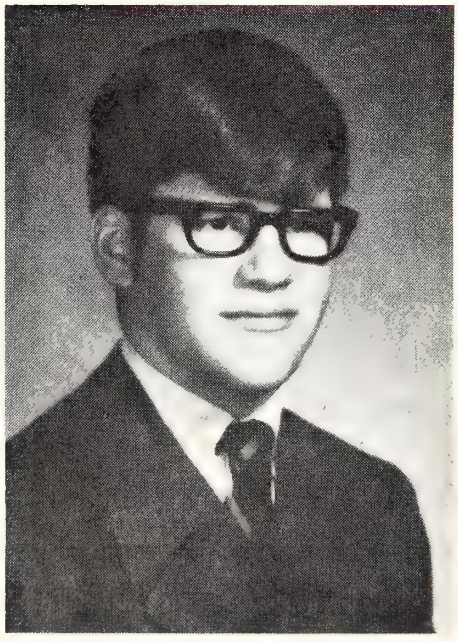
Captain Ronald W. Waters, of Gretna, Ohio and an Ashland College junior, is in his second year of Crusader service. During his years at Ashland College he has been active in Alpha Theta, choir, and has worked extensively with National Brethren Youth and the BYC Council. He is currently Boys' Brotherhood president and brings to this assignment a rich background of experience. He is a pre-seminary student majoring in psychology and minoring in religion.



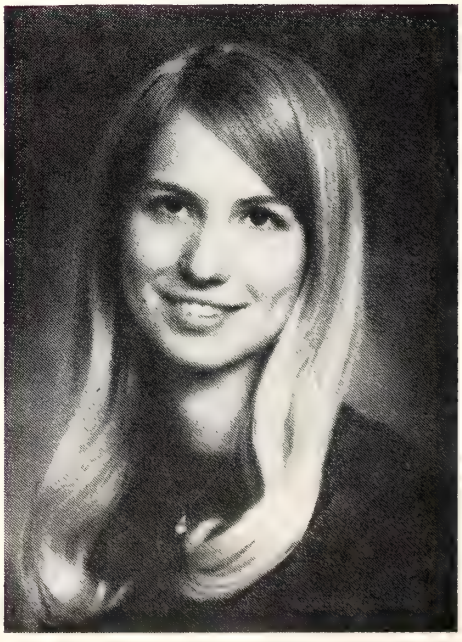
Gloria Stout, of Flora, Indiana, is a sophomore at A.C. A talented musician, she hopes to teach music in secondary education. Her contributions to the work of the Collegiate Crusaders has been invaluable. Her interests include choir and band work.



Michael L. Radcliff, formerly of Johnstown an Masontown, Pennsylvania and now residing in Milfor Indiana, has completed his freshman year at Ashlan College majoring in psychology with a minor in religio Mike has been active in district and national BY groups and while on the AC campus, he has worke with the Collegiate Crusaders, the choir, and Alph Theta.



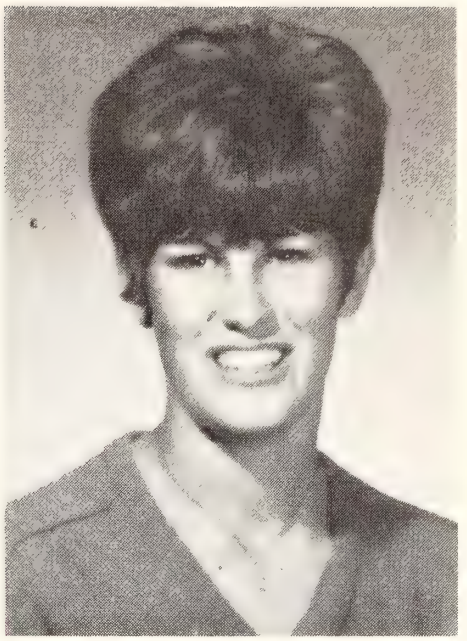
John Paul Deardurff, our electronics engineer, is a member of the Gretna Brethren Church and will be a sophomore at Ashland College. While his vocational objectives are yet undecided, Paul has interests in religion and psychology and enjoys music. He, too, has worked extensively with the Collegiate Crusaders and sings in the AC choir. He has done considerable work in the local, district and national BYC organizations.



Patricia LaVerne Smith, a native of the Ashland ar and member of the Park Street Church is an elementa education major at Ashland College. Pat has been member of the Park Street BYC and has worked wi the Collegiate Crusaders. She will begin her sophomo year next fall in preparation for teaching und privileged or handicapped children.

THEIR TASK: Youth evangelism. Together with ocal youth and volunteer LWR's from nearby churches, his team will lead a week-long campaign to reach non-hristian youth. Included in the week's activities will e periods of training and preparation during which ocal youth will be given instruction in how to share heir faith, personal contacts, and special youth-oriented rograms* to which non-Christian youth will be invited. uring these special evening "Turn-On" programs held t the church, experimental approaches to youth evan-elism will be employed. The purpose is not to produce show but to lead youth to an encounter with Christ. very effort will be made to secure "carry over" in outh work after the Crusaders depart.

NOTE: *The evening "Turn-Ons" are designed by and for youth. And, while adults will not be prevented from attending, they are not encouraged to do so in the interest of providing the best possible atmosphere for encounter. There will be plenty of opportunities for interested persons to see and hear the team at other scheduled public programs.*



Donna Jean Enright is a senior at Belvidere High School, Belvidere Illinois. After high school, Donna is looking forward to a career as a physical education teacher but is open to Christian service. She and her family are well known in the Milledgeville (Illinois) and Papago Park (Arizona) churches where they have held membership.

T. PETERSBURG, FLORIDA



Rebecca Joyce Bachtel, team captain. Becky is a enior at Ball State University, Muncie, Indiana, majoring in elementary education. A member of the County Line Brethren Church, Becky is serving in the Crusader program for the second consecutive summer. She is also a member of the Brethren Youth Council. Her talent and, above all, her commitment to Christ, admirably equip her for leadership of the St. Peters-burg team.



Ruth Louise Deardurff. Ruth has completed her Junior year as an elementary education major at Bluffton College, Bluffton, Ohio. She has been active in Brethren Youth and church school work in her home church, Gretna (Ohio). Her interest in the St. Petersburg ministry was first aroused by the 1970 Winter Work Retreat which was held there last December.

THEIR TASK: From June 19 through August 1, the eam will assist Pastor Lersch in the summer program of Brethren House. In this experimental ministry, they will work with children, youth and adults, helping them to learn by "discovery." It is hoped that by the end of the summer all those with whom they work will experience God in their lives. The theme of their summer's work will be "God Can Help Us!"

ORDINATION OF . . .



WILLIAM H. KERNER

THE ORDINATION of William H. Kerner took pla in The First Brethren Church, 619 Park Stree Ashland, Ohio on May 23, 1971. Ministers officiating the service were: Rev. George W. Solomon, pastor The First Brethren Church; Rev. Delbert B. Flor Professor of Ashland Theological Seminary; Dr. Josep R. Schultz, Dean of Ashland Theological Seminary ar Dr. Albert T. Ronk, Church Historian of Ashland The logical Seminary.

William was born March 11, 1918, in Philadelphi Pennsylvania, one of three children of Mr. and Mr Frank Kerner.

He attended public schools in Philadelphia and al attended Taylor Business College there. He has cor pleted 135 hours of credit toward a Master of Divini degree at Ashland Theological Seminary.

Bill served five years in the Army during World Wa II, including thirty-nine months in Europe. From 19 until 1968 he was engaged in the automotive par business in Mansfield, Ohio holding positions as man ger, buyer and vice president. During this time he fe called to the Gospel ministry, and served as a lay pa tor from November 1965, until July 1968. From Ju 1968 until the present time, while attending seminar he served as pastor of the Little Washington Congr gational Church at Mansfield, Ohio.

In June 1947 Bill was married to Gertrude Ma Boardman daughter of Rev. and Mrs. Edwin Boardma They have four children, Charlotte, Virginia, Bill J and David.

In June the family plans to move to Roann, Indian where Bill will serve as pastor of the Roann Fir Brethren Church.

"BECAUSE I LIVE . . ."

Ye shall live (John 14:19)

A COLLEGE PROFESSOR told his class about an unusual experience. One day, when he had gone boating by himself to think some problems through, he witnessed an event that gave him a new understanding of life and death.

When his craft reached the middle of the lake, he let it drift until it came back close to shore, where the water was only inches deep. Looking down, he saw the bottom was crowded with water beetles. As he watched them moving under the water, one came to the surface and slowly crawled up the side of his boat. Finally reaching the top, it clung fast to the wood and apparently died.

The professor forgot about the insect and h thoughts went back to his problem. Some time later l happened to again notice the beetle. In the hot afte noon sun, its shell slowly split open and a dragonf emerged. Leaving the husk of its former self, the inse took to the air, its scintillating colors flashing in t sunlight.

Suddenly the professor saw his own worries in a d ferent light. He thought of man's brief span on ear as similar to the busy scurrying about of the wat beetle. The insect's life had seemingly ended on t boat, then it was released into a newer and mo wonderful freedom than it had ever known before.

The professor recalled with a glow of warmth, t promise of the resurrection. Once more at peace wi himself and with God, he rowed back to shore to fac with renewed courage, the difficulties that are the l of every man in this world.

> "But now Christ is risen from the dead, a become the first fruits of them that slept. F since by man came death, by man came the resu rection of the dead. For as in Adam all die, even in Christ shall all be made alive" (I Cor. 15:20-2

SISTERHOOD

Devotional Program for July

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Junior: "The Book of Esther"
Senior: "Because We Love God . . ."
"Love, Reconciliation, You and Your Friends"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for July

Prepared by Mrs. Alberta Holsinger

Bible Theme: JOY

Project: LIT-LIT

Hiking Time:
If you have planned a hike assemble at the church. Have your route well in mind. It should not, of course, be on a much traveled road.

Start out singing fun songs.

Discuss the things you see along the way. Help the children to be aware of God's love and care.

Have a picnic or serve refreshments when you reach your meeting place.

Then begin your planned program.

Theme Song:
Joy, Joy, My Heart is Full of Joy

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"The Wonders of My Savior"
"Always Near"

Bible Story Time:
The Lilies and the Birds

One day Jesus was out walking with some of His friends. It was a beautiful day. The birds were flying overhead and singing their songs. The flowers were blooming by the roadside. The sky was very blue, and the sun was shining brightly. Everything seemed to be saying, "God is very near. God loves you. God cares for all."

But the people did not seem to see the birds and the flowers. They did not seem to see the sky and sunshine. They were not thinking of God and His love. Some were wondering what they would eat for their next meal. Some were worrying about how they could buy new coats and shoes. All sorts of worries were spoiling this beautiful day for them.

Jesus knew how they felt. He wanted to help them. He wanted them to think of more important things than clothes to wear and food to eat. He stopped and sat down on the hillside, and His friends came close to hear what He would say.

"Why are you bothered over so many things?" asked Jesus. "You do not need to worry about what you are going to eat or drink or wear."

Just then a bird flew down and picked up some little seeds from the grass. "Look around you at the birds of the air," Jesus said. "See how happy they are. They do not

worry over what they are to eat, yet your heavenly Father feeds them. You may be sure that He loves you more than He loves the birds."

As the people thought of this, Jesus leaned over and pointed to a beautiful flower. "Why are you always worrying about what you shall wear?" He asked. "See this lily of the field? It does not worry over clothing, but even a king could not be dressed so beautifully. If God cares for the flower don't you think that He will care for you? He will do His part if you do yours."

The people thought of Jesus' words and they felt much happier. They began to understand that God was a kind, loving Father. He made this beautiful world. He put into it enough for everyone to eat and to wear. That, they said to themselves, was God's part. They remembered a verse in the Bible which said, "The earth is full of the lovingkindness of the Lord."

But they understood that they must do their part, too. They must use God's gifts in the right way. They must share them with one another. They must love God and be kind to their neighbors. They must be friendly to all. That was their part.

Jesus' friends were happy again as they started home. They saw the blue sky overhead and the lovely flowers by the roadside. They felt the warm sunshine. They heard the songs of the birds. They thought about God's loving care. They said to themselves, "The earth is full of the lovingkindness of the Lord."

Memory Scripture Time:

Psalm 32:11

Our memory verse tells us how God's children should feel. Do you feel this way?

(Read the verse to the children. Practice it together. Review other verses.)

Observation Time:

Have the children sit on the grass a short distance from each other. Ask each child to examine a one-square-foot area in front of him. The area could be marked off with sticks. Observations could be talked about. They could tell what they see—grass, leaves, bugs, litter. They could tell what they feel—coolness of the grass. They could also tell what they hear and smell. The object is to see who could observe the most in the designated time.

Prayer Time:

Let us thank God for our beautiful, wonderful world. Thank Him especially for the things you enjoy most.

Project Time:

Since September you have been sharing your money for our Lit-lit project. With the help of this project Nigerians of the Higi tribe will be able to read and write their own language.

Their language has never been written. Now our missionaries are studying it and writing it. Soon they will begin writing books in the Higi language—Bible stories and Higi folk stories.

Through our offering we have a part in the work the Grieves, the Winfields and the Bolingers are doing. We can help them also through our prayers. Let us bow our heads now and thank God for our Nigerian missionaries.

Thank you, God, for the Grieves, the Winfields and the Bolingers. Thank you that they are our missionaries to Nigeria. Thank You that they are helping the Nigerian boys and girls and men and women to learn of You.

Thank You that we, too, can help through sharing our money. Use the offering we have brought this year to teach the Higi people of our loving Heavenly Father and of Jesus His Son. In His name we pray. Amen.

(Note: Send your Lit-lit offering to: **The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805.** Make your check payable to the board and mark it as the Signal Lights offering from your church. It should be mailed no later than July 30.)

Game Time:

Squirrel in the Tree

Divide the children into groups of three scattered about the playing area. Two of them take hold of hands to form the tree. The third stands between them inside the tree. Several lost squirrels will be without homes and may stand wherever they wish.

The leader blows a whistle and every squirrel must leave its tree immediately to find another. At this time the homeless squirrels also try to get a tree home.

Each time the whistle is blown the squirrels must change trees. Keep the game moving at a rapid pace.

Every player should have a chance to be a squirrel. This can be done by the squirrels changing places with the trees.

Ball Tag

Select one person to be It. It tries to hit the others with a soft ball. When a player is tagged he must sit down in the place where he was caught. The last one caught is It.

If this takes too long, have the first one tagged count to 100. The last one caught by that time is It.

Kick the Can

A can is placed near base. The game is like Hide and Go Seek, except that those who are caught must stand in a certain marked area. If anyone can sneak in and kick the can without being caught, all those already caught may go free. It then must bring the can back to base and begin again until all are caught. If It loses his captives three times another It is chosen.

Signal Lights Benediction

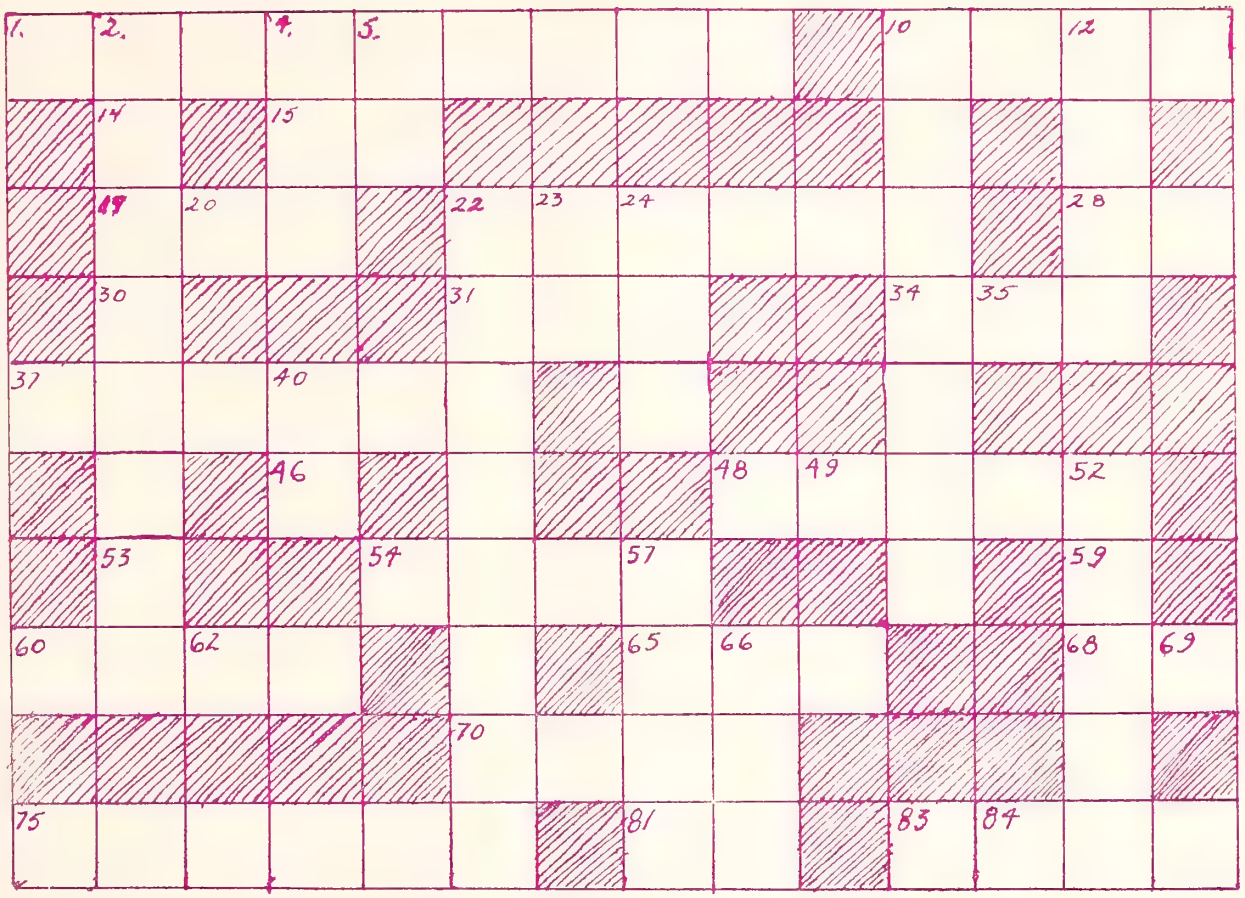
I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffman

THE BOOK OF ESTHER



Suggestions:

Every word to be used in the crossword puzzle can be found in the book of Esther (King James Version) or in one of the S.M.M. Bible Studies on Esther.

All references are listed. Check them for spelling accuracy.

For your program have the girls work individually or as partners.

Bonus: (Jr. Sisterhood members) If we should meet during National Conference at Ashland in August 1971, introduce yourself, show me your completed puzzle, and I will treat you to an after-session snack. I would enjoy meeting you.

References:

Esther 1:1, 5, 6, 7, 11, 12, 18, 19.
Esther 2:7, 12, 16, 17
Esther 3:2, 4, 5, 7
Esther 4:16
Esther 5:2, 9, 13, 14
Esther 6:10
Esther 7:3, 4
Esther 8:8, 11, 12
Esther 9:1, 17, 30
Esther 10:3

Crossword Puzzle:

Across

1. King who chose Esther as his queen
10. Esther means_____
14. A vowel
15. Like
19. Opposite of night
22. Hard limestone
28. A preposition
30. A vowel
31. Less than two
34. Dice or lot
37. 17th book in the Old Testament
46. 2nd vowel
48. An oil
53. 1st vowel
54. Esther and Mordecai
59. 1st letter of the alphabet
60. Exhibit
65. A commandment
68. 1st person pronoun
70. 12th month
75. Queen who refused king's request
81. Biblical "you"
83. To be worn on a finger

Down

1. 1st vowel
2. Esther's Jewish name
4. To utter
5. Sh__han
10. A baton
12. 12th month
20. Before B
22. Esther's cousin
23. "over _____ hundred"
24. A color
35. 5th vowel
40. Masculine pronoun
49. Before Z
52. Mordecai would not bow to _____
57. To kill
62. 2nd vowel
66. "For we _____ sold"
69. After D
84. 3rd vowel

SENIOR BIBLE STUDY

by **Ruth Barbe**

Due to circumstances beyond the control of The Publishing Company, the Senior Bible Studies for Sisterhood are being published together in this issue. (Ed.)

BECAUSE WE LOVE GOD

WE'VE TALKED ABOUT God's love and Christ's love and the love we have as Christians from God. We've been reminded that all men are to know we are Christ's disciples because of the love we have for each other. We know that we show love by being patient, kind, gracious, and slow to anger. This month we're going to talk about something God expects us to do if we love Him. God has saved us for a purpose. We are not saved just to sit around and be glad that **we** are going to heaven. God has given us a special ministry.

I want each of you girls to take your Bible and turn to II Corinthians 5:18, 19 and 20. Follow along while someone reads these verses. One word is used five times in those three verses. Can you find it? Who knows what this word "reconciliation" means? Webster defines reconciliation as "to cause to be friendly or harmonious again; to adjust or settle differences." God has adjusted all the differences between His holiness and our sin through the death and resurrection of Jesus Christ. If we are reconciled with a person, we are at peace with that person. In Romans 5 Paul tells us that "we have peace with God through our Lord Jesus Christ." God has made it possible for us to be reconciled, and now we must get the word of reconciliation around.

Girls, so often we are uneasy about this word of reconciliation. We invite our friends to Sunday School or youth meetings or camp. They hear God's Word preached and they have questions. These friends you've invited come and talk to you. They want to know how you feel about Jesus Christ. Do you believe that each person must personally ask Christ into their heart? Isn't it enough just to go to church? If they believe in God do they have to believe in Jesus too? How do you go about "asking Jesus into your heart?" Then, girls, you panic! "Let's go talk to my pastor—or my Sunday School teachers, or camp counselor." God didn't say that he had committed the word of reconciliation to pastors, or Sunday School teachers, or camp counselors. Verse 18 of II Corinthians 5 tells us that "God hath reconciled **us** to himself by Jesus Christ, and hath given to **us** the ministry of reconciliation." **Anyone** who has been given eternal life with God through Christ, **anyone** who has been made at peace with God through Christ, **anyone** who has trusted Christ as his Savior from sin, has been entrusted, by God, with this word of reconciliation. Have you asked Jesus Christ into your heart? Have you been saved by Christ's shed blood? Then **you** are to give to others the word of reconciliation.

Now girls, let's be very honest. How many of you hav lead someone else to Jesus Christ—not just invite them to church, watched them walk up the aisle an watched the minister talk to them—but actually sa down with your friend, opened your Bible and showe that person what God wants him to do to be saved? Ca any girls in your S.M.M. honestly say she has don this? God wants you to be able to lead your friends t His Son, to share with them His love and the recor ciliation He has made possible. You have hundreds o opportunities—daily—with your friends, at church a you teach or substitute in Sunday School class, at cam as you help with recreation or crafts or music, in Bibl School as you talk to younger students about the Lor Jesus.

Many times teen-agers tell me that they'd like to lea their friends to the Lord, but they don't know how, o they're afraid. I'm sure all of us understand that th destiny of a soul is not a matter to be taken lightl and yet because of our love for the Lord we should b willing and able to share this good news. Let's revie some basic plans that are easy to remember so that th next time a friend says, "I'd like Jesus to be my Savio How can I ask Him?" You'll be able to say, "Let's se what the Bible expects you to do." If it is possible a all girls, **always** use your Bible when you talk to friend about Jesus. Don't quote these Scriptures to then but let your friend read the verses for herself. The she will be assured that this is what God wants, an not what you want.

The first basic plan has been used by many Bib Schools. It is called the ABC plan of salvation and yo begin with step C.

Ask Jesus to come into your life, forgiv and cleanse you. Read Revelation 3:20.

Believe that Jesus is God's Son and He died f you. Read John 3:16 and Romans 5:8.

Confess that you haved sinned. Read Romans 3: and 6:23.

The second plan is used many times with a visual a ca'led the Wordless Book, but it can be used ve affectively just by reading and discussing th Scriptures.

1. The color black reminds us that sin is in our live God cannot tolerate sin (Romans 3:23 and 6:23).
2. The color red reminds us that the blood of Chri cleanses us from sin (I John 1:7).

The color white reminds us that after Christ cleanses us we are pure and spotless before God (Psalm 51:7). The color gold reminds us that when Christ has cleansed us we have everlasting life and we'll walk the streets of heaven (Revelation 21:21).

The third plan is called the "Roman Road" because ll of the references are in the book of Romans.

Everyone has sinned (Romans 3:23).

Sin results in death, but God can give life (Romans 6:23).

Christ died for us (Romans 5:8).

We are to confess with our mouth and believe that God has raised Christ from the dead (Romans 10:9).

Whoever calls on the Lord shall be saved (Romans 10:13).

After you have shown your friend the Scriptures, fol-owing the outline in **one** of these plans, and discussed ıe verses with her, ask if she would like to bow her head and repeat the following prayer **after you,** inviting the Lord into her heart: "Lord Jesus, I do confess that I have done many wrong things and have sinned. Please forgive me. I believe that Jesus is your Son and that He died on the cross for me. Come and live in my heart and life, wash away my sin, and make me pure and clean. Thank you Lord Jesus for keeping the promise you made in your Word. Thank you for living in my life and for cleansing me. In Jesus Name, Amen."

After you have lead your friend to Jesus Christ, take her to her pastor or Sunday School teacher. Let your friend tell them of the decision she has just made for the Lord. These people will guide her in her new found faith and help her to grow and mature.

May the Lord richly bless your activities this summer as you share the word of reconciliation with your friends and students. May many of you girls know the joy of personally leading a friend to Jesus Christ.

LOVE, RECONCILIATION, YOU AND YOUR FRIENDS

IRLS, last month we talked about the long word, "reconciliation." Do any of you remember what ıat word means? Webster offers several definitions; ɔ bring together, to cause to be friendly again, to djust differences; to bring back to harmony. If God's ɔve is within you then you have a desire to share His ɔve with others who do not know Him and who are not ı harmony; who are not reconciled with God. I shared vith you three easy-to-remember Scripture-verse plans hat you coud use to introduce your friends to Christ nd His love. You see, girls, while your relationship vith God is the most important relationship you'll have hroughout eternity, you live in a world full of **people!** ;od has given us the responsibility of sharing His love vith them; and only as we are able to walk and work vith other people will we be able to carry out God's lan of witnessing about His love.

If we **say** we love God and yet blunder and muddle ur way through life, being insensitive to others, rarely entle, often even unkind in our dealings with others, ur friends will not care what we **say,** for they know ow we **act.** If we don't **act** in a loving way, our friends now that God's love is not really very important to us.

What does the Bible say about our relationships with ur friends? Look up the following references and nswer the questions about each one.

. Matthew 18:15—If a friend does something against you, who is the first human being you should talk to about that trouble?

. Matthew 5:23-24—Does God think our relationships with our friends are important? How do you know?

. Luke 6:31—How should you treat other people?

4. I Peter 3:10—What member of our body do we especially need to guard?
5. Galatians 6:2—How is it possible to bear someone's burden?
6. Ephesians 4:25—What are we to put away? What are we to speak?
7. Matthew 6:12, 14, 15—Give one reason why we should forgive others.

Someone once said that the art of keeping friends is the art of "keeping our fences mended." Any time you and your friend have misunderstandings or quarrels there is a break in your friendship that needs mending. Pray about the breaks that come about in your daily life. Then, as God gives you guidance, set about the mending, the reconciliation, the bringing together again. Examine your own attitudes—have you spoken truthfully? Have you been deceitful? Have you been willing to help with your friend's problems? Have you treated your friend the way you would like her to treat you? Have you forgiven—really forgiven—your friend for any slight or hurt you feel she has given you? Have you talked to your friend, prayed with your friend about the problem between you?

Satan is continually at work, trying to break down our friendships, destroying the reconciliation we have with God and our friends, bringing confusion and disturbances into our lives. Many times, in spite of following God's Word and His plan, we will still have difficult relationships. It will seem impossible to "mend the fences" or to have reconciliation. Remember then, girls, these two verses. Romans 5:8 "But God commendeth His love toward us, in that, while we were yet sinners

Christ died for us." We had sinned, we had disobeyed God, yet Christ loved us so much He was willing to die for us. This is our example—to be loving and to show God's love no matter how others treat us. Many years ago Regina Rowsey shared Psalm 119:165 with me. I share it now with you in the hope that it will help you in this work of loving and reconciling. "Great peace have they which love thy law and **nothing** shall offend them." When you feel offended, pray; turn your offended feelings over to God, and very gently he'll work within you and change those feelings to peace and love.

Edward Markham wrote a poem that explains **your** pa in this business of loving and reconciling:

"Outwitted"

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

May the Lord bless each of you as you try to sho to friends the love of God, and His love that is with you, flowing to each other.

EVALUATION REPORT — Senior Sisterhood

July 15, 1970 to July 15, 1971

This evaluation report blank was sent in to supplement the report published in the May 22 issue and it can be filled out and sent to the secretaries listed in the May 22 issue.

To be filled out and sent to your District Secretary by July 15.

NAME OF SOCIETY _____

City _____ State _____

Number of girls in your society _____

NAMES AND ADDRESSES OF **NEW** OFFICERS:

President _____

Secretary _____

Patroness _____

Please answer to the best of your ability if and how you reached each Guideline:

I. In relationship to Him—
 A. How many had daily devotions? _____
 B. How many read the suggested books? _____

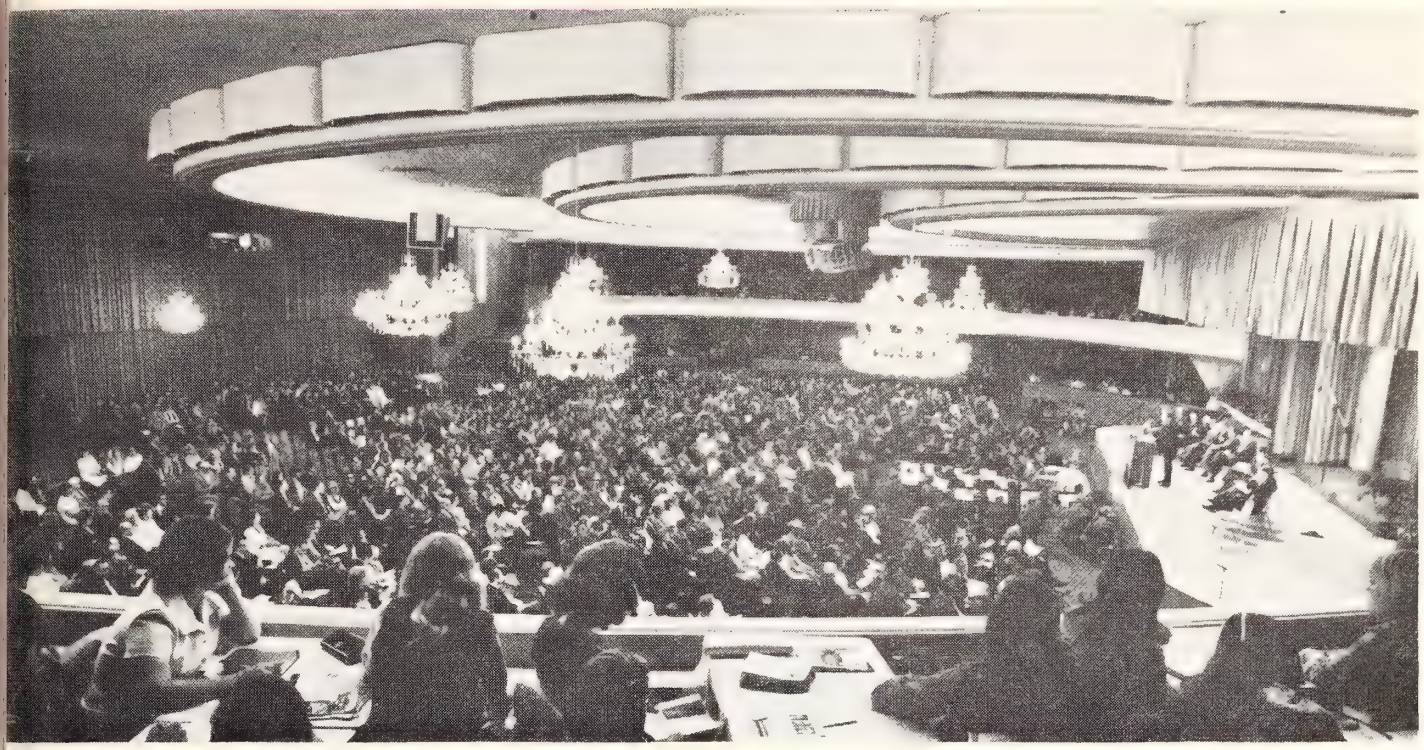
II. In relationship to others—
 How did you reach each part of this suggestion?
 A. _____
 B. _____
 C. _____
 D. _____

III. In relationship to each other—
 Did you have a monthly meeting together? Which one (s) was most outstanding?

IV. In relationship to our National work—
 Did you?
 A. Have two delegates to a conference? _____
 B. Contribute to the projects? _____
 C. Pay your dues on time? _____
 D. Have Thank Offerings in by July 15? _____
 E. Send in your Evaluation Report by July 15? _____

Now please list any benevolent work you did, projects, and improvement you have seen in your society this year. _____

I.A.E. Convention news release



An audience of 2,500 at the Hollywood Palladium for the final session of the 29th annual Convention of the National Association of Evangelicals.

Los Angeles, Calif.—A record enrollment of delegates o the 29th annual convention of the National Associaion of Evangelicals were challenged here by the assoiation's president to "bring the dedication, commitnent and witness of Christians into the power centers f our culture."

Speaking to the opening session in the International Iotel here on the convention theme, "Jesus Christ, Lord of All," Dr. Hudson T. Armerding said, "It is ıecessary to summon today's generation to perceive of esus Christ not only as Savior, but also as Lord in the ullest sense of this term."

The president of Wheaton College, Wheaton, Illinois aid this begins when Christians "yield their supposed overeign wills to a recognition of His absolute jurisliction over them."

Such a relationship to Christ does not mean a regiıentation of believers, however, Dr. Armerding exılained. God works through "the principle of voluntarsm" which the speaker explained as meaning, "without oercion from political or ecclesiastical powers," and vhich issues in "a healthy degree of diversity."

Calling the principle of voluntarism "one of the greatst contributions Christianity has made to our American ulture," Dr. Armerding suggested applications outside the sphere of religion.

"For example, in the field of education I would favor making the last two years of high school voluntary rather than compulsory," the educator said.

For a religious application of the principle, the speaker added, "God has no draftees, He has only volunteers."

A second principle he termed essential in the implementation of Christ's lordship over church and society is that of "strategic advance." Dr. Armerding said he meant to suggest a deliberate penetration of the power structures of society as well as of the church and the mission field.

"If good men do not come forward to lead society, then evil men will wield control," he said.

"Join the fellowship of the pierced ear!" he challenged the more than a thousand delegates and visitors from some 40 conservative denominations. His reference was to the ancient Hebrew practice of indicating voluntary lifetime bond service by submitting to the piercing of an ear.

The opening session of the convention also saw the introduction of a preliminary draft of a major position paper on the convention theme. Chairman of the resolutions committee making the position paper was Dr. Arthur Climenhaga, bishop, Brethren in Christ Church.

Editor's note—The 29th annual convention of the National Association of Evangelicals was held April 20 through April 22, 1971 in Los Angeles, California.
Dr. Arthur Climenhaga, bishop, Brethren in Christ Church at present is visiting Asland Theological Seminary as Associate Professor of Missions and Contemporary Theology.

BEWARE THE SERPENT IN YOUR READING

by H. L. CHISHOLM



RECENTLY, I HEARD the story of a man in the Far East who drew out of his library shelf a book to read, and as he did so he felt a sharp pain in his index finger. Thinking some careless reader had stuck a pin in the binding of the book he tried to banish the thing from his mind; but the pain increased and spread. The finger began to swell, and death claimed him in a few more hours' time!

It was not a pinprick that sent this man into eternity. It was the sting of a small but deadly serpent concealed among the books.

This little incident got me thinking. Nowhere is the "serpent the devil" more at work than in these last days.

Concealed in the rich bindings of fascinating fiction and false creeds, and modern theologians who would cut the heart out of the Bible, the serpent is coiled for attack!

In this day, when authors are not too careful what they write just so long as it sells, we cannot be too careful in what we read.

Recently I had the occasion to be in over a hundred Christian homes. It was alarming to note the types of magazines in the homes. Confessions, romances, detectives, and questionable comics were in the majority. The absence of good Christian magazines and books was evident in over half of these homes. With teen-agers in most of them, what a sad picture!

According to a recent report, the "so-called comic books" are the most read publications next to the daily newspaper.

I often wonder if there are not a lot of little serpen among the large number of current books and mag zines of today. I wonder if the fangs of the little se pents are not going deep and poisoning the minds the little children as well as the young adults. To ke our souls pure we must not indulge in impure books

The Bible should be in the center of the home whe the Christian may feed his soul and no serpent ma hide and poison his mind. Christian magazines, new papers and books should be read along with our Bib

Your life and the lives of your loved ones and frien may be blessed by the choice of good literature.

Does the literature we chose fill our minds with r tenness, error and unrest, or sweetness, truth and peac Are you feeding your soul on books that are doctrinal sound—spiritually wholesome—or are you playing wi printed poison? Beware of the Serpent!

a book review —

Better Than Gold, edited by Clinton T. Howell. Thomas Nelson, Camden, N.J. 1970. 200 pages, indexes, illus. Standard binding, $4.95. Deluxe binding, $8.95.

Within its 192 pages, **Better Than Gold** holds a treasury of prose and poetry with writers ranging from early periods (Aristotle, Cicero, St. Francis of Assisi, Shakespeare, Ibsen, Dostoevski, Longfellow) up to contemporary writers (Carl Sandburg, Dwight Eisenhower, and Neil Armstrong).

The table of contents includes 35 subject headings. Each subject division contains a thorough collection of writings pertaining to the resource subject. As an example, the subject heading "Books" contains thoughts written in prose by Thomas Carlyle, Horace Mar W. E. Channing, George Washington, St. Paul, a Oliver Wendell Holmes. Poems by Edgar A. Gue Anna Hamilton Wood, and Emily Dickinson, just mention a few, are also included.

The whole collection was like turning through scrapbook of great pieces of literature. Such an attr tive, leather-like, covered book with gold leaf pag was a delight to review. This is a good resource bo to have in a church library, or to own personally.

Marjorie Gauerke

news ... from the Brethren

ſew Lebanon, Ohio. On Sunday evening, June 13, The Singing Youth presented "Tell It Like It Is," a folk musical about God. Following the program there was a homemade ice cream social on the parsonage lawn.

Vashington, D.C. June 27 as a part of the Worship Service the pastor will conduct a Marriage Re-dedication Service for all married couples—young and old. The W.M.S. and Brotherhood will honor Fathers on June 20. Mr. and Mrs. Tracy Wilt, Sr., Tracy, Jr., and John were selected 1971 Washington Brethren Church Family of the Year.

Hilledgeville, Ill. A Tape Recorder Ministry has been introduced by use of cassette tapes. Three recorders have been received. A recording of the Sunday messages are taken to the shut-ins. June 13 J. M. Falkenberg, President of Bible Literature International brought the message of the morning. Margaret Hawkins has retired from teaching and was honored at the school where she had been teaching by students and ex-students. Some of the students of her first class were also present.

'ark St. (Ashland, Ohio). A carry-in supper was held to honor Dr. A. T. Ronk on his 85th birthday Wednesday evening, June 2. The celebration was sponsored by Dr. Ronk's Senior High School Class.

Iuncie, Ind. The amount given to the Faith Mission project this year was very commendable. The amount of $852.62 was sent to World Missions.

South Bend, Ind. Homecoming Sunday is tentatively set for September 26. Dr. Starke will bring a special program to coincide with the Retreat. The Junior Church enjoyed a picnic at Storyland Zoo.

Fairless Hills-Levittown, Pa. The Senior B.Y.C. is planning a trip to Lost Creek, Kentucky from July 19-24. The group will be helping in the mission effort there by doing necessary jobs and cleanup work.

Smithville, Ohio. Mrs. Ralph Fetter presented a travelog with colored slides of her recent trip through northern Africa to the W.M.S. on June 3rd. The Senior S.M.M. had a "No-Doz Night" at Blough's cabin.

Canton (Trinity) Ohio. Captain David Watkins, a staff member at Fort Knox, showed slides and spoke on his experience in Viet Nam Saturday evening, May 29.

Dayton (Hillcrest) Ohio. Mr. William Johnson, Administrator of Human Rehabilitation, Department of Human Resources, city of Dayton, was the guest speaker of the Laymen, May 23, 1971. His subject was "A Religious Response to Crime and Rehabilitation."

Gratis, Ohio. The church honored all veterans with an individual flower for service rendered to our country. There were 15 living veterans honored and 1 honored in memoriam. The Wallace Campbell family presented slides of their Russian tour to the Mother-Daughter Banquet.

Weddings



HETTENHOUSER - HAMMOND. Cynthia Hettenhouser and Richard Hammond were united in marriage Sunday, May 9, 1971. Rev. John Mills officiated at the ceremony. The Hammonds will make their home at 24 Broadway Avenue.

Goldenaires

Mr. and Mrs. Glenn Worst, 260 Sloan Avenue, Ashland, Ohio, celebrated their 63rd Wedding Anniversary on June 6. They are members of the Garber Brethren Church.

Mr. and Mrs. Charles Moon celebrated their 50th Wedding Anniversary Sunday, May 30, 1971. They are members of the First Brethren Church of Tucson, Arizona.

CHURCH GROWTH

Gratis, Ohio. 2 by baptism
Ardmore, Ind. 4 by baptism
Nappanee, Ind. 2 by baptism

(continued on next page)

Memorials



DAVIS. Charles E. Davis, 77, passed away May 29, 1971 at Bryan, Ohio. Funeral services were conducted June 1 at Greenisen's Chapel by Rev. M. W. Dodds Interment was at Shiffler Cemetery, Pulaski, Ohio. Mr. Davis became a member of the Bryan First Brethren Church on July 27, 1924.

* * *

WILKINS. Murray A. Wilkins passed away to his reward on May 31, 1971. He was 82. He was a member of the Glenford Brethren Church and served faithfully as a deacon in the church. Funeral services were conducted in Criss Brothers Mortuary in Newark by Rev. Talmage Gregory and Rev. Alvin Grumbling. His life has been an inspiration to many.

STONEBRAKER. Roy G. Stonebraker, 87, a resident of the Brethren's Home in Flora, Indiana, died Sunday, May 16. He was a retired farmer and a member of the First Brethren Church. Funeral services were held at the Leiter-Reinke Funeral Home with Rev. Clarence Kindley officiating. Burial was in Maple Lawn Cemetery.

Gladys Flora

* * *

SAUDERS. Fannie Sauders, 80, passed away May 22, 1971. She resided with her daughter Mrs. Elta Lockhart in Bryan, Ohio. Funeral services were conducted at the Bryan First Brethren Church where she was a member by the pastor, Rev. M. W. Dodds. Interment was in the Fountain Grove Cemetery.

RAINEY. Mrs. Myrtle Rainey, 8 went to be with her Lord on Ma 12, 1971. She was a member of th Huntington Brethren Church an quite active in the church. At th time of death she was living at th Brethren's Home, but was sti active in her church as a praye partner. She was buried in th I.O.O.F. Cemetery in Roanoke, Ind ana. Robert Bischof was in charg of the funeral.

These Brethren are all great missed. We do ask you to remembe Mrs. Grace Porte and Mrs. Gold Stonebraker in your prayers tha God might comfort them. May w all have the faith of Paul who cou say "For me to live is Christ an to die gain."

WAITING YONDER

"They are not dead, those
loved ones who have passed
Beyond our vision for a little while,
They have but reached the
Light while we still grope
In darkness where we cannot
see them smile.
"Then let us gird us once
again with hope,
And give them smile for
smile while we wait;
And loving, serving, when our
Father calls,
We'll go to find our dear
ones wait us at the gate."

Author unknown

HAMEL TRAVELS NORTH

REV. J. D. HAMEL, pastor of the Sarasota Fir Brethren Church, evangelist, and radio preache held revival services in the Hillside Baptist Church Hillside, Illinois April 25-30; at the South Bend, India First Brethren Church, May 2-9; spoke to the Ashla Theological Seminary May 11-14, and to the "India '71" Seminary Rally on May 14.

During the week he spent in the Chicago area ov 72 decisions were recorded included 15 first-time co fessions in the church and 10 first-time confessions other meetings. He was the speaker to over 500 you people at the Elm Skating Rink in Elmhurst, Illino spoke on suicide prevention and drug problems to t young people of Proviso West High School; and w made an honorary fireman by President Daniel Schroeder of the Hillside Firemen's Association. He w also given a special welcome by the Governor's offi and the meetings were announced each morning on t "Bob Murfin" show with a listening audience of ov 200,000. Guest pianist was Miss Melody Hofer, a stude at Wheaton College, and a member of the Sarasc Brethren Church, and guest organist was Ralph Colbu of Moody Bible Institute and radio progra "Unshackled." Rev. Hamel also had a part in the p gram of the Pastors Retreat for the N.A.B. and B.G Baptist denominations at Camp Hickory. Rev. D Ankerberg, pastor of the Hillside Baptist Church is t former international Youth for Christ evangelist, a speaker at the Vesper services of the Brethren Gene Conference in Ashland, Ohio. He has also held meetin in South Bend and Sarasota Brethren Churches.

From May 2-9 the South Bend, Indiana Brethren Church with evangelist Hamel held a "New Life Campaign." Over 40 rededications and commitments for revival and six first-time confessions were made at the altar. Four decisions were also made for the ministry from the Teegarden, Indiana singing group. The evangelist was provided with par excellent hospitality by the members of the South Bend, Indiana Brethren Church. Beautiful quarters and the use of an automobile was provided by members Mr. and Mrs. Al Williams. Rev. Keith Bennett, the pastor, and his committees had planned a most well-organized meeting including special cottage prayer meetings and even bus transportation for each service. Inspiring music was provided by the choir members each night with special music also provided by various groups in other Brethren Churches in the area. A tremendous visitation program was carried on by the evangelist and energetic and enthusiastic pastor Bennett. The attendance was exceptional with a morning average of almost 300 and an evening average of over 175. Guest song leaders were Mr. Devon Hossler and Rev. George Phillips. Captain Ed. Bottorf of the South Bend Fire Department gave the evangelist, who was a former Fire Chaplain for the city of South Bend at the time that he was pastor of the South Bend Church, a grand tour of their many new facilities.

May 11-14 Rev. Hamel was the guest speaker at the Ashland Theological Seminary in Ashland, Ohio as well as attending the National Mission Board meetings May 10 and 11 in Ashland. His subjects at the seminary were "A New Testament Church," "What is Evangelism," "How God gets to People, or the Men God Uses," "Personal Evangelism and Soul Winning," and "How May I Know I Am Saved?" He also lectured to seminary classes on "Evangelizing New Communities" and "How to Build an Evangelistic Church." These meetings were open to the community with local pastors and visitors attending each service. During these meetings eight decisions were made at the altar of the beautiful seminary sanctuary.

May 14th Evanglist Hamel traveled to North Webster, Indiana for the Seminary's "Indiana '71 where he was the guest speaker. The purpose of this meeting was to reach young people for the Christian ministry and to reach interested financial sponsors for the Seminary. The program included the Indiana Junior Miss, singing groups, and testimonies by the seminary students and members of the faculty. These are great days for revival and every Brethren Church is urged to make these days of aggressive evangelism for Christ. People today are willing to listen! Thank God for revival.

CRUSADE HIGHLIGHTS

South Bend, Indiana

GREAT MEETINGS were enjoyed during our "New Life In Christ" Crusade. Rev. J. D. Hamel had many inspiring and challenging messages. Every night Rev. Hamel presented a gospel truth through magic tricks especially for the children, but adults were intrigued and possibly perplexed too as to how the magic was done.

Tuesday night it was a real delight to see our sanctuary filled. The Benshoffs provided beautiful piano and organ accompaniment. The Ardmore Choir presented special music and Hap Hossler lead the singing.

Thursday night the youth group from Teegarden, "The Re-Generation," sang, giving a new look to a true witness of Jesus Christ. Rev. George Phillips led the song service in a lively and enthusiastic manner.

VIEWPOINT

What has this Crusade meant to you? The following comments have been made by some of our own people when asked to answer this question. You may be interested in their replies:

> "The messages this week have helped me to realize a new closeness to God. The singing has the spirit in it, as everyone seemed to sing from the bottom of their hearts. I want to always be a Christian witness, and I know if we just turn to Him, He will give us strength. This crusade has strengthened my life in Christ."
>
> "It has been inspiring! I've been pleased with the large crowds, but disappointed that more of our own members haven't taken advantage of the opportunity to hear the evening messages. To quote, 'We sing Standing on the Promises and too many of us are willing to just sit on the premises'—and sometimes we don't even do that often enough!"
>
> "First Brethren on South Michigan Street in South Bend is still very much alive for Jesus Christ. Numbers must not be our goal—for the angels rejoice when one soul is saved for Jesus' sake. And think how much this week has meant to so many of our people, because they have really cared and participated."

NEWS FROM WAYNE HEIGHTS

GREETINGS to all of the Brethren from the beautiful foothills of the Blue Ridge Mountains. It has been five months since we began our pastorate in this community and a number of folks throughout the brotherhood have, from time to time, inquired as to how the work is progressing, what the future here is, etc. We appreciate this interest, and solicit the prayers of all of the Brethren for this work.

As a member of the Pennsylvania District Board of Evangelists for a number of years it has been my lot to visit the Wayne Heights Church on a number of occasions during the past ten years or so—for various services and reasons. During all of that time this pastor has suggested to the Wayne Heights congregation, and to many of our fellow pastors, that here is a church with a great field and a great potential. The church was given an excellent start through the ministry of the first regular pastor here, the late Rev. N. V. Leatherman; the congregation has a fine little sanctuary in which to worship, and an excellent parsonage for the pastor and family; the church is located in a fine, rapidly developing suburb of Waynesboro; and the congregation is blessed with some real dedicated leaders and members. We are anticipating some wonderful

things here in the years to come. Wayne Heights Brethren may never be a large congregation, but we look forward to its being a strong, active, soul-winning congregation—and this, after all, is what really counts.

Many of the folks are doing personal visitation; others are volunteering to help in various ways which they had never considered before; folks who had not been attending the services for some time are beginning to show signs of interest again; and many of the Brethren are beginning to get an enthusiasm for the work of the Lord and for their own church. One sister mentioned a month or two ago that she is now doing things for the Lord and the church that she never dreamed she would ever be doing. Now we are in a much better position to really reach out into the community to seek to bring and win others to the Lord and His Church.

Two of the very encouraging developments have been our Sunday Evening Service and the Mid-Week Service. It had been a number of years since this church had either of these services regularly. Our second week here we initiated both the Sunday Evening Service and the Mid-week Service and have been thrilled with the response and support. The attendance at the Sunday evening services has average almost one-half of the Sunday morning attendance; and the attendance at Mid-week Services has averaged at least one-third of the morning service attendance. The church has a fine B.Y.C. grou –the majority of whom are faithful to the evening se vices on Sunday too. We have two W.M.S. groups whic meet monthly. The Laymen's Organization mee monthly and while not a large group (average atte dance of 7-9) the men enjoy the Christian fellowshi the special studies brought by the pastor, and the oppo tunities to work together around the church. The choi and the junior choir, have also been encouraging asse to the over-all program of the church. This fall we ar anticipating beginning a new youth group for th younger children, and are considering the possibility o organizing a Boys' Brotherhood and a Girls' Sisterhoo neither of which have existed here for a number o years. Several of our young folks are planning o attending Camp Peniel this summer, and several of ou adults will be helping in camp in one capacity o another. We are about ready to open our Vacation Bib School—and anticipate a large and enthusiastic scho for two weeks.

May we again ask that you remember the work Wayne Heights in your prayers from time to time, ar may we also extend to all of the Brethren an invitatio to stop in to worship with us—or to visit with us whenever they are in the vicinity.

Henry Bates, Pastor

An old colored man once described church work in this fashion: When a man goes to church as a preacher it is like the people giving him a hoe and putting him in the middle of a field to hoe down the weeds. That is converting the sinners.

Then the people of the congregation sit around on the fence, and watch him—and tell him how he ought to do his job! But no sooner has the preacher starting hoeing down the sinners in the middle of the field than he looks around—and one of the saints of the church has fallen off the fence.

So he has to lay down his hoe, and go prop the saint back up on the fence. He has no sooner returned to the middle of the field and picked up his hoe, till out of the corner of his eye he sees another saint has fallen off the fence and must be propped up again.

Most preachers spend their time running around the fence propping up the saints while the weeds are just growing out in the middle of the field.

The solution offered by this colored man was, "Every one of these folks ought to get down off the fence and get a hoe and help that preacher hoe down the weeds." That is New Testament evangelism!

Brethren, how much "hoeing" have you done? How many times has the preacher had to give up an afternoon of "hoeing" or calling on the unsaved to come to see why you had drifted away, or had not been supporting the work of the Lord through the church?

You can pay a preacher to do some of the "hoeing and to help to direct you in a "hoeing" program, and instruct you in the most successful methods of "ho ing"—but **nobody** can do **your** "hoeing" for you! Le all see our responsibility in this great task of witnessi and winning, and let us all stop making excuses f our failure to accept the responsibility and let us g busy working in the harvest fields of the Lord.

from Gratis Lamplighter



CHEEP ADVICE



To discipline your child may give you a **headache** now, but it will save you many a **heartache** later.

from the Fairless Hills-Levittown bulletin

"He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven."

Herbert

God can leave a man alone
God can comfort a lonely man.

In a Minneapolis public school: "In case of atomic attack, the rule against public prayer in school will be temporarily suspended.

from the Fairless Hills-Levittown bulletin

Write it on your heart that every day is the best day of the year.

Ralph Waldo Emerson

Nothing is impossible. We merely don't know yet how to do it.

Thomas A. Edison

You never test the resources of God until you attempt the impossible.

F. B. Meyer

To be a lukewarm Christian is to yawn in the presence of God.

William A. Ward
(Oklahoma City Star)

NEWS FROM THE BRETHREN HOME

We thank you all for your continued support through prayer and gifts as well as express our appreciation to the many groups that have been to the Home to present programs during the winter months. The residents appreciate your interest in them very much and continually praise God for the lovely home here. They appreciate the cards you send on special occasions.

If you have some group—W.M.S., Youth, Sisterhood, or Sunday School Class that would like to bring a program here, please let us know and we will schedule it for you. The people really appreciate groups coming in and talk about it for a long time.

At the present time here at the Home two cottage apartments are available. Anyone who might be interested in renting one of these should contact me. Also from time to time we have beds empty in the new building. All effort is made to make these available to Brethren people. If you are interested in coming to the Home, I would appreciate hearing from you so that we might place your name on our list. As I write this there are two beds available and I have contacted some Brethren people.

I would also appreciate opportunity of visiting in your church and talking about the Brethren's Home, its needs and how we as Brethren can more effectively carry on this ministry to our Senior Citizens.

Robert P. Bischof

Brethren Historical Library
Manchester College
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COMING AT GENERAL CONFERENCE — THIRD ANNUAL ALL-CONFERENCE MUSICALE

Saturday Afternoon, August 21, 1971

WE ARE PLANNING for the Third Annual All-Conference Musicale, to be held Saturday afternoon of General Conference.

Again we are seeking to enlist musically-talented members of our local churches who would be interested in participating in such a program. If you sing, play an instrument, or are part of a group which from time to time presents special numbers in your local churches, you are the person or persons we are looking for.

In this way we can enlarge the scope and influence of our local talent. In previous years, the response has been very good. We know there are many others in our churches whose talents would be appreciated by the conference.

The accompanying form should be filled out and mailed as directed. From you who do respond, we will build up a program for presentation Saturday afternoon. Pastors: Give encouragement where needed. If you are recommending a person or persons, please be sure you have their permission first.

Brethren, let's make this Third Annual Musicale a Conference Highlight.

REGISTRATION FOR THE THIRD ANNUAL ALL-CONFERENCE MUSICALE
Saturday afternoon, August 21, 1971—Ashland, Ohio

I sing _____ (name voice)

I play _____ (name instrument)

We sing _____ Play together _____ (Name instruments)

My (Our) number will be _____
(Tell a little bit about yourself, or describe your group):

Name (s) _____

Address (es) _____

(If this is a recommendation by someone else, please sign your name to this form, along with your address.)

Your signature _____

Send form to: Rev. St. Clair Benshoff, Chm. Gen. Conf. Music Comm.
451 N. Nappanee St.
Nappanee, Indiana 46550

DO THIS NOW, BUT NOT LATER THAN JULY 31, 1971

Funderburg Library
Manchester College
North Manchester, IN 46962

The Brethren EVANGELIST



Vol. XCIII July 3, 1971 No. 14

The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

1971 GENERAL CONFERENCE ROOM AND MEAL ARRANGEMENTS AUGUST 16-22, 1971 — ASHLAND, OHIO

THE ADMINISTRATION would like to take this opportunity to welcome the Conference Delegates back to the College Campus for the 1971 General Conference. We will attempt to make your stay a most enjoyable one.

Conference Delegates will be housed in our two newest Resident Halls, Kem and Amstutz. Both halls have elevators and are adjacent to the air-conditioned Dining Hall.

Reservations will not be required.

Ample housing is available which will elimate the need for advanced reservations. Delegates may choose the Residence Hall of their choice on a first come basis upon arrival. Delegates to the Brotherhood and Sisterhood will be placed in rooms adjoinging their chaperones. Room assignments will not be made for any single person under 18 unless they have a chaperone.

All delegates rooming on Campus must furnish their own blankets, towels, and wash clothes. Sheets will be furnished for all residents by the College.

Rates for rooms will be $2.25 per night per person two to a room and $3.25 per night single occupancy. Weekly rates (Monday through Saturday nights) are $14.50 double and $16.50 single. **Amstutz Hall** will be open at noon Sunday, August 15. There is a charge of $2.75 or $3.25 for each person staying in Amstutz Hall the night of Sunday, August 15.

All Halls close at 2 p.m. August 22.

Breakfast	a la carte
Noon Luncheon	$1.50
Dinner	2.00
Sunday Noon	2.00

By the Way

OUR TWO CITIZENSHIPS

THIS IS THE TIME OF YEAR again when we are to commemorate the gaining of our independence. am under the impression that this is perhaps the nost important time to an immigrant to our land as ıe applies for and studies to attain his status as a citi-en of The United States of America. I seem to recall hat about three or four decades ago how so many of hese applicants deemed it the proudest day of their lives when they received their certificate of citizenship and were doubly proud to display the red, white and blue symbol of our nation.

As we observe the crowds watching the various parades held throughout the year and the athletic events the pride and thrill of "Old Glory" fluttering in the breeze seems to have become another chapter in the book entitled, "Vanishing America."



Calvin Coolidge once honored our flag with these words: "We do honor to the stars and stripes as the emblem of our country and the symbol of all that our patriotism means.

"We identify the flag with almost everything we hold dear on earth. It represents our peace and security; our civil and political liberty; our freedom of religious worship; our family, our friends, our home. We see it in the great multitude of blessings of rights and privileges that make up our great country.

"But when we look at our flag and behold it emblazoned with all our right, we must remember that it is equally a symbol of our duties. Every glory that we associate with it is the result of duty done. A yearly contemplation of our flag strenthens and purifies the national conscience."

What a contrast of conscience purification there must be in the men who risked their lives to raise the stars and stripes over Okinawa and those who would flagrantly use the flag to wipe the dirt off their dirty sandals.



This is one of our citizenship duties. There is also ne which deals with our citizenship in the heavenly ingdom. The words of Peter in his first epistle as we ind them recorded in the second chapter, verses 13 to 5 also give us guidance in both of our citizenships. **Submit yourselves to every ordinance of man for the ord's sake: whether it be to the king, as supreme; "Or unto governors, as unto them that are sent by im for the punishment of evildoers, and for the praise f them that do well.**

"For so is the will of God, that with well doing ye ay put to silence the ignorance of foolish men."

Perhaps the most revealing exhortation found in the Word of God pertaining to our two citizenships are in the Gospel according to Saint Matthew where we find our Lord speaking these words to the Pharisees which are found in verse 21 of the 22nd chapter: **"... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."**

It might be well for us to take a short break in our festivities as we celebrate the 4th of July holiday and recognize our responsibilitiees to our Creator and Redeemer and to our own America as we gaze upon the Christian flag and Old Glory. (G.S.)

The EIGHTY-FIRST PENNSYLVANIA DISTRICT CONFERENCE of the BRETHREN CHURCH

MASONTOWN BRETHREN CHURCH Masontown, Pennsylvania

JULY 26-29, 1971

All Sessions on E.D.T.

Text: Matthew 16:18; Ephesians 4:11-12

Theme: "I Will Build My Church"

Dues

The Delegate Fee shall be one dollar for each Delegate. Each congregation shall pay annually to Conference the full amount of fees for the Delegates for which it is entitled, whether attending Conference or not. (All churches have paid these fees and shall have paid in full its District Unified Budget Apportionment for the fiscal year, unless forgiven by Conference—$6.00 per member, 78th Conference.) Credentials will not be accepted from churches failing to fill out and return statistical blanks.

Conference Organization

Moderator - - - - - - - - Mr. Paul I
Vice Moderator - - - - - Elder John T.
Secretary - - - - - - - Elder Joseph
Assistant Secretary - Mr. Norman Grumbli
Treasurer - - - - - - - - Mrs. George
Statistician - - - - - - Elder Ronald R

PROGRAM

Monday Evening, July 26

7:30 Song Service
Welcome and Response
- Masontown Church
Devotions
Scripture and Prayer
Masontown Church
Special Music Masontown Church
Vice Moderator's Address
Elder John T. Young
9:00 Brethren Youth—Exposure and Explosion
(Camp Fire)

The Housing Committee will be on hand and functioning at 3:00 p.m. The Credential Committee will be functioning following the Evening Session.

Tuesday Morning, July 27

9:00 Special Music
Devotions Elder James Donahoo
9:30 Business Session
Credential Committee Report
Election of Committee on Committees
District Mission Board (15 minutes)
District Board of Christian Education
(15 minutes)
District Camp Board (15 minutes)
Ministerial Examining Board
District Treasurer's Report
Statistician's Report
Other Reports
12:00 Lunch

Tuesday Afternoon, July 27

1:30 Song Service
Special Music
Publication Board Report (15 minutes)
Central Council Report (15 minutes)
2:15 Benevolent Board
Report and Workshop (1 hour)
3:30- 4:30 Simultaneous Sessions

Tuesday Evening, July 27

7:30 Song Service
Devotions
Conference Offering
Special Music
Valley (Jones Mills) Church
8:00 Moderator's Address Mr. Paul L. Bird
9:00 Brethren Youth—Exposure and Explosion
(Pizza Party)

Wednesday Morning, July 28

9:00 Special Music Highland Church
Devotions Elder James Donahoo
9:30 Business Session
Credential Committee Report
Reading of the Minutes
Report of the Committee on Committees
Auditing Committee Report
Other Reports
New Business
12:00 Lunch

Wednesday Afternoon, July 28

1:30 Song Service
Special Music Highland Church
National Board of Christian Education
Report (15 minutes)
National Mission Board (15 minutes)
2:15 Ashland College and Seminary
Report and Workshop (1 hour)
3:30- 4:30 Simultaneous Sessions
5:00 Conference Banquet (W.M.S. in charge)
Speaker—Mrs. Howard Winfield,
National W.M.S. President
Special Music
Closing Prayer

Wednesday Evening, July 28

7:30 Inspirational Service (Laymen in charge)
Song Service
Devotions
Special Music
Message Mr. Dorman Ronk
9:00 Brethren Youth—Exposure and Explosion
(Camp Fire)

Thursday Morning, July 29

9:00 Inspirational Hour
Song Service
Devotions
Special Music Brush Valley Church
Message Elder C. William Cole
10:00 Business Session
Credential Committee Report
Election of Conference Officers
Reading of the Minutes
Report of the Executive Committee on
Moderator's Address
Setting of Time and Place for
1972 Conference
Report of Election
Other Reports
New Business
Final Reading of the Minutes
Installation of Conference Officers
Adjournment Sine Die

YOUTH CONFERENCE

Theme: "Growing Through Celebration"

Monday Evening, July 26

7:30 Vice Moderator's Address
9:00 Exposure and Explosion (Camp Fire)

Tuesday Morning, July 27

9:00- 9:30 Devotions and Orientation
9:30-10:30 Celebration—Part I
10:30-10:45 Break
10:45-11:45 Celebration—Part II
Noon Lunch

Tuesday Afternoon, July 27

1:30- 3:30 Energy Time
3:30- 4:30 Free Time

Tuesday Evening, July 27

7:30 Moderator's Address
9:00 Exposure and Explosion (Pizza Party)

Wednesday Morning, July 28

9:00- 9:30 Devotions
9:30-10:30 Celebration—Part III
10:30-10:45 Break
10:45-11:45 Celebration—Part IV
Noon Lunch

Wednesday Afternoon, July 28

1:30- 3:30 Energy Time
3:30- 4:30 Free Time

Wednesday Evening, July 28

7:30 Inspirational Hour
9:00 Exposure and Explosion (Camp Fire)

Thursday Morning, July 29

9:00-10:00 Come Together and Celebrate
10:00-10:15 Break
10:15-11:15 Business Meeting
11:15-12:00 Inter-actions, Reactions, and Subtractions

Youth Conference Director:
Mr. James R. Geaslen, Ashland
Theological Seminary Student
(Home Church: Washington, D.C.)

AUXILIARIES

Woman's Missionary Society

Theme: "Sharing Our Light"—John 8:12

Theme Song: "The Light of the World is Jesus"

Tuesday, July 27—3:30 P.M.

Theme Song "The Light of the World is Jesus"
Devotions Valley Brethren—Jones Mills
Special Music Mrs. Wesley Walters
Discussion of Theme: "Sharing Our Light"
W—Witnessing Mrs. Paul Bird
M—Meditation Mrs. William Cole
S—Service Mrs. Robert Adams
Business
General Offering
W.M.S. Benediction

Wednesday, July 28—3:30 P.M.

Theme Song "The Light of the World is Jesus"
Devotions Brush Valley
Special Music Mrs. Wesley Walters
Business:
Election of Officers
Roll Call and Project Offering
Installation of Officers
Closing Hymn
W.M.S. Benediction

Wednesday, July 28—5:00 P.M.

W.M.S. Banquet
Speaker—Mrs. Howard Winfield, National W.M.S. President
Special Music
Closing Prayer

Sisterhood of Mary and Martha

Wednesday, July 28—3:30 P.M.

Devotional Period
Business Session

Ministerium

Tuesday, July 27—3:30 P.M.

Devotional Period C. William C
Business
Discussion: On Baptism
Leaders: Robert Hoffman, Clarence Hesketh

Wednesday, July 28—3:30 P.M.

Devotional Period Joseph Har
Business: Election of Officers
Discussion: On Baptism

Laymen and Boys' Brotherhood

Tuesday, July 27—3:30 P.M.

Song Service
Devotional Period
Special Music
Business: Appointment of Nominating Committee
Hymn
Benediction

Wednesday, July 28—3:30 P.M.

Song Service
Devotional Period
Special Music
Business: Election of Officers
Hymn
Benediction

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12



ELKHART SENIORS

THE 1970-71 officers of the Senior BYC of Elkhart are as follows:

President Jim Houghton
Vice President Dave Deuel
Secretary/Treasurer .. Linda McCloughan
Assistant Secretary/Treasurer . Deb Monk

This year we have presented two plays to the congretion. The first one called "The Birth of Christ" was esented just before Christmas. The offering that we ceived from this play was sent to the Kumar orphane in India. For one of the special Easter services, e presented the play called "Barabbas." The cast met terwards at Steve Estep's house where we had lots fun and pizza.

One day, during Christmas vacation, we all got tother at the church and baked a bunch of cookies for r two men in the service. During our Christmas rty we then went caroling and gave the rest of the okies to the shut-ins.

In April the youth passed out 30 Pieces of Silver gs to the members of our congregation. The money e received will go toward the National Project.

—Linda McCloughan, secretary

HUNTINGTON JUNIORS

AN ESSAY CONTEST was held in March. The boys and girls were to write on what the church, Sunday School and BYC mean to them. Rev. Bennett was dge of the contest. Two winners were selected, Beth ahl and Ann Richardson. As a reward the two girls ere taken to Fort Wayne, Friday, April 16th to eat pper at the Ponderosa Steak House with their sponrs. It was also decided the two winners would purase games for the Jr. BYC group. A total of $33.18 was spent for games. A committee last year had made a list of games they thought would be suitable for the Jr. BYC. The girls used this list as a guide for their purchases. A party was held May 14th at the church so we could play with these new games.

In April we traveled to Flora, Indiana to the Brethren Home. We showed our movie Noah's Ark and sang songs. We presented each resident of the home with a jar of hand cream. We had such a good time we were sorry when we had to leave. It was nice to visit with Rev. and Mrs. Bischof and family too (our former pastor).

We attended the District Youth Rally at Loree May 1st. The program was very good and everyone enjoyed it.

We have added six new members this year to make a total of 11 members.

Four delegates from the Jr. BYC—Robert Lusch, Ann Richardson, Beth Stahl and Joni James—represented us at the District Conference at Shipshewana, June 11-13.

Jr. and Sr. BYC were in charge of morning worship May 16, Youth Sunday. The service was a singspiration. A special offering was taken for the National BYC project.

May 23rd was our final meeting for the 1970-71 year.

—Joni James, secretary

HIGHLAND BYC

THE BYC of the Highland Brethren Church opened the new year with the election of officers who are:

President Bruce Ross
Vice President Roy Phillips
Secretary Debbie Hill
Assistant Secretary Florence Donahoo
Treasurer Tom Ross
Assistant Treasurer Barry Phillips
Pianist Mrs. Edith Moore
Assistant Pianist Nadine Wood
Youth Advisors .. Mrs. Saundra Donahoo
Mrs. Ruth Phillips
Mrs. Edith Moore

The young people's prayer meeting has been growing ever since it first began. It started with about six young people, and now we have an average attendance of twenty. Each week each person takes his turn and has it at his house.

Recently the youth got together and made donuts to raise money for the project to help the Pittsburgh Brethren Church. We sold approximately ninety dozen at ninety cents a dozen. The donuts were enjoyed by all.

The past few weeks were spent passing out tracts and pamphlets for the Church of the Brethren church nearby. The youth went around to all the people nearby and encouraged them to come to the revival services they were planning to have before Easter.

We are now hoping to go on an ecology drive in our neighborhood. We are also going to write letters asking for the release of the prisoners of war in Vietnam and Cambodia.

—Debbie Hill, secretary

PLAY AT SARASOTA



Cast of "When the Money Talked"

THE SARASOTA YOUNG PEOPLE pictured above, under the direction of Mrs. Eugene Robbins, presented a play at the Sunday evening service, May 2nd, entitled, "When the Money Talked" by Jean Branch Ham. Characters were: "One Red Cent"—Michelle Maxon; "Nickel"—Guerin Johnson; "Buffalo Nickel—Jim Abbott; "One Thin Dime"—Curtis Stauffer; "Worn Quarter"—Janet Hamel; "Shiny New Quarter"—Cindy Peachey; "Half Dollar"—Louise Benshoff; "Green Back"—Russell Robbins; "Announcer and Sound Effects"—Melinda Robbins. Others participating in service were Debbie Sansing, Dennis Bowers, Nel Yoder, and Craig Maxson.

On May 9th the Jr. BYC had a guest speaker, M LaVergne Stone, who spoke on the purpose of Brethren Youth Crusaders. On May 21st the Jr. H and Sr. Hi BYC had a swim party and cookout at home of the Ronald Johnsons. On May 30th Mr. How Robbins spoke to all three youth groups.

VINCO INTERMEDIATES

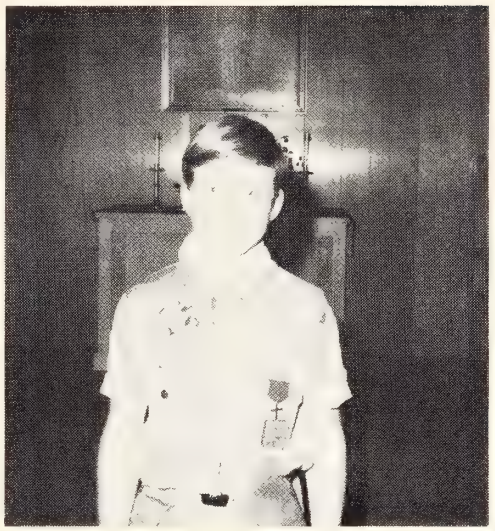
WE OF THE INTERMEDIATE BYC have been busy this year trying to raise money ourselves and trying to create interest in the group here at Vinco.

At the first of the year we divided into two groups with Kevin Hagerich and Darla Holsopple as captains; Kevin's team came out ahead after a close battle the whole time. Now we are waiting for the special "treat" that we are to get!

One of the main means of raising money this year was to fill a large jug with coins—mostly pennies. Now this may not seem like much but it was something that we could do ourselves and believe it or not, the f "fill" netted nearly $90!

Some of our programs included a talent night parents, a series of films and discussions on decisi the war, missions, and some of the prophets of Bible. We also enjoyed the nights of Bible Baseball Sword Drills. Although we aren't going to have regu meetings for the rest of the summer, the advisors planning several parties and get-togethers to keep informed about and interested in the work of Breth Youth.

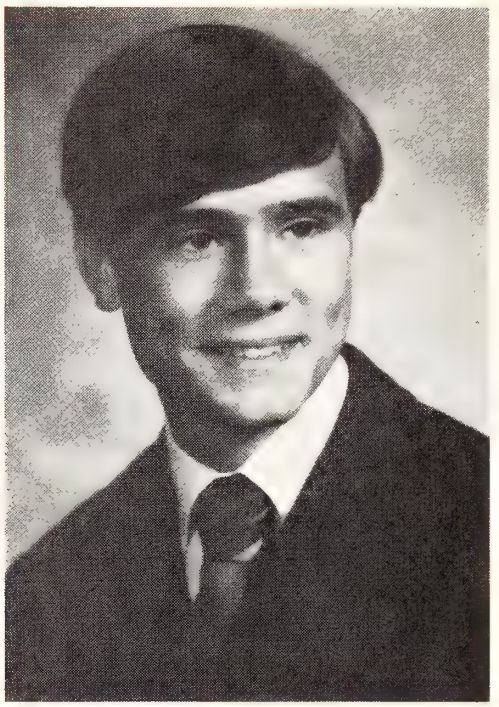
Youth Beat



Craig Vietmeyer

RAIG VIETMEYER, age 14, member of the First Brethren Church of Lanark, Illinois is the son of Ir. and Mrs. Marvin Vietmeyer. He has worked about ½ years to earn his God and Country Award, which as presented to him in the morning worship service n May 16, 1971. He completed the course of study in ne Bible, the Church, and Biblical Doctrine. His service rojects were to fold the church bulletins each week nd to play hymn numbers on the hymnboard. He elped distribute a copy of "Good News For Modern Ian" to each home in the Lanark School District on a unday afternoon. He is active in Sunday School and hurch. He sings in the adult choir. He is active in the ntermediate BYC group. He enjoys sports, scouting nd this summer has 16 lawns to mow. He attends hurch camp and is a Life Work Recruit.

His pastor, Paul Steiner, testifies: "It takes dedica- ion of the highest quality to achieve this honor. Craig s the third boy to have earned this award from the anark Church since we have pastored here. I am told hat we have only 8 or 9 boys who have received this ward in Lanark. Thus it is quite an achievement."



Rick Gemmell

RICK GEMMELL is a member of the Newark Brethren Church and is a June graduate from Heath High School. All through his high school years he has been a top athlete and recently was honored for his athletic abilities. At the Heath High School all sports banquet he received eight awards, including the top trophy of the year. He was chosen to receive the Athlete of the Year trophy for his outstanding skill in football, basketball and baseball.

Rick was also honored by the Licking County League at their All Stars Awards Banquet for his playing in football and basketball in the league during the year.

Rick has been active in the Sunday school and church work in Newark. He is presently serving as head usher. He has also served as counsellor in Camp Bethany.

He has received a scholarship to Capitol University and begins his classes there June 21st.

Youth Beat



Winners of "nutty" awards

THE SOUTHEASTERN DISTRICT Spring You Rally was held at Chandon Brethren Church Herndon, Virginia, on May 15, 1971.

Those churches in attendance were: Chandon, Ga wood, Hagerstown, Linwood, Maurertown, Mt. Oliv Oak Hill, St. James, Washington, D.C. and there we a total of 97 people present.

The election of the 1971-72 District officers was he and those elected were:

President Mike Finks
Vice President Steve Barber
Secretary Barbria Trout
Treasurer Dennis Shank
Assistant Secretary Steve Bayliss.

The highlight of the day was the presentation of su awards as "The Worst Softball Team," "The Harde Worker," "The Worst Singers," and "The Volleyb Champs," etc.

The day was a lot of fun and truly a day of the Lo

—Barbria Trout
S.E. District Secretary

ARE YOU FIT FOR THIS JOB?

"I am my own master!" cried the young man, proudly, when a friend tried to dissuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible, is it?"

"A master must lay out the work he wants done, and sees that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he may fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper govern, your will to direct, and your judgment to struct. You are master over a hard lot, and if you do master them they will master you."

"That is so," said the young man.

"Now I would undertake no such thing," said h friend. I should fail for sure, if I did. Saul wanted to his own master, and failed. Herod failed. Judas d No man is fit for it. 'One is my Master, even Christ. work under His direction. Where He is Master all go right."

Dr. Bacon

JESUS CHRIST, LORD THROUGH THE YEARS

by DR. HUDSON T. ARMERDING



This was the morning address of April 20, 1971 of the National Association of Evangelicals 29th annual convention held in Los Angeles, California.
Dr. Hudson T. Armerding is President of the National Association of Evangelicals and is also President of Wheaton College, Wheaton, Ill.

THIS CONVENTION is being held at a time in history when religion once again is becoming gnificant. This is true despite an apparent growing isenchantment with the established churches or congregations. The frustrations and complexities of modern fe and the failure of the panaceas of the past have riven people to seek for new solutions to the ultimate uestions of life. This quest for meaning or significance as sometimes taken bizarre forms or expressions, parcularly as represented in the drug culture. It has lso resulted in the rise in popularity of some of the astern religions that stress the mystical or the intuive. Mark Gerzon, in his book, **The Whole World is Watching,** insists that the discovery of the inner self ; the only god youth find meaningful.

On the other hand, a national magazine recently eadlined the fact that in the state of California a reurgence of interest in Jesus Christ was underway. With erhaps a touch of seriousness the magazine warned ne other forty-nine states that this movement was estined to spread to them as well. Without questions nere is much in the present movement that is genuine. 'et there is also the danger of a faddism that too often ; the product of an incomplete view of the person and 'ork of Christ.

This is not a new problem. The Arian and Gnostic eresies of the past perceived Christ on the one hand s being human rather than divine and on the other and divine rather than human. These heresies have ersisted until now with the Arian view currently in ne ascendency. The tendency today, understandably, is) portray Jesus Christ as One who is able to identify 'ith the human dilemma. The Scriptures do indeed haracterize our Savior as One who was, "tempted in ll points like as we are." From history and from peronal experience we know that His true humanity as been irresistibly attractive to a significant segment f the alienated and guilt-ridden who have sought for ne with whom they could personally identify.

Yet this very fact of Christ's humanity has been used by some to produce a reductionism that does not agree with the doctrine of the incarnation. Hence, it is necessary to summon today's generation to perceive of Jesus Christ not only as Savior, in the sense of His identity with sinful and suffering humanity, but also as Lord in the fullest sense of this term. Indeed, the Scriptures teach that Christ could not have been our Savior without the characteristics and qualities that are true of Him as Lord.

This balanced view of Jesus Christ was held by His disciples, those who knew Him best. They did not presume to treat Him as an equal but were compelled by their perception of the nature of His person and His work to acknowledge Him as Lord. To be sure, they were aware of His human experiences of hunger, thirst and weariness; they did not, therefore, conclude that He was inadequate in His sovereignty. Furthermore, this view of Christ as Lord held by the disciples during His preresurrection ministry was substantially reinforced following His deliverance from the tomb. His concluding words to His disciples as contained in the great commission underscored His authoritive role in His relationship to them and to those who would later be His followers all over the world. Moreover, the description of His present state not only stresses His intercession on our behalf but also His being on the right hand of the Majesty on High "henceforth expecting until His enemies be made His footstool." Because the popular preoccupation with the humanity of our Lord may have tended to obscure this more complete view of His person and ignore important aspects of His present ministry as head of the church and Lord of creation, it was thought appropriate for this Convention to adopt the theme, Jesus Christ, Lord of All.

This theme summons attention to the fact of His Lordship from the beginning of the creation. The writings of the Apostle Paul and the Epistle to the Hebrews make clear that Jesus Christ is the One by whom the

worlds were made and through whom the universe now holds together. Moreover, He is not only Lord through the years by virtue of His creative acts but also because of His assigned role as King of Kings and Lord of Lords in fulfillment of the decrees of God. The predictive views of the 2nd Psalm and the Book of the Revelation combine to describe the Lordship of Christ in His ultimate triumph in the affairs of men.

When I speak today of Jesus Christ as Lord through the years, however, I have particular reference to that which began in His earthly ministry and has continued subsequently in His sovereign direction of the church. This needs to be understood and emphasized both with respect to its individual and its corporate application.

Those who come to Christ are obligated realisically to confront His conditions of discipleship. Perhaps the most eloquent brief summary of this may be found in our Savior's words, "If ye love me, keep my commandments." There seems to be a notion abroad today that one ran relate to Jesus Christ as an equal and be involved with Him in a kind of partnership. On the contrary, there is a master-servant structure into which the convert must locate himself. No more compelling illustration of this can be found than in the life and ministry of the Apostle Paul. He stands for us as an illustration of discipleship that knew both how to be abased and how to abound, how to be full and to suffer need, how to endure the loss of all things if necessary for the excellency of the knowledge of Christ Jesus as Lord.

Accepting this subordinate role is the heart of the problem for multitude of contemporary Christians. In our egalitarian society we are reluctant to admit that someone else is better than we are. By extension we have applied this even to Jesus Christ. Hence, we are caught in the struggle between the assertion of our own sovereign will and the recognition of His absolute jurisdiction over us. This spiritual schizophrenia, so to speak, often pathetically illustrates the truth of the Scripture that a double minded man is unstable in all his ways. Far too many of today's Christians oscillate between the will of Christ and their own desire. Only a relatively few seem to have come to the place where Jesus Christ is Lord in the durative sense so that through the years of their lives this becomes a consistent operational principle. It is my prayer that many during this Convention will reach the point of decisive action in the subordination of their lives to the absolute sovereignty of Christ.

Jesus Christ is also declared to be the Lord of His people as united together. Yet, here again the tendency is ever for human leadership to endeavor to usurp Christ's prerogatives as Lord. The history of the Christian church is replete with challenges to this Lordship. Even in the early church there was a partisanship that could say, I am of Paul, I am of Apollas, I am of Cephas and I am of Christ. The rebuke of the Apostle Paul to this was timely but unfortunately not consistently heeded. The accommodation of the early church to the structure of the Roman Empire ultimately produced a vehicle that indulged human ambition for power and influence. With dismay we look back on the spectacle of professing Christians seeking to force other Christians into a mold that seems clearly in retrospect not to be of the Spirit of God nor in accordan with the Word of Scripture. Even the Reformation d not eradicate this practice of seeking to do by for what God accomplishes only through the gracio ministry of His Holy Spirit.

Yet the struggle to maintain the Lordship of Chri through the years has not been simply against for idable political, ecclesiastical and military foes. It al has encountered the pervasive and sometimes decisi opposition of spiritual coldness and deadness. Fortur tely, the Lordship of Christ has continued to summ those of sensitive hearts and willing minds. In rece history the great revivals of the 18th and 19th centuri provided dramatic illustrations of the sovereign Chr building His Church. Indeed, the great missiona efforts that began in the 19th century can only a quately be explained as the heartfelt response Christians who perceived once again with clarity t Lordship of Christ and responded in obedience to H commandments.



In the 20th century one must recognize with gratitu also the response to Christ as Lord particularly as t relates to the truthfulness of the Word of God. T fundamentalists who have been so much maligned o the past decades made an enormous contribution contemporary evangelicalism by striving for the pur of the visible church and by seeking to defend a hi view of Scripture that in turn supported their comm ment to Christ as both Savior and Lord. Nor should overlook the fact that in 1942 the organization of t Association was for the purpose of facilitating response of biblical Christians to the whole counsel God in their subordination to the Lordship of Chr

From the record of the sovereign direction of Je Christ as Lord over His people through the years, th can be drawn some guiding principles that merit ap cation today. One of these is the principle of volunt ism. This was a characteristic of the early church, w recovered at the time of the Reformation and has ne ed to be reaffirmed constantly since then. It is visi manifested in the pluralism of Protestantism that h allowed those who are convinced that Christ is lead them in a certain way to follow His direction. This not to excuse the fragmentation that is based u human caprice and ambition. It is evident that some

ur divisions today are the products of human rather han divine causation. Yet I am convinced that there emains a principle of voluntarism that enables an ndividual to come to Christ in the first place without oercion from political or ecclesiastical powers and then o continue in that relationship with Christ being bound nly by the compulsion of love for Him as Savior and ord. Specifically this means that an individual should ave the liberty to be obedient to Christ as Lord as nstructed by the Word of God and as led by the Spirit f God.

This does not mean that individual Christians are at berty to ignore God-ordained leadership, but it is a ecognition of the biblical and reformed doctrine of the riesthood of the believer acting under the authority f the Word of God.

There is a persistent tendency, however, to view a roup that does not act precisely as tradition would have as being un-Christian or beyond the bounds of Christ's ordship. When the disciples protested to the Lord hat He should rebuke those who did not follow with hem, the Savior's response was to let them alone. The est was whether they were doing His work.

We are faced today with a multitude of new formula- ions of witness and service in the name of Jesus Christ s Lord. The historic principle of voluntarism would uggest that if these groups are declaring the whole ounsel of God and are specifically proclaiming Jesus hrist as both Savior and Lord, we have no right to ompel them to follow practices that are primarily ultural or traditional. By the same token, the groups hat desire new means of expression and communica- ion have no right to force this on those who prefer ther ways of witness and service. Our Savior's illus- ration of the wineskins is peculiarly applicable here. he principle of voluntarism permits room for both ew wine and old wine in the community of God's eople. This is not to imply a justification for heresy n the one hand or coldness on the other. It is to argue hat under the Lordship of Christ one can have a variety f expressions even as in the early Church there were oth Jewish and Gentile Christians.

This principle of voluntarism has been one of the reat contributions that I believe Christianity has made o our American culture. While we are united under our onstitution, there is permitted a healthy degree of iversity that is circumscribed only by the conditions et forth in our basic legal document. Personally, I hould like to see this principle of voluntarism extended o a greater degree than prevails at present in certain egments of our society. For example, in the field of ducation I would favor making the last two years oluntary rather than compulsory. By strengthening ducation at the elementary level and providing oppor- unities for vocational training, we could still furnish o our society those sufficiently informed to act as esponsible citizens, always making available to those vith an elementary education the possibility of a high chool diploma. I should like to see the possibility of his option being exercised either immediately after lementary school or later in life. Perhaps through the doption of this policy we could eliminate the dismal pectacle of high school students merely serving time s it were, and being pushed along to graduation with o real education taking place.

I have used this illustration simply to suggest that something of the same atmosphere may prevail even within the fellowship of evangelicals. I believe there comes a time when our young people should be free to decide for themselves whether they will continue in the particular tradition in which they were reared. By this I am not suggesting any abdication of parental authority. In this I believe very strongly. Yet there are occasions when the imposition of faith and practice upon a young person results only in alienation or hypocrisy. The illustration of the prodigal son is instructive here. The father did not seek to stop his son from going into the far country, difficult as this must have been for the father. I am suggesting that there is need within our evangelical churches for a degree of liberty so that the commitment of our young people is genuine and voluntary after a proper period of tutelage, the God-ordained responsibility of Christian parents and the leaders of the church.

The other major principle of Jesus Christ as Lord through the years is that of His strategic deployment of Christians. Presently we are faced with a tendency to interject purely human considerations into that which ought to remain as a divine prerogative.

By way of illustration, there are some earnest, zealous Christians who today view society as being so corrupt that the Christian should have no part whatsoever in it. For them the only option is that of withdrawal and isolation. Nor is this limited to those who historically have been described as pietistic. Today it is more often than not the conviction of those who call themselves alienated from a society they characterize as mechanistic, hypocritical and depersonalized.



By default, the prevailing of this view has left involvement in the world to those who are unworthy to lead or those whose primary motivation is activism and whose goals are those of this life only. Their zeal for the amelioration of social ills is commendable, but the incompleteness of the remedy they present to mankind is tragic indeed.

It remains for the Christians of today who recognize the Lordship of Jesus Christ through the years to understand the strategic nature of His work in the world. It is entirely true that we are called to witness. What is sometimes forgotten is that a Christian should also be called of God to his sphere of work. Far too often we limit this to the missionary, the minister or the Christian worker, rather than having it apply to all Christians.

I am convinced that every Christian should receive a call from the Lord of creation and of history to fit

strategically into His plan for Christians to be the salt of the earth and the light of the world. In particular this means that one should be open to the calling of God into any legitimate vocation with the understanding that in the strategic overview that our Savior has, this will enable Him to do His work in the world. This could very well be in the primary areas of the ministry or missionary service.

It could also be in other areas in which obedience to the whole counsel of God is desperately needed. I have in mind here the activity of Christians in the major decision-making areas of our culture where integrity and commitment to high principle were never more needed than today. Splendid illustrations exist of Christians who have been summoned by God into government, business, the professions or the military, there to serve Jesus Christ as Lord in obedience to His commandments as they understand these. As a generalization, this is the fulfillment of the creation mandate even as we are enjoined by the Lord to be witnesses unto Him in the great commission mandate to preach the gospel to every creature. In fact, it is very often because of the stewardship of a dedicated Christian in the work of his calling that he is then able to speak to his associates about Jesus Christ. Thus, it is well to emphasize that the Lordship of Christ is not designed to divide witness and service into separate categories but rather to make these complementary elements in the life of the obedient Christian.

I believe the mission of the National Association of Evangelicals is to provide a common ground of fellowship for the diversity that is the product of voluntarism and to direct our attention and our energies to the strategic advance of the work of our sovereign Lord in the world today. There is a desperate need for the forces of Christ to be mobilized for witness and service in our time and specifically to bring the dedication, commitment and witness of Christians into the power centers of our culture. In summary, I believe that the National Association of Evangelicals has been called of God to serve His people under the Lordship of Christ in providing fellowship and perspective and in furnishing avenues for united witness and service for Jesus Christ. We have the high and holy privilege of making our contribution to the splendid record of those who i the history of the church have made Jesus Christ Lor through the years.



But how shall we proceed to do this?

I urge your thoughtful and prayerful consideration c this plan of action:

1. Exhibit an irrevocable and unconditional allegianc to the Lordship of Christ. Let us have done wit temporal and provisional commitment. The Hebre bond servant's pierced ear was mute but eloquer witness to his irreversible decision. Today's worl needs to see evangelicals who out-live and ou sacrifice the radicals and reactionaries of our tim The watchword of the new religionists is authe ticity. Let us be fully authentic in our confrontatic of the materialism, sensuality, hatred, cruelty ar selfishness of our day. A stalwart disciple of a pr vious generation declared, "No reserve, no retrea no regrets." And this **must** be individual and pe sonal. For generations evange icals have argued th change must begin within the individual and the find outward expression, but our demonstration h not always matched our affirmation. May I as "Is Christ unconditionally the Sovereign over eve aspect of your life?" If He is, then neutrality or i difference are no longer options.
2. Work with zeal and purpose to coordinate the effor of evangelicals. Scores of thousands of true believe are isolated and need to be summoned to the bles ing and purpose of a united witness that is fait ful to the Word of God and blessed by the Ho Spirit. Significant and vital ministries must be e couraged to join together in a coordinated effo Diversity is God-given; fragmentation, duplicati and overlapping are simply inexcusable in the crisis days. We have neither the time not the r sources to justify the needless luxury of competiti and contradictory endeavors. Those who have be called of God to penetrate the power centers of o culture can find in the National Association Evangelicals a means of communication and coor nation that will make possible a strategic advan under the Lordship of Christ. Furthermore, throu our evangelical educational institutions we mu provide the vision and the capability to enable o youth to respond effectively to the challenge serve the Lord Christ in the strategic areas of pow and influence in our culture. This is not to nega the blessed hope; it is to give practical applicati to the Savior's Word, "Occupy till I come."
3. Create a climate of confidence and hope amo evangelicals. We have always affirmed that t promises of God are true and His power unlimite but by our attitudes and actions have contradict our claims. Somehow we seem to reflect the mo of despair that pervades our culture. Do we da to risk our reputations and our station in life demonstrate that the foolishness of God is wis than men? With Christ as Lord, what greater cau for confidence do we need?

If I may paraphrase an ancient commandment, I c hear our Sovereign Lord saying to me, "Speak to t National Association of Evangelicals that they may forward."

AWARD RECIPIENTS AT ASHLAND COLLEGE



ASHLAND, Ohio, June 10—Weston F. Ellis, a junior at Ashland College, is the recipient of the Maus Memorial Award, which is one of fourteen endowed awards granted to pre-seminary and seminary students.

Ellis is married to the former Sally Ellen Eller. He was graduated from Concord High School, Dunlap, Indiana, and attended Indiana University. He is the son of Mr. and Mrs. Francis Ellis.

ASHLAND, Ohio, June 11—Ralph Gibson, a senior at Ashland College, is the recipient of the Ida B. Wertman Award, which is one of fourteen endowed awards granted to the pre-seminary and seminary students.

He is the son of Mr. and Mrs. Robert Gibson, 4501 Woodrow Avenue, Parma, Ohio. He is a member of Musicaglia; band; and vice president of Circle K.

ASHLAND, Ohio, June 10—Michael Lee Radcliff, a freshman at Ashland College, is the recipient of the Carrie Hoff Baer Memorial Award and the Noah E. Bundy Award, which are two of fourteen endowed awards granted to pre-seminary and seminary students.

Radcliff is a member of the College Choir. He is the son of Rev. and Mrs. Jerald D. Radcliff, 110 West Church Avenue, Masontown, Pennsylvania.

He was graduated from Johnstown Mennonite High School.

ASHLAND, Ohio, June 8—Ronald W. Waters, a sophomore at Ashland College, is the recipient of an award from the Oakville Brethren Church which was granted to pre-seminary and seminary students by Virgil Meyer, director of religious affairs.

The son of Rev. and Mrs. Ronald L. Waters, R.R. 1, Bellefontaine, Ohio graduated from Riverside High School. He previously received the Elkhart Church Award.

ASHLAND, Ohio, June 10—Robert John Young, a graduate of Ashland College, is the recipient of the Eldorado C. James Award, which is one of fourteen endowed awards granted to pre-seminary and seminary students.

He is past president of Alpha Theta, religious fraternity, at Ashland College and past member of the Psychology Club. Young is the son of Rev. and Mrs. John T. Young, R.D. 1, Vandergrift, Pennsylvania.

He was graduated from Kiski Area Senior High School, Leechburg, Pennsylvania.

ASHLAND, Ohio, June 10—Roger Norman Simmons, a freshman at Ashland College, is the recipient of the Boys' Brotherhood Award, one of fourteen endowed awards granted to pre-seminary and seminary students.

Simmons was graduated from Goshen High School. He is the son of Mr. and Mrs. Norman B. Simmons, 526 North Sixth Street, Goshen, Indiana.

ASHLAND, Ohio, June 10—Two Mansfield, Ohio students at Ashland College, both sophomores, have received awards.

Richard DeLong, the son of Mr. and Mrs. Mervin DeLong, 263 Stewart Road, Mansfield, is the recipient of the Maude Grady award for the outstanding student in the music department. He is a member of the choir. DeLong graduated from Madison High School.

Virginia Kerner, the daughter of Rev. and Mrs. William Kerner, 2008 Crider Road, Mansfield, is the recipient of the Edwin Boardman Memorial Award. She is a member of the band. She is a graduate of Madison High School.

ASHLAND, Ohio, June 10—Randall Lee Smith, a freshman at Ashland College, is the recipient of the Elkhart Church Award, which is one of fourteen endowed awards granted to the pre-seminary and seminary students.

He is the son of Mr. and Mrs. Richard Y. Smith, R.D. 1, New Paris, Indiana.

(continued on next page)

ASHLAND, Ohio, June 10—Ellen Jean Shultz, a sophomore, and John C. Shultz, a junior at Ashland College, son and daughter of Mr. and Mrs. J. William Shultz, R.D. 4, Berlin, Pennsylvania, have received endowed awards granted to pre-seminary and seminary students at Ashland College.

Ellen is the recipient of the Pennsylvania District Women's Missionary Society Award and John is the recipient of the Bell-Walker Scholarship Award.

John is a member of the board of governors, Alpha Theta religious fraternity and the honors program.

They were graduated from Berlin-Brothersvalley Joint High School.

ASHLAND, Ohio, June 9—Two students at Ashland College from Canton, Ohio, both juniors, have received awards.

Kathleen Heist, the daughter of Mr. and Mrs. Edgar Heist, 1245 Manor Avenue, S.W., is the recipient of the National Women's Missionary Society Award. Miss Heist is a member of the band, is a majorette and has been named to the Dean's List. She is a graduate of Perry High School.

Dale R. Stoffer, the son of Mr. and Mrs. Thomas I Stoffer, 332 47th Street, N.W., is the recipient of th Robert L. Owen Memorial Award and the Vesta L. Klo Award. He is president of Alpha Theta religious frate nity, member of the choir and the honors prograr Stoffer is a graduate of Glenwood High School.

ASHLAND, Ohio—Two students from Johnstow Pennsylvania, have received awards at Ashland Colleg

Norma Grumbling, a sophomore, is the recipient the Arch B. Furry Memorial Award. She is a memb of Alpha Theta fraternity (religious); Home Economi Club and Student Education Association. The daught of Mr. and Mrs. Norman E. Grumbling, Jr., 114 Car bridge Road, Johnstown, Pennsylvania, she was gra uated from Westmont Hilltop Senior High School.

Harry Wilson Jones, freshman, is the recipient of th Helen Jordan Award which is one of fourteen endow awards granted to pre-seminary and seminary studen He is married to Pamela Lee Jones and is the son Nell K. Jones, Johnstown. He was graduated fro Johnstown High School.

POETRY CORNER

I LIKE TO CALL IT PRAYER

Helen Lowrie Marshall

To seek the heights and depths of thought,
And pause in silence there;
Some call it meditation—
I like to call it prayer.

To look out on the troubled world,
And find the true and fair;
Some call it contemplation—
I like to call it prayer.

To give oneself for others;
To lift and love and share;
Some call it consecration—
I like to call it prayer.

To sense a silent, reverent awe
At beauty everywhere;
Some call it adoration—
I like to call it prayer.

NOT BY BREAD ALONE

There was a time I tried to live
On things this world supplied,
And after many years I found
They never satisfied.
And then one day my hungry soul,
By Faith, touched Heaven's throne.
'Twas then I found to live this life
Was not by bread alone.

There is something more within this frame,
That must be daily fed;
And not on things the world supplies,
But on the living bread.
The bread is Christ; the Word of God,
Who gave Himself one day—
A ransom for the souls of man,
That only He could pay.

We cannot live without His love,
Though hard as we may try,
For nothing in this world can feed
Your soul to satisfy;
The lesson that we all must learn,
If we the truth would own,
It's only by God's Word we live,
And not by bread alone.

news ... from the Brethren

ayton, Ohio (Hillcrest). A Youth Evangelism Impact Program is scheduled for July 12-19. It will be directed by a National Brethren Youth team.

ohnstown, Pa. (II) "Youth for Christ Now!" was the theme of the BYC Banquet held on May 27. The speaker was Rev. Jack Smith who spoke on the topic "Christ Now." He also sang a few contemporary Christian songs and accompanied himself on the guitar. Five of the youth made decisions during the devotional program.

oshen, Ind. Members of the church are planning a trip to Lost Creek to help with repairs on the girls' dorm. Plans are also being made to help Margaret Lowery finish up her Bible School season.

North Manchester, Ind. On Mother's Day, Mrs. Alta Cox was crowned "Mother of the Year 1971" at the close of the morning worship hour by her nominator, Mrs. Helen Conrad, and was given a bouquet of red roses.

urlington, Ind. Mr. and Mrs. Richard Grubaugh (daughter and son-in-law of Rev. and Mrs. Albert Curtright) with their son Jeremy moved to Lost Creek the first of July. Richard will be teaching in the school and also will be dean of boys. They were dedicated for service June 27 at the Brighton Chapel Brethren Church.

leasant Hill, Ohio. The W.M.S. is planning to make jam and jelly and can vegetables for use at Riverside Christian Training School in Kentucky. They had a baby shower in June for Melissa Jo Winfield, the daughter of Dick and Kitty Winfield.

Johnstown, Pa. (III) Members of the Campus Crusade Organization of Penn State University enjoyed supper and a time of Singspiration and Inspiration with the Brethren Youth of Johnstown, May 29, 1971. The Crusaders shared in the Sunday services also.

Weddings

BASHORE-JOHNSON. Miss Pamela Bashore became the wife of Mr. Terry Johnson in a candlelight ceremony in the North Manchester, Indiana First Brethren Church May 24, 1971. Pamela is the daughter of Mr. and Mrs. Ted Bashore and Terry is the son of Mr. and Mrs. Delbert Johnson. Rev. Woodrow A. Immel conducted the ceremony.

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MILLER-SHEPHERD. Miss Cathy Miller, daughter of Mr. and Mrs. Charles Miller, became the bride of Mr. Jay Shepherd, Jr. May 21, 1971 in the North Manchester, Indiana First Brethren Church. The service was conducted by the pastor, Rev. Woodrow A. Immel.

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BIRD-YOUNG. Miss Janet Bird and Mr. Robert Young were united in marriage at the Berlin Brethren Church Saturday, June 12. A reception followed the ceremony.

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DAVIS-MOATS. Deborah Kay Davis and Gary Moats were united in marriage at the Hagerstown Brethren Church, May 22, 1971.

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KRIDLER-MOORE. Miss Cheryl Kridler and Mr. Robert Moore were united in marriage on Saturday, June 19, 1971 in the Pleasant View Brethren Church, Vandergrift, Pennsylvania.

Goldenaires

Mr. and Mrs. Oris Williams celebrated their 50th Wedding Anniversary on June 22, 1971. They are members of the Gretna Brethren Church.

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Mr. and Mrs. Clarence Sholly celebrated their 60th Wedding Anniversary on June 7, 1971. They are members of the South Bend, Indiana First Brethren Church.

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Mr. and Mrs. Carl Denlinger celebrated their 50th Wedding Anniversary Sunday, June 20, 1971 in the Hillcrest Brethren Church.

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Mr. and Mrs. W. T. Barnhart of Sarasota, Florida celebrated their 60th Wedding Anniversary on May 23, 1971 with Open House. They gave an anniversary gift to the building fund of the church.

MEMBERSHIP GROWTH

Elkhart, Ind. 6 by baptism

Memorials

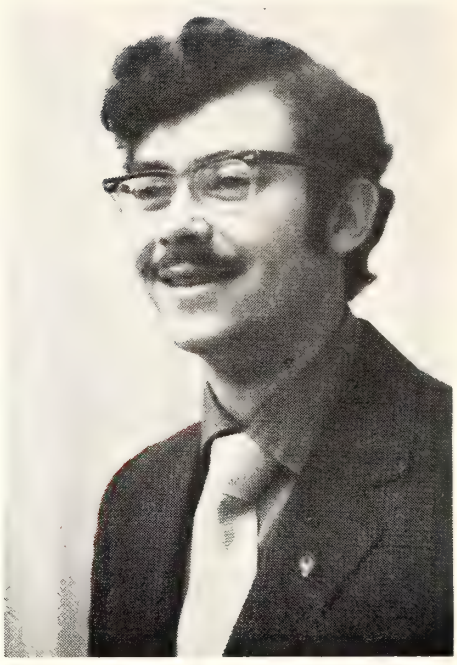


STEVENS. Benjamin E. Stevens, 83, a lifetime resident of Bryan, Ohio, passed away June 15, 1971. Funeral services were conducted at Cretors Funeral Home by Rev. M. W. Dodds with burial in the Fountain Grove Cemetery.

Boys' Brotherhood

ANY OLD SHRUB

"I'VE GOT A HANGUP"



by RONALD W. WATERS

LAST MONTH we discussed a hangup on **worship.** We established that worship is the act of showing honor and praise to God. Yet in rereading that article, it is apparent that we discussed the aspects of public worship but neglected the area of **private** worship.

Several instances of private worship may be found in the Bible. One of my favorites is found in Exodus 3:1-6. Let's turn to that passage and look at it together.

We find our old buddy Moses out in the wilderness taking care of his father-in-law's sheep. He has previously spent forty years in the palace of the Egyptian Pharaoh, and he is just completing forty years of self-imposed exile. As he is roaming around the hot desert looking for grass for his hungry sheep, he sees a bush burning in the distance. After a short time, he notices that the bush is not burnt up but is still burning. Now a fire isn't the most exciting thing to a hot shepherd in the middle of the desert. However, Moses is interested, and he investigates the matter.

When he has reached the burning bush, Moses hears a voice. "Hey, Moses!"



"That's me. Who are you? What do you want?"

"Come up closer, but take off your dusty sandals. This is a holy place." So Moses takes off his sandals. Then the voice speaks again. "I am God. I was Abraham's God, Isaac's God, and Jacob's God." When he has heard this, Moses bows down in reverence to God. Following this, God gives instructions to Moses as to how He will lead the Israelites out of Egypt throug Moses.

Now Moses was intrigued by an interesting phenor enon of nature, and he found God there. Yet it doesn take a burning bush to draw an individual to worsh God. Any old shrub or tree or flower might inspire o to worship God. Or individual worship may be inspire through study of the Bible or of Christian books. Y worship could be inspired by anything, either spiritu or secular.

I find myself closest to God when I am in natur away from the world's hustle and bustle. Usually I fi this while walking at night. I take evening walks most when I have something bothering me. When I am und the stars and surrounded by nature, I have the clo communion with God that Moses experienced at t burning bush. Communion with God brings peace mind, which in turn leads me to **praise** and **honor** Hi

Looking back to Moses, we discover that when drew near to God and showed Him honor, God ga him instructions for his life. Likewise, God has giv me instruction and guidance during these times alo with Him.

Would you like to experience this personal co munion with God? Take a little time **right** now to g away from everyone else and to get alone with Go Preferably, **go outside.** Then open yourself to Goo presence, honor Him, and await His guidance. Th could be one of the most exciting experiences of yo life.

MISSIONARY NEWS

GOD GAVE THE INCREASE



The original eight men made up the first Production Class for literature

by LARRY BOLINGER

THE MISSIONARY was confronted with an unfathomable dilemma. In the area where he worked, God had moved many people to desire to follow Christ. Hundreds were coming to classes leading to baptism. Many were baptized, but still like a new plant, they were vulnerable to misconceptions and would fall away. Church leaders were needed; men were eager to serve, but they were untrained—most were just barely literate. What could be done? Whatever was to be planned should be started in such a way so as to train many and yet be inexpensive so that the Church could take it on. With so many new believers, stewardship was low but offered great prospects of improvement.

This is the picture of what is happening in the Higi churches of Nigeria. Vast changes were coming to the Higi area, of which one was a rapidly growing Church. Enthusiasm was high but unchanneled. A program of literature—literacy was started based on the training of volunteers. Any man was to be accepted on the basis of his willingness to help his brothers. There would be no financial support of these men so a method of training must be developed to allow the volunteers time enough to work to provide their needs while learning new skills for serving Christ. Materialism is strong in Higi-land. In the past two years, food prices have gone sky high, some have doubled. The new motor road brought new products to stimulate the desire for new goods. Plastic shoes, water jugs, raincoats and boots can be seen in the main market town of Michika. Bread is baked and sold commercially, canned goods like condensed milk, tea, coffee and margarine are found in the canteens (shops) and carried even to the distant bush markets in the hills. Critics said, "It can't be done! You must pay the men before they will volunteer!" It was admitted that resistance would be high. How could it be overcome?

After much prayerful consideration, a plan of careful communication was started in order to plant the seed which showed what could be done if men were trained in lit-lit methods. In casual conversations between individuals, in monthly church meetings, on preaching occasions, in specially called meetings, the word was sown that if volunteers came forward a program of lit-lit training could be started. At first there was no response, then cautious questions, then challenging questions concerning goals, methods, and number of volunteers needed, still later individuals began to ask, "Why can't we begin now?" As there had been no call for volunteers, no commitments were made. Who should issue the call? After much consideration, the Higi Advisory Committee decided that a lit-lit program was needed, wanted and could be carried out if volunteers would come forward. Letters were sent and announcements were made in the churches. In all the different groups of leaders and workers the word was given clearly. The invitation was open to all! There was no mass rush, only a handfull offered. Next, it was decided that the 15 volunteers for production training were too many to teach all at once. The plan for this training was to teach such production methods as typing, mimeograph work, and office chores. There was only one typewriter available. How could it be used with greatest effectiveness? How can one teach men to type who can just barely read and have handled no smaller tools than hoes, knives, or perhaps a spoon? When the Advisory Committee decided that the size of the first class was to be eight, men began to wonder if they might not have missed a golden opportunity. The volunteers swelled to 25.



Homemade, whittled keyboards for practice typing

A mock keyboard of soft wood was made. Could this teach men to type in their homes? The eight men carved, whittled till the keyboards took shape. Sessions with brush and paint and finally the delicate lettering of the keys was tried by all and mastered. The process of innovating was being learned. These men saw that problems could be overcome with hard work and inge uity. They bubbled with enthusiasm as they tested the new found skills on the typewriter and displayed the accomplishments. Men of learning, teachers came askin to be considered for future classes. They saw men no "formal schooling" learning skills that they didn have. More volunteers asked to enter training. Piec of wood were peddled down the dusty market roa and set carefully on the table in mudhuts as men caug the vision of new opportunities. These pieces glisten of new paint, they caught the eye of many who passe "What is it?" "A typewriter," was the proud answe At the cost of about fifty cents each, all eight of t men could take the printed lessons and the typewrit face home to work on till the day of next class. A fe minutes a day on the new typewriter purchased for th work, then another man would take his place at t keyboard, while the rest practiced on the wooden ke boards. How different from a typical typing class? Y this is Africa. Is it effective? Time alone will determi the effectiveness of this method, but at present m can type at roughly 20 words per minute after abo 25 hours of class. Why has this come about? Where w it lead?

A seed was sown and watered, and God gave t increase . . . to God be the glory, great things He h done!

FAITH PROMISE BEYOND TITHE

The Third Annual Missionary Conference was held at the First Brethren Church of New Paris, Indiana March 25-28 of this year.

Rev. Charles C. Lake, Director of Youth Ministries and Career Guidance for The Oriental Missionary Society participated in the conference as did Randy Best, graduate of Ashland College presently teaching at Riverside Christian Training School at Lost Creek, Kentucky and Reverend Richard Winfield, furloughed missionary from Nigeria. The Brethrenaires, local quartet that sings extensively for missions also participated.

Their Faith Promise for missions totaled $35,600. Last year the New Paris Church topped the list of Brethren Churches with giving over $9,700 to World Missions for the fiscal year, 1969-70.



The announcement of the total Faith Promise with Don McGowan, Rev. Lake, Rev. and Mrs. Paul D. Tinkel.

JUNE 25, 1971 — DESTINATION NIGERIA



JERRY AND CHERYL GRIEVE with three-year-old Dawn and baby Nicole

Originally it was hoped that Jerry and Cheryl Grie could have left for Nigeria early in January; howeve it was just in this past week that they received the visas for Nigeria.

Jerry received his linguistics training at Michig State University and the Grieves had been accept by Wycliffe Translators as short-term assistants. Cher is a Registered Nurse.

Remember the Grieves in prayer as they go throu an orientation period in a new country and as they wo into the literacy and translation work there. The address will be c/o Institute of Linguistics, P.O. B 489, Zaria, North Central State, Nigeria.

THE PRICELESS STATE OF A HAPPY LIFE



by Thomas A. Schultz

WHEN I WAS A BOY, I used to think that when you went to church and Sunday School, or when ou were a religious person, you were practically in a trait jacket. You couldn't be happy if you were a Christian. There are many around us who think that eligion stereotypes you; it is something that prevents appiness. But on the contrary, Christianity is a religion hat can produce happiness in your life; once you be- ome a Christian, you become a happy person. Until ou love God with all your heart, mind, and soul, and our neighbor as yourself, you don't know the full neaning of happiness.

There is a man in a church I served who didn't have nuch money. In fact, he didn't have a very good job, and e had to work hard for a living. This man had a cross o bear; he has an invalid son, who from a boy has pent his life in a wheel chair. But in spite of the cross nd hardships of this man's life, he is the happiest man have ever known; not because of the material things f life, but because he found the source of happiness. When you are around him for only five or six minutes, ou begin to catch the spirit of this man. He radiates appiness, and soon you begin to feel happy too.

Now this can happen to each and everyone of us. Christianity can become a medium by which you and I an be happy too. It should produce a deep inner hap- iness as illustrated by the song which our young eople sing, "I have a joy, joy, joy down deep in my eart." Somehow or other, these young people have been ble to tap the resources of joy. It isn't the material hings that produce this kind of joy, but it is something lown deep inside of our hearts that makes life different. t is inherent in God's plan that we shall be happy. God ever intended for us to be unhappy people, or to go hrough life with frowns on our faces. When God made s and this wonderful world around us, He wanted us o rejoice and be happy—to be filled with a certain peace f mind. "...Be of good cheer; I have overcome the vorld" (John 16:33). The Bible is filled with many pas- ages asking us to be a happy people.

Now, why are we so unhappy? Frowns, fears, and frustrations dominate the faces of many people. Stand on the corner, if you will and watch the faces of the people as they pass by, and ask yourself, "Does that person look happy?" You will be surprised to find that the majority of the people don't look happy, and the chances are that they are not!

Unhappiness does not come because of one experience. Unhappiness does not become a part of our personality in a matter of two or three days, but unhappiness is something that gradually builds up inside of a man. It grows on you! When you let hate, prejudice, sin, jealousy, guilt build up in your life day-by-day, you weave them into your personality and the end product is unhappiness. When they pile up, they produce a state of mind which psychologists call "unhappiness in life." I know a man who has had a resentment against his brother for 20 years. This man has a beautiful home, a fine family, and a good job. He has all the material things of life, but the one thing he does not have is happiness. Why? Because of the resentment against his brother! Now the brother has been dead five years, but over the period of 20 years he has permitted the grudge and resentment to build up—this you cannot do and get away with it! The end product of this kind of trait will produce an unhappy life. You can have all the material things in life; life can be easy and comfortable, but you will still be an unhappy person if you are harboring something in your mind that ought not be there.

The well-being and happiness of a man are not to be found in the material things of life. But the happiness

of man comes from another source; though he has nothing in life of material worth. You can't buy happiness! You can't find happiness in ranch houses, cars, bank accounts, because human personality cannot be arranged accordingly.

Now I would like to give you three keys to happiness. They are very simple yet profound, because they are God's way of producing this priceless state. It is much more wonderful to wake up in the morning and say, "Good morning God," instead of "Good God, another morning." It you want to be a happy person, the thing you must do is rid yourself of all the unnecessary things in your life. I discovered this principle in my travels. The least you travel with, the more you enjoy the trip. This is where we are all guilty in our personalities; we lug around hate, guilt, sin, prejudices, grudges, resentment. Now if you are going to burden your mind with all these negatives qualities, you'll never be happy.

The Bible tells us that when we accept Jesus Christ as our Lord and Savior, a certain formula comes into existence, "...Old things are passed away; behold, all things are become new" (II Cor. 5:17). Think of that for a moment! When you become a Christian, Jesus would have you cast away all the old things which you carry around in your mind. Now being practical, this means that if you are really sincere, you can this very day and moment rid your mind of all guilt, sin, and negative things, and become a new person. Christ has the ability to remold your life and make you a new creature. There's no need to be burdened by the past! There's no need to let your sins get you down! There's no need to let guilt ruin and mar your life! Forget it! "...If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). To rid your mind of these things is one of the problems of daily life. You don't need to be the same person you were ten years ago!

If you study the problem of divorce today, which is one of the great sins of the 20th century, you discover at first that divorce is simply a legal situation. Then you discover between these two people who had stood before God's altar a few years before, and who had loved one another, a certain amount of growing resentment and vengeance. Later they say, "I hate that woman," or, "I hate that man; I don't want anything to do with him." Now people who develop this kind of hate, grudge, and resentment think that once they are married to a new partner, or when this divorce is finally over and done with, and they are many, many miles apart, the evil which they have engendered in their hearts will be forgotten. The hate you harbor in your heart shall live like a cancer, and though you are married ten times after that, it will still be enough to ruin your life and the lives of those whom you come in contact. You cannot harbor these things and expect to be a happy outgoing person! The first step you must take to be a happy person is to receive forgiveness through Christ. Take negative ideas, guilt, and hate away from your mind; become a new person!

Now the second thing you must do in order to find happiness is go to the source of happiness, and the source of happiness is God. "...Whoso trusteth in the Lord, happy is he" (Prov. 16:20). Now I like that text because of the first word, "Whoso." It substantiates the axiom I present to you. Whoso means anyone, who upon trusting God, can find happiness. It doesn't make any qualifications, it implies that God wants and expect us to be happy. He doesn't want us to go around frown ing and being miserable, uncomfortable creatures. H wants us to rejoice and to be of good cheer. He want us to be happy! "...Whoso trusteth in the Lord, happ is he" (Prov. 16:20).

Happiness is depending upon God! Isn't that wond erful! How often do we depend upon God and how ofte do we depend upon ourselves? When we are not happ in our daily work, it is because we are not dependin enough upon God. When Jesus began His ministry i Nazareth, many of the townspeople could not believ that He was the Son of God. They had watched Hir grow as a lad with Mary and Joseph and they had see Him in the synagogue and in the Temple. It was har for them to believe that He was the Messiah! If yo will read the Gospel, you will find that when Jesus b gan His ministry in His home town, where usually prophet is without honor, He began doing a lot c miracles. It was near there that the woman touche the hem of His garment and was cured of an infirmit which she had for ten years. It was there that H raised Jairus' daughter from the dead (Matt. 9:18-25

As Jesus was making His way out of Nazareth apparently having finished His work, the Bible tells u that, "...Two blind men followed Him, crying and say ing, Thou son of David, have mercy on us" (Matt. 9:27 I wonder if you catch the significance of that saying When they said, "Thou son of David," they were co firming that He was the promised Messiah! Chris asked them a question, "Believe ye that I am able t do this?" That was a strange question for the Messia to ask, but He wanted to learn the faith of these me before He opened their eyes. "...Believe ye that I a able to do this..." (Matt. 9:28)? They answered tw words. It is the greatest testimony recorder in th pages of the Scripture. "...Yea, Lord!" (Matt. 9:28 Then Jesus makes this statement before performin the miracle, "...According to your faith be it un you. And their eyes were opened; and Jesus straitl charged them, saying, See that no man know it" (Mat 9:29-30).

Do you catch the importance of this text? "...A cording to your faith be it unto you." In other word "If you can really depend upon me, and believe that can do this, you can see! If you only believe a litt bit, I will open your eyes; if you don't believe at a I will not open your eyes. According to your faith, b it unto you." Jesus was drawing out of those men dependence upon Himself. Without family, or mone and with many troubles and sin in your backgroun you can still depend upon God to give you the thing you need in life! "...Whoso trusteth in the Lord, happ is he" (Prov. 16:20). The happiest people are the peop who learn to derive their strength, not from materi things, but from God! That is a great spiritual pri ciple which we need in order to produce happiness life!

Happiness is not in having but in believing! Don try to find happiness all over creation. Will Rogers w a very interesting character. Will Rogers always wante to travel, but as a young man he couldn't travel ver much. Do you know what he would do? He would bu a newspaper of the city he wanted to visit, such a **The New York Times, The Orleans Gazette, Th Memphis Star,** etc. The more newspapers he read, th

ıore he appreciated his little home in Oklahoma, and Will Rogers never wanted to leave the place where he as born. Happiness is found in your own heart when ou learn to trust in God! It is God who produces the appiness, not the material things, not the world in hich we live, not some great wonder beyond the orizon, it is right in your own backyard!

I have a little secret about my life. Sometimes I stop ght where I am and I say, "This is it!" What do I ıean? I mean this is life! I am living it right now; esterday is passed; tomorrow is in the future! This is fe right now! Don't wait until you are old and gray) be happy! Don't wait until you are "past the point" f enjoying life to be happy! Be happy now! Know that ıis is it!

Now the third suggestion for happiness is going to shock you. You can't find happiness, no matter how hard you look. I must say that the happiest people in life are the ones who are constantly striving to give it away. Happiness is a result of your life's work. When you give love, kindness, understanding, and compassion, and when you share, you find happiness. It comes to you! I am sure God wants you to be happy. Jesus said, "...I am come that they might have life, and that they might have it more abundantly" (John 10:10).

These are the keys to happiness: (1) Let Christ take all your burdens away; (2) Learn to depend upon Him. "Happy is he that trusteth in the Lord." (3) Realize that you never really find happiness; when you give it, you receive it back again as bread cast upon the waters.

VERFLOW CROWD OF YOUNG PEOPLE ET RECORD FOR BILLY GRAHAM CRUSADE

Lexington, Kentucky (April 29, 1971)—The Billy raham Crusade at the University of Kentucky has ıst concluded with the largest percentage of decisions ve: received by young people in any of Mr. Graham's ıerican Crusades. Reverend Bob W. Brown, pastor f Lexington's Trinity Baptist Church, commented, It has often been said that the first church prayed and repared for 120 days and 3,000 were saved on Pentecost. hristians in Kentucky prayed and prepared for ten eeks and enjoyed another Pentecost.

The crusade was held in the University of Kentucky oliseum and stadium, home of the famous Wildcats f Kentucky, April 25-28. Overflow crowds attended very meeting. When Billy Graham stood to speak on unday afternoon, he stated that there were more people ı the overflow football stadium than assembled in the ıdoor Coliseum. This was another first for a Graham rusade.

A young lady from California who was addicted to eroin and who was a patient at the U. S. Narcotics ospital made a profession of faith. Episcopal Rector loultrie McIntosh said, "The Crusade blessed my life nd parish. There are new people in Lexington and our ity is now a new place." Dr. Joseph Wang frow Taiwan aid, "Praise God! Many souls came to Christ and the lue grass country' is better."

Co-Chairman Dr. Homer E. Nutter, for 45 years pastor f Lexington's First Baptist Church and one of Kenıcky's outstanding Negro leaders, expressed great ppreciation to the Graham Team for the involvement f blacks in the Crusade. Robert T. Brown, an IBM ıanager and a black, said, "This Crusade will go down ı local history as a great blessing in helping blacks nd whites work together."

Pastors all through the city were enthusiastic in their ıpport of the Crusade. Reverend Ted Sisk said, "This eally meant involvement for our people with others in ıe full spectrum of evangelical concern. Our people erved as counselors, ushers, choir singer, finance soliıtors, visitation and in special meetings.

The majority of those attending the Crusade were udents, faculty and staff from area colleges and universities. One U. K. student said, "Billy answered a lot of my questions. And when he didn't have all of the answers, he admitted it." Another student complimented Mr. Graham and the local committee because they were honest and sincere with the young people. Another U. K. student, Hilma Skonberg, said, "I get too involved in petty things, but this Crusade helped me get my eyes on Jesus."

Mrs. Barbara James wrote, "Tonight I received Jesus as my Savior. I didn't miss a night of the Crusade. People took me to home prayer meetings. Now I have made a more important decision."

Attorney Bob Turley said late the last night, "The Coliseum is empty. Dr. Graham and his Team have gone on to other work. But the spirit of the Crusade will live on in an amazing way in the lives of thousands. Our minds have been touched with the Gospel, our hearts thrilled with the message of Christ, and souls turned to eternal life."

Los Angeles, Calif.—"Woman power is being recruited for every project imaginable," a group of 200 church women were told today, "so why shouldn't we make an impact for God?"

Mrs. Vonette Bright, wife of Campus Crusade for Christ President Bill Bright, addressed the Women's Fellowship here today at a luncheon meeting during the 29th annual convention of the National Association of Evangelicals being held at the International Hotel.

"God needs women of action," the mother of two said. "Women can do something positive—something that hasn't been done but needs doing. Let's do something about Juvenile Hall or the pornography on our newsstands."

Mrs. Bright urged the evangelical women to use their "talking power."

"Is it apathy or is it fear that prevents us from speaking out on important issues in our communities?" she asked. God wants ordinary women who will do the unordinary."

Soloist at the luncheon was Mrs. Hudson T. Armerding who sang "The Holy City" out of a personal experience in Jerusalem.

World Religious News in Review

A CANCELLED STAMP: IT CAN MEAN FOOD

Indianapolis, Indiana (EP) — Cancelled commemorative stamps earned the Christian Church (Disciples of Christ) nearly $4,000 for world relief work in 1970.

The amount was the largest received since the program began 10 years ago, said Mrs. Ella Grimes of Indianapolis, coordinator of the Disciples Service Center.

Stamps are sold to collectors: one-half of the funds earned is sent to Church World Service, one-half to the Heifer Project.

The sale of 500 commemoratives provides funds for four chicks which eventually lay 800 eggs each year. When 5,000 stamps are sold, 20,000 bees may be purchased, and the sale of 35 pounds of stamps provides one sow producing litters which grow to two tons.

Mrs. Grimes also said that $100 provides milk and biscuits for three days for 12,000 children in India; and the sale of $10 in stamps means three miles of roads can be constructed.

TWO BABY GALAXIES SEEN SHATTERING 'BIG BANG' THEORY

Palomar, California (EP)—Maybe galaxies evolve from infancy to old age instead of being born with a tremendous explosion in the universe.

If so, and that is what recent discoveries at observatories here and at Mt. Wilson near Los Angeles were said to indicate, then the "Big Bang" theory of creation is out the window.

Astronomers are studying two galaxies that seem to be mere infants—only 10 million years old. That is 1/1,000th the age most galaxies are assumed to be according to the big bang theory of the origin of the universe. That theory holds that 10 billion years ago all the matter in the universe was concentrated at one place, and exploded.

Astronomers W. L. W. Sargent, associate professor of astronomy at Caltect, and Leonard Searle, a staff member of the Hale Observatories, have been looking for young galaxies. Proving that such objects exist would be evidence that galaxies evolve from infancy to old age and also indicate that they can come into existence billions of years after the big explosion.

SENATE CHAPLAIN URGES, 'SAVE RELIGION'

Chicago (EP) — "America must remain a great bastion of spiritual power," members of the Executive Breakfast Club were told here by the chaplain of the U.S. Senate.

The Rev. Edward L. R. Elson, Senate chaplain for nearly two years, told the group that citizens must strive to "preserve and keep alive those values" that symbolize the heritage and that bear witness to the fact that Americans are "profoundly religious people."

Dr. Elson, formerly pastor of National Presbyterian Church in the capitol where President Eisenhower worshipped, said he has been impressed with the tendency of officials to become more religious as they move ahead.

"The higher one goes in public life, the more he seems to turn to the transcendent and supreme power," the chaplain noted.

He said approximately 25 senators gather weekly for a self-directed prayer breakfast in the Capitol's Vandenberg Room.

"Our national life has been undergirded by faith," he said. "Our freedom is not one of attainment but of obtainment."

He asked listeners to maintain the religious portions of official ceremonies. "I would much rather have excessive prayer than eliminate it altogether," he declared.

CLERGYMEN CALLED 'IDIOTS' ON SUBJECT OF COURTSHIP

Oklahoma City (EP) — The past and his spouse who keep the r mantic fires burning at home w undergird the strength of t church, according to a nation known Presbyterian minister a author.

Dr. Charlie Shedd, outspoken the subjects of love, sex, and ma riage, made the remarks at a lunc eon here for a group of United Met odist ministers and their wives.

"I think ministers are idiots wh it comes to courtship," Dr. She remarked to his audience. He t the amused group that even thou pastors and their wives have hec schedules and live under mo pressure than average couples, it important to make time for togeth ness.

This includes, he said, visiting depth, if only for 15 minutes a da and learning to pray together. said generally the spiritual level a congregation will never reach higher level than the level of t pastor's heart.

PRAYERFUL HOOZIERS SHUT DOWN 'ADULT BOOKSTORE'

Marion, Ind. (EP)—A booksto which offered offensive fare open three blocks from Marion Colle here but was not in business lon

Concerned people on the colle campus became aware of the n store and met for an early morni prayer meeting about the situati They ended the meeting by expre ing the conviction that God h heard and that the store would closed.

The dean of students reported t prayer meeting to his wife w promptly called the owner of t property and asked him to close t bookstore. The landlord said t store was under operation and t he couldn't care less about what w in there—just so the rent was pa

The dean's wife then called t mayor who investigated it perso ly and promptly issued an inju tion closing the store.

"By evening the books w moved out, the door was pad-loc and there was a sign on the wind saying 'closed,'" according to R ert W. McIntyre, general editor the Wesleyan Church located Marion.

1,000 JESUS PEOPLE BAPTIZED IN OCEAN OFF CALIFORNIA

Corona Del Mar, Calif. (EP) — pproximately 1,000 young people ntered the waters of baptism April ' in a mass, sea-side service at a ecluded beach area here at noon.

The baptismal extravaganza was ponsored by Calvary Church of earby Santa Ana whose pastor, huck Smith, performed most of ie baptisms. The portly, husky astor waded in and out for some 90 inutes, leading person after person nto the frigid waters of a break- ater channel. Hundreds of youth atched and sang, either standing n the sand at the beach or sitting n a bluff which encloses the half- oon area called "Pirate's Cove." alf a dozen helpers assisted in the aptisms.

The service was a repeat of one last fall featured in a February 9 Look magazine photo story.

The word from most of the dripping and shivering believers following their baptism was, "Beautiful!" Many had a fuzzy view of any theological implication beyond the thrill of joining such a large group and "going all out for Jesus."

"It's like all my sins were washed away out there," one boy exclaimed.

A middle-aged woman with a heavy German accent admitted she had been baptized before but that trouble had come to her life and she wanted to make a new start. She burst into tears and fell into the arms of friends. "I used to be happy. I just hope this will help," she said.

Many scruffy-looking young people were at work on the beach, urging their friends to come to the Lord and be baptized. Some made the eternal decision on the spot and immediately were baptized.

"The Lord said, 'I can do all things through Christ which strengthened me!" one boy proclaimed enthusiastically. "In Colossians, Jesus said there's no Greek or Hebrew." With a wide sweep of his arms he exclaimed, "We're all one!"

'X' FILMS ON WAY OUT? SOME COMPANIES SAY SO

New York (EP)—Although X-rated films continue to draw crowds, some segments of the American motion picture industry are retreating from sexually-explicit scenes in movies, according to The New York Times. Times' reporter McCandlish Phillips said that several companies have put an "outright ban on X-category films in their production schedules."

Washington, D.C.—Student "idealists" who reject the istitution of the church and the life style and world iew of most church members nevertheless pose a nique challenge to the Christian community, for they spouse many of the ideals of Jesus Christ.

"If there is one aspect of the religionless life style f such college youth that should challenge the religion- ts of our era," says an educator at State University of ew York, "it is certainly their belief that love, selfless- ess, and sharing are important goals in life."

Writing in the current (January 29) issue of **Chris- anity Today,** an evangelical biweekly, Patricia A. Vard says students who reject typical middle-class alues may appear to older church members to be ebellious, self-centered, lazy, coddled, and undisciplined.

Miss Ward, who is assistant professor in the Depart- ient of Comparative and World Literature at the lbany, New York, campus, concedes that "in certain ases and from certain vantage points," this assessment ; true. But, she adds, the evangelical Christian himself ecause of his own personal or institutional hypocrisies, an be a stumbling block to young people seeking truth.

"Is it possible that the evangelical Christian equates ertain political, social, and economical values with ie claims of Christ and biblical truth, when indeed iese values are the product of his place in history and ociety?" she asks. Students demand that Christians aily live the life of Christ while constantly exposing ieir values to examination, the author declares.

The writer, in "The Challenge of Student 'Idealists,' " lso notes that the generation of youth that has opted or honesty, self-expression, freedom from inhibitions, pontaneity, sharing, and love, has also largely discarded religious training. "They are secular in their approach to life . . . and operate as though God were irrelevant to their personal needs," she says.

"They seem to replace faith with hedonism, occultism, mysticism, drugs, rock music, communal life, political activism, and social work. These contradictory choices all represent the reactions of withdrawal from or involvement in society of a generation dissatisfied with a world it did not make, but the reactions of both withdrawal and involvement are explicable in terms of the 'new' ideals of the secular student who either tries to reform society or leaves it."

Miss Ward cautions church members not to view rebellious youth in a "condemnatory spirit of judgment." Instead, she suggests, the church member should begin with an open mind, asking himself whether he may unconsciously be materialistic and hypocritical.

As examples of this needed reappraisal, Miss Ward rhetorically asks: "Does the call of Christ that impels me to work in Sunday school or youth groups also require me, if I am white, not to sell my home when blacks or Puerto Ricans move into my neighborhood and I fear property values may decline?

"Or does the call of Christ that asks the Church to minister to all people also challenge the middle-class congregation not to forsake the inner city for the suburbs? Or does the call of Christ that asks the follower to be a 'good soldier' also require that he think carefully about the power of the military in America and the nature of the wars the nation fights?"

The article concludes by asserting that dialogue between students who challenge the system and Christian traditionalists is not possible "when either side is intol-

erant of the superficial life style of the other." But Miss Ward ends on a hopeful note: "When students see living examples of Christ, they are open to the Gospel."

The same issues of **Christianity Today** reports significant youth happenings in the religious world; there are stories about the large student meeting on world evangelism recently held at the University of Illinois at Champagne - Urbana, Illinois, and about the spread of New Testament-style Christianity among thousands of young people in the Pacific Northwest.

In Spokane, Washington—the latest big city in the area to feel the impact of the movement—scores of young Bible-toting hip and straight "Jesus People" take to the streets daily to share their faith. Often they kneel on sidewalks to pray with peers who want to receive Jesus, the magazine reports.

A report from Southern California describes what may be America's most unusual church: Calvary Chapel, near Costa Mesa. Here, according to the news story, pastor Charles Smith has baptized thousands of converted hippies in the past few months.

Lonnie Frisbee, a former drug-user, heads up the youth work, which has fueled much of a current West Coast spiritual revolution among young people, the article says.

An editorial in the same issue comments on the response of thousands of students and young people across the nation to the person of Jesus Christ.

"Throughout the centuries God has repeatedly used young persons to break forth into new conquests for Christ and to reclaim lost or understressed aspects of the truth which he has revealed," the magazine editoralizes.

Speaking of the Urbana convention, sponsored by the Inter-Varsity Christian Fellowship of Canada and the United States and attended by more than 11,000 students, the editorial continues: "If the enthusiasm, sensitivities, and dedication of those who came . . . is representative and persistent, God is indeed bringing new vitality to His people."

The Bible may soon become Communist Europe's best seller if the present rate of demand continues. **Eastern Europe's requests have trebled since 1967.** An estimated 750,000 Bibles are now owned by 350,000,000 people in the Eastern bloc of nations. **Permission has just been received** for 10,000 Hungarian Bibles to be sent to the Reformed Church in Rumania.

from The Church Around the World

Don't play with the spirit world. An authority on haunted houses, who is a canon of the Church of England, has begun a campaign **to warn children and their parents against the dangers of dabbling in spiritualism.** "I have had to deal with scores of cases of both children and adults who have got themselves into serious trouble by attempting to contact the 'Other world,'" he said.

"In many cases **these practices have led to mental and psychic breakdown. The dangers of a ouija board are great.** It is disgraceful that this instrument should be marketed and advertised as a harmless children's toy," Canon Pearce-Higgins says.

from The Church Around the World

PAT WILLIAMS

"Bachelor of Basketball"

THE SPORTS REPORTER from a Chicago radi station was closing an on-the-street interview wit Chicago sports executive Pat Williams when a pretty girl walked by. "Just in case someone might be interested," the reporter said, "I'd like to point out that Pa is a bachelor." Within minutes six girls had called th station asking for more information.

Color Pat Williams exciting. Not just to each of th hundreds of girls who would like to be the special pe son in his life. But also to basketball fans who see mo than a game when they come to see the Bulls play Chicago Stadium, business executives who marvel at h success, and young people who would like to be in h shoes.

But the picture isn't complete without adding th word Christian. Modishly dressed ("I couldn't be myse in a grey flannel suit"), Chicago's "Most eligible bach lor" is living proof that Christianity is challenging spaceage young people. He sees no contradiction b tween the fast-paced life of a sports executive and a active church member and worker in the Fellowship Christian Athletes.

"God wants us to do our own thing so long as we His thing," Pat says. "And He wants us to do it well, a not be second-rate or sloppy."

Right now, Pat's "thing" is managing the "most e citing" (one of his favorite words) professional baske ball team. The youngest general manager in big-tim professional sports believes that "some teams with be ter talent finished under us last year. We won mo games," he says, "because of unity, true love, close f lowship, and brain power."

Pat came to Chicago in 1968 where professional ba ketball was close to its last bounce. The Bulls we losing instead of winning and gasping for financi breath in a sea of red ink. The average attendance home games was less than 4,000. His first year at th helm, the Bulls moved into the championship playof and attendance almost tripled. Last year (1971) the Bul won even more games and finished second only Milwaukee in number of games won. "And everybo knows," Pat says, "that Milwaukee has the super-st Lew Alcindor."

Pat has made basketball an extravaganza. Besides th game, there's Benny the Bull who canters around th court in a red suit, tossing lollipops and trinkets, a letting the kids shake his hooves. Besides Benny (a m disguised as a bull), there are other special promotio galore. A favorite is Victor the wrestling Bear wi Pat at the microphone quipping, "Even the Bears win the stadium." (The Chicago football Bears have n been noted for winning in recent years.)

After the game Pat is frequently at one of the gat

ad-handing fans and thanking them for coming to the me. His telephone is always open to a fan's call. "The n don't owe us a thing," he says frankly. "We owe em good entertainment for their money."

"I have two objectives," Pat frankly states. "Win as any games and draw as many fans as possible. When win 82 games in a season and draw 19,000 (capacity) each of our home games, then I can relax."

Pat recalls that he was "nudged spiritually" at one his promotions. In May, 1967 he was packing 'em in see a minor-league baseball team play in Spartanrg, South Carolina. The extra attraction was Olympic eightlifting champion Paul Anderson. After the orld's strongest man" pounded a tenpenny nail rough a thick plank with bare hands and lifted eight avy athletes on a table, he told the crowd that the eatest Strength in his life was Jesus Christ.

Eight months later Pat went to hear a Christian nging group, "The New Folk." He was "overwhelmed" the singing and testimonies of "such happy, peaceful, rmal-looking people."

After the program, one of the "New Folk" gave Pat ur "unforgettable spiritual points:

(1) "God loves you and has a wonderful plan for ur life." Pat, then 27, had been following his own an. "I had made all the stops," he says, "and had und no real satisfaction."

(2) "You are a sinner and separated from God." But t argued that he "didn't drink or smoke, kick dogs, beat old women. I go to church, even though the inister doesn't break into my thoughts very often." t had indeed always gone to church and Sunday hool. His grandfather was a minister.

(3) "Jesus Christ can bridge the gap between you d God."

(4) "Jesus will come into your life and take control you will open the door."

The next day Pat welcomed Christ into his life. "He cleaned me up, changed my desires, and gave me peace instead of frustration. For the first time I really felt true love for others."

Pat's success at Spartanburg won a call to be general manager of the Philadelphia basketball 76ers. His next step up was to Chicago where he immediately began trading to build the best team possible."

Pat's original sports' interest was in baseball. "When I was three my dad gave me a catcher's mit. At seven I went to see the Athletics and Indians play. The next morning I woke up wanting to be a baseball player.

After graduation from Wake Forest College where he starred on the college diamond, Pat signed a contract to play with the Philadelphia Phillies' farm club in the Florida State League. A week later a Miami columnist wrote, "Obviously this kid Williams is in the twilight of a mediocre career." Later Pat read a report that said, "Williams may not be big, but he's slow." His baseball playing career lasted only one year.

Pat returned to college for a Master's Degree, then found his niche in the managerial ranks. Now barely 30, Pat receives 30 to 50 letters and phone calls a month wanting to know how to get a big league post. "There's only 92 major league sports clubs in the country with four key jobs in each organization," he says. "Most are controlled by owners, their families, or friends of their families. I have to honestly say there is very little chance of making it to the top.

Pat also realizes that in the unstable world of Pro Sports he could be out because of a losing season. "But I'd accept it," he says, "and start somewhere else with the assurance that God is with me."

And marriage for the handsome bachelor?

"I've narrowed the field down to one requirement. She must be a committed Christian."

The line forms to the rear.

BUSINESS FULFILLS ITS RESPONSIBILITIES

A successful corporation's "classic responsibilities" e a vital and integral part of what is becoming rmed its "social responsibilities," one of the nation's ading businessmen asserts.

Archie K. Davis, president of the Chamber of Comerce of the United States, says that today's successful usinessman is accepting both these responsibilities and e challenges they entail. Today's business leadership cognizes the fact that their world is not apart from e rest of society: "If society as a whole suffers, so es the corporation. If society has problems, they beme the corporation's problem," the National Chamber esident states.

Mr. Davis, who is chairman of the board, Wachovia ank and Trust Co., N.A., Winston-Salem, N.C., lists number of specific areas where today's businessman n carry on "good works" to the benefit of his firm, his stockholders and society in general. These include training programs for jobs where qualified workers are in short supply; making available personnel and specialized facilities to educational institutions; using purchasing power and technical knowledge to aid minority enterprises; and accelerating socially-desirable technical developments, such as lower cost housing.

At the same time, the head of the nation's largest business federation notes that corporations continue to benefit society through "classic responsibilities," which many overlook or fail to acknowledge. Primary among these is earning a profit for stockholders—today, one out of every six Americans—as well as providing the basic income for the nation's charitable foundations. Also, business is a source of employment and rising standard of living to a growing labor force; a supplier of increasing consumer needs; a vital source of taxation; and a developer of capital with both material and intangible adjuncts, the Chamber federation president declares.

THE GREATEST BUILDER IN THE WORLD

by L. V. KING

In previous articles we have tried to answer the questions: "What is the greatest thing in the world?" We gave as our answer, "LIFE." "What is the greatest need of the world?" We gave as our answer, "To possess this spiritual life in all its fulness." "What is the greatest virtue in the world?" We gave as our answer, "LOVE."

In this article we would like to raise the question, "What is the greatest builder in the world?"

THIS HAS BEEN an age of building. Thousands of homes have been erected in the past 25 years. Some cities have grown up in the space of a short time. It has been an age of building highways. We now have many super-highways with their clover leaves. They have saved a great deal of time for travelers. What a contrast to the muddy highways of my childhood days.

A carpenter speaks about mansions. He boasts of the first building he has erected. An architect speaks about large factories and skyscrapers. A teacher speaks about building the mind while a preacher speaks about building life.

The Bible speaks much about building. Adam and Eve as far as we know never erected a home, but Cain built the first city and named it after his son. Genesis 10 speaks about building great cities. Noah built an ark and it was considered a great piece of architecture. An evil generation erected a tower and a great city. Abraham and his generation were tent dwellers, but Joseph built a great many cities.

Perhaps the greatest building of the Bible was the Temple. The hanging gardens of Babylon and the city and the pyramids of Egypt were among the wonders of the world, yet the Temple far surpassed them. The Queen of Sheba saw nothing that excelled the Temple.

Jesus spoke about building. He told a parable of two kinds of builders, one who built on the sand and one on the rock. He said to Peter on one occasion, "Upon this rock I will build my Church." In one sense the Church may be considered the greatest building ever erected. This is true because the erection is not yet complete. So Christ is in the process of building. "I will build my church" he said.

Paul spoke about building. In Acts 20:32 he said, "... The word of his grace, which is able to build you up...." In I Corinthians 3:9 he calls Christians, "God's building." In II Corinthians he said, "We have a building of God, not made with hands." Hebrews 3:4 tells us, "He that built all things is God."

For an answer to our question, "What is the greate builder in the world?" we turn to Hebrews 11. Th chapter gives us a wonderful illustration of what fai can do in the spiritual realm. In the first verse we ha a definition of faith, if faith can be defined. It is son thing like love, we can see it only in action. Faith is well-grounded assurance of that which we hope. It is conviction of reality of things not seen. In other wor "Faith is believing without seeing."

Let us see how this truth is illustrated in Hebrews

1. By it the elders obtained a good report. The sain of old won God's approval by their deeds.

2. The worlds were framed and exist through fai Here the writer talks about God's building, and He bu because He had faith in what He was building.

3. By faith Abel pleased God—he built a righteo life. This is the kind of building I am thinking about this article.

4. Enoch worshiped God through faith. He dr nigh unto God because he believed in God.

5. Noah prepared an ark through faith. How did know there would be a flood? He had faith that he a his family would be saved by the ark.

6. Abraham left his home for a strange land he kn not where. The result was that he built a nation. Ev Sarah believed the promises of God. The same can said of Isaac, Jacob and Joseph.

7. Moses became the leader of his people and ga to them the great code of law.

8. The writer of Hebrews mentioning more sa "And what shall I more say? for the time fails me speak of Gedeon, and of Barak, and of Samson, .. David ... and of the prophets." Think of what he mi have said of the prophets.

And what did these accomplish? Note some of th achievements: Conquered whole kingdoms; brou about true judgment; obtained promises from G stopped the mouths of lions; deprived fire of its pow escaped from the sword." Read the rest in Hebrews

l of these obtained God's approval through faith. hat an array of the power of faith to build arks, mples, nations, lives. The writer says nothing about e faith of the apostles, Paul and many more New estament saints. He could have used another chapter 40 verses describing "Who's Who" in God's Book.

I wish I had time to give illustrations in modern issions. Men like Judson, Livingstone, Carry and any, many more. The whole world of missions is a ork of faith. For faith takes hold where the world nnot trod. What was the secret of their faith? An ter dependability upon God. Faith was not only a orking theory in their lives, but it became a living ynamic force.

Can a man have too much faith in God? **What do you ink?** How much faith do you have? Is it a faith that just trusts and stays there? Is your faith working? Is it working for you? James says, "Faith without works is dead." And who wants a dead faith?

In other words faith is a builder—it produces results. Oh, it may be tested, and thank God that it is, for your faith grows more rapidly under trials. It doesn't take much faith to build when everything is bright. Faith often comes when the pathway is the darkest. The psalmist said, "Except the Lord build the house, they labor in vain that build." The Lord used our money, our hands, our brains and our sweat. Shall we even call them ours—are they not His to build His Kingdom?

Faith is the greatest builder in the world because it abides. All other things shall pass away but "faith," "hope," and "love" abide. Do you have that which abides? Faith is the victory that overcomes the world.

N.A.E. Convention news release



.S.S.A. seminar session at N.A.E. convention ev. Wm. H. Anderson, pastor of the Manteca rethren Church, Manteca, Calif. may be recogized in left foreground.

Los Angeles, Calif.—The three-million member Naonal Association of Evangelicals declared abortion to e "morally wrong" except to safe-guard the mother's ealth or in the cases of pregnancies resulting from ape or incest, during its annual convention here April 0-22.

The resolution represented one of the first collective tatements by a conservative Protestant body on bortion in recent years. The only major Protestant hurches speaking out on the issue have been liberally d denominations that have favored liberalization or epeal of abortion restrictions. The Roman Catholic hurch has remained opposed to abortion for any eason.

In other resolutions, the convention condemned homosexuality, endorsed President Richard M. Nixon's troop withdrawal program from Viet Nam, and offered cooperation with responsible environmental solutions.

In a resolution on the purpose and funding of evangelical Christian higher education, the NAE voting body affirmed full support of evangelical Christian colleges and called for a Congress on Christian Higher Education for the purpose of reinforcing the strategic role of the evangelical Christian college in the mission of the church, guaranteeing its existence, and ensuring its integrity.

A resolution on the Frankfort Declaration by leading German churchmen applauded their efforts and intentions, while carefully recognizing differences with regard to sacraments and baptism. The resolution called for increasingly closer fellowship.

A resolution on evangelism and Key 73 urged evangelicals to rally in the spirit of Key 73 and to pray for every effort to reach men for Christ.

On an important and far-reaching statement on parental responsibility in education, the NAE delegates reminded "all Christian parents, legislators and educators that God has given rights and responsibilities for education to parents. We thus assert our conviction that legislative safeguards for responsible pluralism in education must be provided. We also believe in the right of Christian parents to establish Christian schools that educate their children with a philosophy and pedagogy consistent with their Christian faith." The resolution said the NAE will give all possible counsel and support to those who work to keep the focus of education in the hands of parents.

The group of resolutions represent some of the most far-reaching and significant moves of the National Association of Evangelicals in asserting its position on social and political matters.

SISTERHOOD

bates' bait box —

by NANCY BATES



Greetings Girls and Patronesses,

Here we are, almost at the end of the year. What a wonderful year it has been, too! I hope that each of you has had a good year, and that it has been a year of growth and maturity in your Sisterhood group.

Have you sent in your Thank Offering yet? How about your Statistical Report and/or Evaluation Report? Even though they would now be late, please send them in as they are a vital part of S.M.M.

Are any of you girls planning to enter Ashland College as a Freshman this fall? Have you thought about applying for the Sisterhood Scholarship? It isn't too late. Just write to me; Nancy Bates, R.D. 1, Mineral Point, Pennsylvania 15942, and I will gladly send the necessary forms.

We hope to be seeing many of you at the Sisterhood meetings during National Conference next month. If you have any questions or suggestions you would like to have answered or that you would like to make, feel free to talk to any of the National Officers. (We like to get acquainted with more of you.)

This article is in part a farewell letter to each of you—even though I don't know each of you personally. (Next month we hope to introduce our new General Secretary along with the writers for next year.) It is with saddness that I relinquish my job to another girl; I have enjoyed the opportunity to share in the work of Sisterhood, but a new "job" is waiting for me. On September 4 I will become the wife of Jim McGraw of Kittanning, Pennsylvania; that means I'm not qualified for Sisterhood anymore!

But the time has come for another to have the opportunity to advise, to suggest, to channel her thoughts and ideas—and yours—in other directions. Whoever she might be, I know that the new Secretary will be good and will have many new ideas to offer to you. So please give her the co-operation and help that you have given to me! I thank each of you for giving all of this to me!

Before closing I want to leave these few thoug with you. First to the Sisterhood girls: Don't give on your S.M.M. or your church or your God; each them has much to teach you and offer you—and y in turn have much to give to them. The best thing y can ever do is to give all that you possibly can in furthering of the Sisterhood work and God's wo Don't be satisfied with a half-done job; do it all or e more. A good Sisterhood comes from **all** the girls do their part in making it the wonderful "club" for g to enjoy and mature spiritually through its work, me ings, etc.

And then to the Patronesses; you all deserve a me for the time and energy you have put forth in the S terhood work! (I am sure there were times you w dered if it was really worth it!) I hope you don't discouraged, but rather continue to help the girls gr and benefit through your experiences and "matu wisdom. Your work may at times seem in vain; hopefully in the years to come, the fruit of your la will blossom and grow.

To all of you, again, I thank you. I wish God's rich blessings upon all of you as individuals and as a gro Lots of luck and success to you; keep up the good wo

Lovingly,
Nancy

THE FIRST PENNSYLVANIA DISTRICT SISTERHOOD RETREAT

APRIL 23-25, 1971 — Camp Peniel

RIDAY EVENING, April 23, 1971 Sisterhood girls from the Pennsylvania District and the Southeast District gathered at Camp Peniel for a week-end retreat. Friday evening was spent in a getting-acquainted time. There was singing and small group discussions of such questions as the most important event in their lives and the person that had the most influence on their lives. The evening closed with a devotional time led by Lorna Golby and Lee Hamil.

Saturday morning, after devotions and a hearty breakfast, the girls with their patronesses braved the hilly weather and went for a hike. When they returned, the time before lunch was spent in a Bible Fun and Learning Time. A spelling bee was used with the girls naming the books of the Bible in order, then spelling the names.

After lunch the girls, using the Bible references about Mary and Martha made a character study of the two women. In groups of seven to ten girls they then shared their thoughts about Sisterhood and S.M.M. meetings.

The rest of the afternoon the group was split up in two groups. The Senior girls under a panel of three—Mrs. William (Joanne) Cole, Mrs. Robert (Rae) Hoffman and Lorna Golby. The Junior girls were under Mrs. Thomas (Sandy) Kidder, Mrs. Jean Crissman and Mrs. Frieda Miller.



Saturday evening we had a sing-a-long with Lorna Golby then a weiner roast and evening devotions led by Lorna Golby and Lee Hamil.

Sunday morning after Sunday School classes we had a morning service given by Mrs. Joanne Parks. She gave a chalk talk entitled, "Maniac—Mastered, Anguish, Naked, Indwelt, Answer, Cured," using the text on the Maniac of Gadarene, whom Jesus cast the legion of devils out of.

After lunch we scattered back over Pennsylvania and the southeast. The retreat proved to be a blessing and fun for the 42 girls, nine patronesses and four cooks, that took a weekend away from the world in the quiet of the mountains.

Churches represented were Johnstown III, Vinco, Washington, D.C., Johnstown II, Jones Mills, Vandergrift, Brush Valley and Linwood, Maryland.

Susie Keslar,
Pennsylvania District Secretary

CENTER CHAPEL SISTERHOOD

Greetings in our precious Lord's name!

It seems as though we've had a busy year, but when I look closely at what we've done, I feel rather ashamed. Maybe the reason the year seemed busy was because we **are** busy, **but** everything we have done wasn't always for our Lord. For instance, when we go swimming, we aren't there to please God, or when we go picnicing, we usually aren't particularly thinking of pleasing God—but having fun and enjoyment. Of course, we **could** please God in such instances, if we used this opportunity to witness to someone.

We made arrangements to speak to our friends at the Flora Brethren Home on June 6. We took our Jr. and Sr. Mixed Quartet from Center Chapel and our Girls' Trio. Also the little ones—children of the Sr. Quartet members—went along to sing several choruses. We also had some poems and Scripture.

We took a similar message in song and verse to the Miami County Farm on November 22. 1970.

Of the nine district goals, we will have met seven of them. We are doing well in our national goals also.

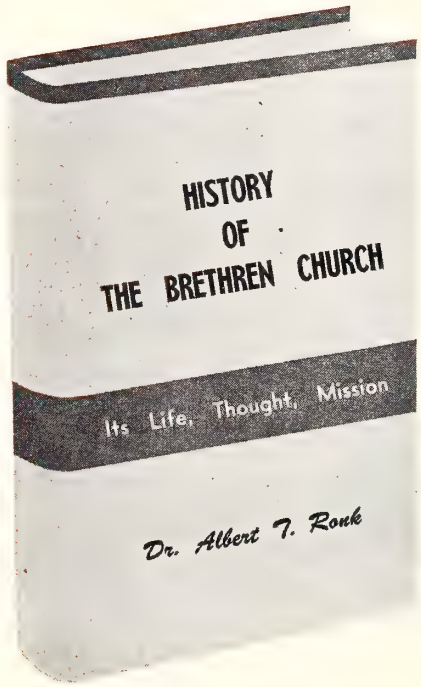
We praise God for the enjoyment we are able to receive when we truly work for Him. May God bless all other Sisterhood Societies as they strive to meet their goals and in doing so, are serving God.

Mrs. Joseph Stout,
Sr. Patroness

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NOTES and COMMENTS

REV. C. A. STEWART

The Brethren Publishing Company takes great pleasure in paying tribute to a retired yet active pastor in the Brethren Denomination: Rev. C. A. Stewart. The staff would like to express its appreciation to Dr. John F. Locke, who was honored in like manner last year, for his reminiscent account of their friendship down through the years.

Our thanks also to Rev. J. D. Hamel for providing us with a bit of this servant of God's biography, and to Mr. John Rowsey and Mr. Howard Mack for their assistance.

The Publishing Company joins his many friends throughout the denomination and the land in expressing their gratitude for many years of unselfish service.

GENERAL CONFERENCE PROGRAM

We feel that one of the most fruitful means of denominational support is derived from General Conference. General Conference should be one of, if not THE highlight of any member of the Brethren Church. Whether they are able to attend or not, each member of the Brethren Church should lend his or her support to the sending of their full quota of delegates to General Conference.

This issue of THE BRETHREN EVANGELIST c tains the General Conference program with the foll ing portions of this program to be found in their r pective sections. Youth Program; Laymen's Progra Sisterhood.

From our vantage point this Conference present view of many interesting sessions provided with spe ers of renown. So, SEE YOU IN AUGUST!

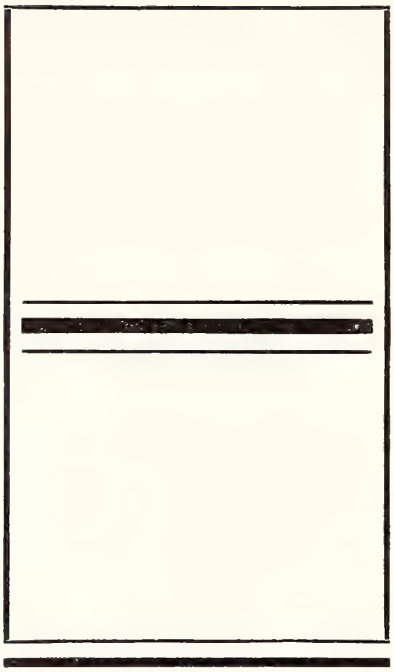


Brian Thomas Burkey made s anticipated arrival on June 29, 1 at 11:05 P.M. He presented him to his parents, Rev. and Mrs. F Burkey weighing in at 8 lb. 7½ z at The Akron City Hospital, Ak Ohio.

Rev. Burkey is the Director Christian Education, and Mrs. B key is the former Marilyn Thon

By the Way

OOK OUT THE BACK WINDOW!



"There's good news tonight!" I believe this is the ılutation Gabriel Heatter, the news commentator of esteryear used. I thought we had good news the other ay when I heard that Turkey is to be instrumental in ıtting down the heroin supply by about 80% when it ıts a ban on raising the ingredients for this narcotic. o now what happens?

Almost simultaneously we receive the news that the ant which produces the leaves for cocaine is plentiful supply. The pictures shown in a very recent documentary of cocaine manufacture in South America ows a harvest that is great and laborers many in ımber. It is predicted that this product will be greatly demand when and if the heroin supply is drastically ırtailed and plans are even now being made for a osperous market of cocaine to supplant heroin for s users.

The complacent cloud of "so what" attitude probably ill hovers above our nation as this news is revealed, ıt with the startling statistics shining through that oud revealing the enormous rate of growth in drug use, we once again better look out the back window. he cloud is casting a pretty dark shadow in our back ards.

It may take a bolt of lightning to stir some people wake, but this clap of thunder taken from the Dallas orning News might serve as some sort of alarm clock others. This article was written by Sue Connally and entitled FIRST DAYS OF LIFE SCREAMING FOR FIX. . . . May we quote a few portions of this article?

"The shrill piercing cry—almost inhuman in its intenty and timbre—sears its way into one's conscience.

" 'Once you've heard it, you can never forget it,' a ysician declared Saturday, shaking his head as if to ake loose the memory.

"The cry was that of a baby, born only the day before. ut this was not a normal baby. This one was introiced to life already 'hooked' on heroin. The strange y, typical of these babies, means that the pain and gor of withdrawal is taking place.

"It is one of the signs physicians look for in diagnosg a case of what they call a 'passively addicted newrn.' That is because the baby, innocent in its unborn rst few months of being, became addicted when the oman carrying it took heroin.

"The cry is one that physicians are hearing more and more often. 'We've got at least one in the nursery all the time.' Dr. Heinz Eichenwald, chief of staff at Children's Medical Center reports."

The sound of thunder continues to roll through the sky as this sordid account continues: "The problem thus far is one of intensity rather than quantity. Ten of these babies were treated at Children's last year, and about the same rate is occurring this year. Before that, there were none.

" 'At least we didn't recognize any for a long period of time,' said Dr. Eichenwald. He added, 'We may have missed a few of the mild cases.' There is no mistaking the serious ones."

Explaining these words these doctors proceed at length to relate the horrible suffering these infants experience, and one doctor explains that if they are not given sedation they would literally run themselves to death. It is even reported that violent kicking of the unborn baby is experienced when the mother needs a fix or is denied the narcotic.

At one time in our history, society thought that the repeal of prohibition would be an answer to the alcohol problem. Now it finds that this problem is one of the greatest killers of humanity. Once again society is feeling the sword of Damocles hanging over its head, and once again it is preparing to draw a red herring across the track. Society, Look out the back window!

(G.S. Ed.)



VARIED JR. HIGH ACTIVITIES AT PARK STREET



Nancy Ronk, Ashland Park Street Jr. Hi president leads devotions during Park Stree Smithville meeting.

ROANN BYC HAS PUBLIC SERVICE AND CAMPOUT

ON SUNDAY MORNING, May 16, 1971, the Roann BYC had their public service. Beth Gilmer led songs with Brenda Favorite accompanying on the piano. Doug Haupert gave announcements, Steve Hentgen read a poem and Duane and Steve Trump gave a special. Then instead of the usual sermonettes, we had a panel discussion which consisted of three youths, Dan Swihart, Dennis Keppel, and Kathy Draper; and three adults, Bob Slusser, Eunice Brower and Lloyd Miller. Doug Haupert asked the questions and they discussed problems pertaining to youth. This brought a good response and was well accepted.

On Friday evening, the 21st of May, Roann and College Corner youths combined for a campout in a clearing on one of our sponsor's farm. Chaplain King of the Cook County Jail talked to us while we sat around the campfire. After a weiner roast, we sang choruses and listened to a tape by Bob Harrington, the Chaplain of Bourbon Street.

The next morning after breakfast and devotions, we traveled to Salamonie Park for a scavenger hunt and trail hiking. Everyone had a good time despite the fact that most of us got soaked from the results of squirt gun fights. About 40 attended.

Because the Gilmer were moving to West Alexandria, Ohio on the following Sunday, the 23rd of May, the BYC presented a beautiful pearl ring to Mrs. Gilmer for her years of faithful service as a youth sponsor. Ted and Delinda Brower will finish her term as sponsors.

Plans for the summer include having BYC outside after church around a campfire.

—Beth Gilmer, secretary

THIS PAST WINTER the Jr. High BYC of P Street (Ashland) has been involved in many dif ent activities. One activity was a joint meeting w the Smithville BYC group. It was held in the fellows hall at Park St. We had games like ping-pong and fo square. We also saw a movie and discussed it as w as having supper together.

On Saturday, January 23, we sold hoagie sandwic over the noon hour. We made the sandwiches at church and sold 180 of them. We were able to m fifty dollars toward the National Brethren Yo Project. Our group has set a goal of $200. One hund dollars of this will go to the Summer Crusader F and the other hundred will go to the National Proj

For this summer we have many other activi planned so that our youth groups may stay toget during the summer months. We plan to have anot hoagie sale, a canoe trip, a weekend at Camp Betha and other activities. None of these could be done w out the help of our advisors, Mr. and Mrs. Jim Geas Mr. and Mrs. John Shultz, and Rev. and Mrs. E Weidenhamer.

We have been led this year by our officers: Na Ronk, president; Randy Hubler, vice president; De Munson, secretary; Ruth Ann Mack, assistant secreta and Ben Solomon, treasurer.

—Ruth Ann Mack, Ass't. Secretary

REGAL BOOKS ANNOUNCES PUBLICATION OF NEW BOOK FOR JESUS PEOPLE BY DAVID WILKERSON

"The Jesus Revolution is the biggest news of this ecade," states David Wilkerson, famed author of **The ross and the Switchblade** in his newest book, **David ilkerson's Jesus Person Maturity Manual,** to be released August 1 by REGAL Books, division of Gospel ght Publications, Glendale, California.

"Make no mistake about it," author Wilkerson writes, ve are in a genuine Jesus Revolution. It goes deeper an anything we have ever known. Millions know that mething unusual and spiritual is happening. But few n explain exactly what. It now invades every avenue our lives. It touches young people in churches, in ade and high schools, in college, on the street and cludes those once considered hopeless by straight ciety."

Because of his in-depth involvement with youth, ilkerson observed with respect the lightning-like owth of the Jesus Revolution and its phenomenal trenchment into every stratum of American youth. is personal concern that the Jesus People become ature Christians through sound Bible teaching ompted him to write the **Maturity Manual.** The book a straight-forward challenge to study God's word, to emorize it, and to obey it without compromise. "Every sus person must walk a Jesus walk," Wilkerson ates unequivocally. "There can be no other way."

The maturity manual will help the Jesus people oid the tricks and traps of Satan. It explains their periences and helps them make the most of them. ey are encouraged to study the Bible references ven and to establish daily Bible study habits.

Wilkerson discusses the Jesus person, his belief and e in relation to God, salvation, the Holy Spirit, Bible udy, Christ's coming, faith, praise, prayer, temptation, ffering, peace, witnessing commandments, secret n, prejudice.

Also Wilkerson considers the Jesus person and his oblems, such as love, petting, easy sex, extramarital x, homosexuality, veneral disease, masturbation, smut, itch-craft, music, ecology, pot, heroin, pills, addicts, hy kids take drugs.

Wilkerson includes in the book practical help to the sus person with essays to youth, letter to rebels, otherly love, faith.

In his introductory remarks about the Jesus people, thor Wilkerson states, "We see a once classless breed many who made the rounds in various rebel movements—being grafted into the Jesus vine. Peace symls are being replaced with Jesus signs. Big Bibles are pearing on campuses nationwide. Christian underound newspapers are outselling the radical papers. n estimated 300,000 hippie types now profess to be sus people, the majority graduates from psychedelia."

"The Jesus people have taken the Christ message off the establishment drawing board and taken it out of the books and journals and fashioned it into a practical life style. Jesus Christ has become a way of life. The 'scrupulosity' of religion has been replaced by spontaneous and shameless contact with heaven."

"As much as I rejoice in all God is doing in the Jesus Revolution, I travel the nation warning about phonies in the Jesus movements. The Bible warns of an entire group who would appear in the last days, crying, 'Jesus, Jesus,' but who would be phony, false and unconverted. They would preach Jesus, cast out devils, go about doing good—but still go on sinning."

Author Wilkerson says in his book, "There are three things I want desperately to say to all Jesus people.

"One. Jesus Christ is not a trip. He is not another high in a series of highs. Enough of this frivolous joy pop feeling for Jesus. Jesus has to be a way of dying before He can become a way of living. You die to pot, acid, alcohol, cigarettes, illegitimate sex—you die to your old friends and forsake the old hangouts.

"Two. The true Jesus person stops ditching and starts digging! A growing number of so-called Jesus people ditch school, ditch parents, ditch jobs, ditch all responsibility and become itinerate 'evangelists.' Their prayer is 'God, bless me while I'm ditching.' Those who start digging into God's Word learn to stop ditching."

"Three. The true Jesus person loves everybody. He cannot be bitter against parents. . . . He cannot be down on the church. . . . The Jesus person does not have to conform but he must be willing to change if the Holy Spirit tells him to."

The forty-year-old Wilkerson was born in Hammond, Indiana, the son of a minister. At age 12, David decided that he, too, wanted to become a minister and he did. The story of his involvement with New York street gangs and narcotics addicts is told in the book **The Cross and the Switchblade** and portrayed in the film by the same title. Wilkerson's experience in New York led to the establishment of Teen Challenge, one of America's most successful drug addiction rehabilitation programs.

In addition to his best-selling **The Cross and the Switchblade,** Wilkerson has authored **Twelve Angels from Hell; The Little People; I'm Not Mad at God; Hey Preach, You're Coming Through; Man, Have I got Problems; Parents on Trial; Purple-Violet Squish.**

David Wilkerson's **Jesus Person Maturity Manual** will be used by the Jesus People groups across the country for individual as well as group study. Also it will be used by the author in his youth crusades and training centers. The content is practical for Bible study and guidance in Christian living for all young people. Parents of youth would also profit from reading the book.

Single copies will sell for $1.50. Quantity prices are available in lots of 25 or more.

SUMMER CRUSADER BULLETIN No. 1

THREE DAYS OF ORIENTATION at Camp Bethany were completed on June 19 after lots of hard work and some hard play—spirited volleyball, chicken fights in the water and a midnight ball game in the water. Each team spent time learning techniques for the summer, practicing their musical abilities and getting to know each other better to form good functioning units. Periods of devotions were led by each of the three teams and a quiet time for self meditation and evaluation capped off the days of orientation as the twelve Crusaders each found their "special spot" by the lake, on a hill, under a tree or by the brook.

South Bend Team—Dale Stoffer, captain; Steve Zerbe, Mike Rogers and Randy Smith departed at approximately 2:45 p.m. in Zerbe's station wagon for their assignment at South Bend, Indiana. Pictures were taken, farewells were offered and they were off up the hill with a well packed wagon and the blessings of those remaining. The fellows arrived safely in South Bend and are now staying in the educational unit attached to the church where they will be cooking for themselves when there aren't invitations "out."

Florida Team—Becky Bachtel, captain; Ruth Deardurff and Donna Enright packed up and began the trek to Cleveland Hopkins Airport with Director Fred Burkey at approximately 4:30 p.m. At the airport they met Bonnie Munson o Ashland who was also going to St. Petersbur and all four boarded the "big bird"—some fo their first time in the air. The girls are settle in Brethren House and beginning their summe of service.

Experimental Team—Ron Waters, captain Paul Deardurff, Patty Smith, Mike Radcliff an Gloria Stout spent the rest of Saturday afternoo at Camp Bethany working on their program, ha a final swim and ate leftovers before returnin to Ashland where they stayed overnight and spen Sunday afternoon polishing more of their pr grams for the summer. Monday morning foun them back at work with last minute details incluc ing the panic that ensued when it was determine that one of their three projectors needed for thei 3-screen program was faulty and not safe to tak on the road. A quick call to the seller allaye fears when they promised to send a replacemer within two days to Ft. Wayne where the tea would be going first. At 4 p.m. after stuffing th Deardurff station wagon with all kinds of equi ment plus baggage for five pictures were take farewells made and the last of the teams departe Ashland for their first week of duty at Ft. Wayn Indiana.

Watch for Summer Crusader Bulletin No. which will give reports from the field of the wor being done by each of the three teams!

SUPPORT YOUR NATIONAL BYC BUDGET FOR 1970-71!

IT INCLUDES PROJECT AMOUNTS FOR:

ST. PETERSBURG MINISTRY

SUMMER CRUSADER MINISTRY

GOAL: $12,900

MAKE THESE SUMMER MONTHS COUNT TO PUSH US OVER THE TOP

THIS YEAR FOR THESE VITAL MINISTRIES IN THE BRETHREN CHURCH

1971 National Youth Convention

THEME: "First Things First"

GENERAL CONFERENCE PROGRAM

Monday

4:00- 5:00 p.m.	Registration for commuters only—Memorial Chapel
6:30 p.m.	Officers' Meeting with Conference Personnel—BCE Office
7:30 p.m.	General Conference
9:15 p.m.	Opening Session of BYC Convention—Little Theatre
0:00-10:15 p.m.	Meeting of Choir and Director

Tuesday

7:30- 8:15 a.m.	BYC Council
8:20- 9:15 a.m.	General Conference Moderator's Address
9:30- 9:40 a.m.	Songs
9:40-10:55 a.m.	Business Session
1:00-12 noon	Simultaneous Sessions
2:00- 1:30 p.m.	Lunch Break
1:30- 4:00 p.m.	All Youth age 14 and under—Volleyball
1:15- 2:15 p.m.	Discussion Groups (age 15 and over) Topics: —The Holy Spirit —Life After Death —The Nature of the Believers' Church —The Second Advent
2:25- 3:30 p.m.	Leadership Seminar: "The Organization of Brethren Youth Crusaders"
3:45- 4:45 p.m.	Volleyball (15 and up)
4:30- 5:15 p.m.	Study Seminars (age 14 and under)
6:15- 7:15 p.m.	Youth Choir Practice
7:30- 8:45 p.m.	General Conference—Laymen
ree Evening	

Wednesday

7:45- 8:25 a.m.	BYC Council
8:30- 8:40 a.m.	Music and Singing
8:40- 9:50 a.m.	Business
9:50-10:10 a.m.	Inspiration
0:20-11:00 a.m.	Bible Quiz
1:00-12 noon	Simultaneous Sessions
1:30- 4:30 p.m.	Ages 15 and up attend Christian Education "Church Growth Seminar" with Dr. Hollis Green
1:30- 4:00 p.m.	All youth 14 and under finish Volleyball Tournament
4:30- 5:15 p.m.	Study Seminars (age 14 and under)
4:30- 5:15 p.m.	LWR Meeting
6:15- 7:15 p.m.	Youth Choir Practice
7:00 p.m.	Assemble for Youth March
7:30- 8:45 p.m.	Board of Christian Education Program
9:00-10:00 p.m.	Discussion Groups (age 15 and up) on Theological topics
0:00 p.m.	District Meetings

Thursday

7:45- 8:25 a.m.	BYC Council
8:30- 8:40 a.m.	Music and Singing
8:40- 9:50 a.m.	Business
9:50-10:10 a.m.	Inspiration
10:20-11:00 a.m.	Bible Quiz
11:00-12 noon	Simultaneous Sessions
1:30- 4:00 p.m.	Age 14 and under—Softball
1:15- 2:15 p.m.	Discussion Groups (age 15 and over)
2:25- 3:25 p.m.	Leadership Seminar: "Youth Program Resources"—age 15 and up
3:45- 4:45 p.m.	Volleyball (15 and up)
4:30- 5:15 p.m.	Study Seminars (age 14 and under)
6:15- 7:15 p.m.	Youth Choir Practice
7:30- 8:45 p.m.	General Conference—AC and Seminary
9:00-10:00 p.m.	Age 15 and over—Swim Party

Friday

7:45- 8:25 a.m.	BYC Council
8:30- 8:40 a.m.	Music and Singing
8:40- 9:50 a.m.	Business
9:50-10:10 a.m.	Inspiration
10:20-11:00 a.m.	Bible Quiz
11:00-12 noon	Simultaneous Sessions
1:00- 2:30 p.m.	Age 14 and under—Softball
2:30- 4:00 p.m.	Age 14 and under—Swim
1:15- 2:15 p.m.	Discussion Groups (age 15 and over)
2:25- 3:30 p.m.	Leadership Seminar: "Fund Raising Techniques"—age 15 and up
3:45- 4:45 p.m.	Softball (age 15 and up)
4:30- 5:15 p.m.	Study Seminars (age 14 and under)
6:15- 7:00 p.m.	Youth Choir Practice
7:15- 9:00 p.m.	Youth Communion—age 15 and over

Saturday

7:45- 8:25 a.m.	BYC Council
8:30- 9:00 a.m.	Morning Inspiration
9:00-10:15 a.m.	Business Meeting
10:20-11:00 a.m.	Bible Quiz
11:00-12 noon	Simultaneous Sessions
1:30- 4:00 p.m.	Semi-Final and Final Bible Quiz Matches
4:00 p.m.	Youth Choir Sing in Musicale
5:30- 7:30 p.m.	Buffet Supper and Moderator's Reception
7:30- 9:00 p.m.	General Conference Session—Missions

Sunday

9:20-10:15 a.m.	Church School
10:30 a.m.	Morning Worship

N.A.E. Convention news release

Los Angeles, Calif.—The evangelical forces of the United States and Canada are "tooling up" for a massive evangelistic thrust upon the North American continent in 1973.

Dr. Theodore Raedeke, Executive Director of the movement among major Protestant denominations and other Christian groups, unfolded initial plans before delegates at the National Association of Evangelicals convention today at the International Hotel here.

Raedeke, who is a former director of evangelism for the Lutheran Church—Missouri Synod, envisions:

The distribution of a Bible or portion thereof to every home in America.

Hundreds of thousands of prayer and home Bible study groups coordinated by nationwide telecasts.

A New Year's Eve "kick-off" telecast that would involve national religious figures and possibly even the President himself.

"Rock of Ages" festivals, which he called a counterpart to the youth rock festival.

Easter Sunday "victory demonstrations" across the country.

An all-out mobilization of Christians in a year-round campaign of neighborhood witness to confront individuals with a clear presentation of the Gospel and Jesus Christ.

Raedeke said that some of these specifics were still "his own dreams" and must yet be ratified by the movement's central committee.

In stressing the potential of young people in this evangelism effort, Raedeke praised the vision of Campus Crusade for Christ and its plans for EXPLO '72, scheduled for Dallas in June, 1972. The collegiate movement expects to draw 100,000 to the Cotton Bowl as the first step in mobilizing one half million for evangelism in North America. He also underscored the importance of reaching children, many of whom are not touched by the traditional Sunday School.

KEY '73 originated from a 1967 meeting in a motel near Key Bridge, Washington, D. C., in which theologian Carl Henry and a handful of others first began to brainstorm how the forces of evangelism in America might be totally mobilized. The movement's organizational structure has been kept minimal, explains Raedeke, in order to allow each denomination or organization to handle the challenge in its own way.

The next meeting of the KEY '73 committee will be held May 24-25 in St. Louis.

Los Angeles, Calif.—"Too many churches expect to win the world to Christ by "riding on the back of the clergy."

So stated the president of Pacific Christian College in an address today before members of a home missions commission affiliated with the National Association of Evangelicals which is in convention at the International Hotel.

Dr. Medford Jones emphasized the need of every church member to serve as a minister, sharing his message and expressions of concern with every community member.

Speaking on "How To Implement Church Growth," Dr. Jones said that the strategy of church growth is to keep the "body" healthy and free of disease, and t keep the members of that body involved.

He also said that church growth is contingent upo facilities. An annual average attendance of 75 percer in the worship service is the saturation level. He adv cated second worship services if growth potential present.

Another important ingredient to church growth that of morale, he said. It must be kept high and infuse throughout the entire Sunday School and church. D Jones would begin each teaching year with classes a justed for growth potential, with goals set for studen and teachers.

Los Angeles, Calif.—Rev. W. Scott Nyborg of Wor Wide Evangelism-in-Depth pointed out that the churc must become "goal oriented" rather than progra oriented if it is to succeed in fulfilling its mandate evangelizing the world in the Seventies. Characterizir the average local church as "occupied with a wide d versity of essentially secondary programs," he sa that the church has forgotten that its primary ta is reaching men with the gospel. "Every activity of t church must be directed toward that goal."

Outlining the principles employed in Latin Ameri in its recent Evangelism-in-Depth program, the form missionary said that his office envisions "a local churc whose life is inseparably integrated in a total progra of spiritual growth and evangelism, whose membe are totally mobilized in a continuous strategy includ an effective presentation of the gospel to every pers in the community. This, he added, should result measurable church growth in cooperation with the tot body of Christ in a given area.

Mr. Nyborg is USA Director of World Wide Evang lism-in-Depth with offices in Miami, Florida. Speakir at the invitation of the NAE Commission on Eva gelism and Spiritual Life, he is concerned with creatir interest among the delegates of the 29th annual NA convention in the forthcoming nationwide evangelist thrust planned for 1973 under the auspices of "Key 7



World Religious News in Review

rd ANNUAL EPA ONVENTION BREAKS NROLLMENT RECORD

Chicago (EP)—Two hundred and rty delegates, in addition to 50 stu- nts, were challenged by speakers the 23rd annual convention of the vangelical Press Association to sult the power and influence nters of the world through top- tch journalism posts.

Speaking on opening night, May , in the Sheraton-Chicago Hotel, ew York Times reporter McCand- h Phillips urged the men and omen of the evangelical press to nture out of the evangelical alm and prepare themselves for rategic positions to better guide r society toward moral and spirit- l health.

The membership of EPA now nds at 181 periodicals with full embership; 11 affiliate periodicals; ne individual affiliates; and five blishers. A resolution was made extend a warm invitation to egro editors, with the hope that ore would join.

Dr. Leighton Ford, vice President the Billy Graham Evangelistic ssociation, pointed to a fresh wave spiritual interest currently sweep- g America in his address which osed the convention May 12.

Evangelist Ford stressed four ings that are non-negotiable while ristians seek flexibility in their inistry: (1) The sovereignty and liness of God—the only founda- n for human morality, (2 The iority of evangelism, (3) The urch—but not necessarily its pro- ams, and (4) The finality of sus Christ.

"Part of our task is to show in at sense Jesus is 'good news' for is generation," Ford said. "Pat swers and parroted slogans won't . As someone has said, when the rson of Jesus touches the prob- ns, power is born."

C. CHARLES VAN NESS NEW EPA PRESIDENT

Chicago (EP)—In balloting at the May 12, 1971 general sessions of the Evangelical Press Association, C. Charles Van Ness was elected president of the 206-member press agency.

Van Ness, editorial director of the David C. Cook Publishing Co., Elgin, Ill., succeeds Dr. Sherwood E. Wirt, editor of Decision, published in Minneapolis by the Billy Graham Evangelistic Association.

Installed as vice president was Peter Meeuwsen, Manager, Board of Publications, Christian Reformed Church in Grand Rapids. The new advisor/members are Mel Banks, president of Urban Ministries, Inc., Chicago (the first Negro), and Richard Champion, managing editor, The Pentecostal Evangel, Springfield, Mo. Treasurer Frank Farrell, associate editor of World Vision magazine, and Secretary Charlene Anderson, editorial Assistant of Decision, remained in positions not voted on this year.

WORLD RELIEF COMMISSION WORKING IN RED CHILE

Valley Forge, Pa. (EP)—A recent delivery to Hospital El Peral in Santiago of five bales of clothing for patients at the psychiatric facility marks the continuing effort of World Relief Commission to serve the people of Chile.

Director of WRC operations for Chile is James Linhart of the Northwest Yearly Meeting of Friends.

The Commission stateside changes its address July 1 from Long Island City to Valley Forge.

VOODOO A GROWING BUSINESS IN U.S.

Sacramento (EP)—There's a cure for just about everything at "The Esoteria" shop here.

For example, to lure home a straying husband the wife mixes 10 drops of verbena oil with 10 drops of rosemary oil and adds it to her Saturday's wash.

For a financial problem, bore a hole in a nutmeg seed, fill it with mercury, seal with wax and carry it to Reno.

Proprietor Mrs. Jim Heavner, who stocks white magic wares in her store, is the trim wife of an aerospace engineer, "just a housewife who got jazzed about the occult," she told Helen Vollmar of the Sacramento Union.

Mrs. Heavner said business is thriving in her little voodoo store. "All ages are getting into it," she exclaimed. "We're in the midst of a spiritual revolution. People call from as far away as Lake Tahoe and Grass Valley when they hear about the shop."

Voodoo, she explained, is "one of many ways people are turning themselves on without the use of drugs."

Laden with charms and fetishes, the cult claims it can bring good—white magic—or can do evil—black magic.

Among wares at the Esoteria are candles treated by a Haitian princess. An orange candle, for example, stands for peace of mind. Directions for use go like this: "To conquer fear, repeat Psalm 31 each day for nine days or until peace and calm prevail. Psalm 37 may be an aid toward soothing and quieting nerves."

MENNONITES CLEAN UP CAPITAL MESS LEFT BY MAY DAY DEMONSTRATORS

Washington, D.C. (EP)—While a Superior Court here disposed of some 10,000 court cases arising from May Day anti-war demonstrations, a group of Mennonites spent several hours cleaning up debris left behind by the throng.

More than 100 members of the Mennonite Disaster Service, a relief agency, came from Pennsylvania, Virginia and Delaware to clean up West Potomac Park and the Washington Monument grounds.

At the monument they repaired some benches which had obviously been used for firewood.

They worked without compensation, emphasizing that the clean up was their way of "showing we're for peace" and that Mennonites, as pacifists, "want to be constructive, not destructive."

THE EIGHTY-THIRD

GENERAL CONFERENCE OF THE BRETHREN CHURCH

AUGUST 16-22, 1971

ASHLAND, OHIO

GENERAL CONFERENCE PROGRAM

Conference Officers

Moderator Spencer Gentle
Moderator-Elect Donald Rowser
Secretary G. Bright Hanna
Assistant Secretary Gene Hollinger
Treasurer Dale Long
Assistant Treasurer Delbert Mellinger
Statistician Mrs. Cecil Bolton
Statutory Agent George Schuster

Nominating Committee:
John Golby, chairman; Max Miller, Mrs. W. S. Benshoff, Mrs. Glenn Shank, Henry Bates, Delbert B. Flora.

Committee on Committees:
John Mills, Donald Rowser, Mrs. Richard Best, M
Virgil Barnhart, Devon Hossler, Lynn Stump

Music Personnel

Conference Song Directors—
Marlin, McCann, Bradley Weidenhamer
Conference Choir Director—
Bradley Weidenhamer
Conference Organists and/or Pianists—
Mrs. Dorman Ronk, Mrs. Pauline Benshoff, R
St. Clair Benshoff

Monday—August 16

Evening

(Delegate credentials received: 6:30-7:15 p.m.
9:00-9-45 p.m.
Credentials must be signed, and accompanied by fee.)

7:30 Opening of the 83rd General Conference of the Brethren Church by Moderator Rev. Spencer Gentle
Music Inspiration
Organ Mrs. Dorman Ronk
Hymn:
"The Church's One Foundation"
No. 154
Scripture and Prayer
Mrs. Mark Logan, Preside
Southeast District W.M
Special Music: Ashland Park Street Chc
Bradley Weidenhamer, Direct

8:00 Address of Moderator-Elect
Rev. Donald Rows
Pastor, New Lebanon Brethren Chur
New Lebanon, Oh
Hymn: "Stand Up For Jesus" No. 1
Benediction

Tuesday—August 17

Morning

Delegate credentials received: 7:45-8:15 a.m.)

6:45- 7:15 Prayer Period Dale RuLon, Seminary Student

8:00- 8:20 Music and Inspiration
Scripture and Prayer
Mrs. Russell Rodkey, Vice President, Indiana W.M.S.
Special Music Harmon-L's
Lorine Mills, Lois Staley, Lois Hutzell, Southeast District
Hymn: "He Hideth My Soul" No. 116

8:20 Moderator's Address
"First Things First In These Last Days"
Rev. Spencer Gentle, Pastor, Papago Park Brethren Church, Tempe, Arizona

9:20 Break

9:30 Hymn:
"I Love Thy Kingdom, Lord"
No. 121

9:35-10:50 Business Session
Announcements—
Secretary of Executive Committee
Membership Committee Report
Nominating Committee Report
Election of Conference Officers and Committee on Committees
Election of New Conference Executive Committee
Conference Treasurer's Report
Brethren Book and Pamphlet Commission (10 minutes)
Statistician's Report
Central Council Report

11:00-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

12:45- 1:30 Conference Choir Rehearsal

1:30- 2:30 W.M.S. INSPIRATIONAL HOUR
Mrs. Woodrow Immel, National Vice President presiding
Speaker Mrs. Verla Pettit, Executive Secretary of the Memphis Union Mission, Inc. Memphis, Tennessee

2:30 Conference Board and Committee Meetings

2:30 Laymen's Chorus Rehearsal

3:30 Ministers' Wives

Evening

Delegate credentials received: 9:00-9:45 p.m.)

6:40- 7:10 Conference Vesper Service
Ministers' Wives in charge
Speaker Mrs. Verla Pettit, Memphis Union Mission, Memphis, Tennessee

7:30- 8:45 LAYMEN'S INSPIRATIONAL HOUR
Organ-Piano Prelude
Rev. and Mrs. St. Clair Benshoff
Opening Hymn:
"To God Be The Glory"
No. 156
Devotions George Brown
Men's Chorus James Mackall, Director
Goals Recognition Virgil Barnhart
Introduction of Speaker
Floyd Benshoff
Speaker Judge Keith Leenhouts
Closing Hymn:
"Amazing Grace"
No. 103
Benediction

Wednesday—August 18

Morning

(Delegate credentials received: 7:45-8:15 a.m.)

6:45- 7:15 Prayer Period Robert French, West Alexandria, Ohio

8:00- 8:20 Music and Inspiration
Scripture and Prayer
Mrs. Edward C. West, President, Central District W.M.S.
Special Music Elder Marlin McCann, McGaheysville, Virginia
Hymn:
"Joyful, Joyful We Adore Thee"
No. 126

8:20- 9:15 Memorial Paper
"The Brethren Position on the Inspiration and Authority of Scripture"
Rev. Charles Lowmaster, Pastor, Elkhart Brethren Church, Elkhart, Indiana

9:15 Break

9:25 Hymn:
"O God, Our Help In Ages Past"
No. 139

9:30-10:50 Business Session
Announcements—
Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Report of Election of Conference Officers
Greetings and Remarks—Rev. Gordon Bacon, N.A.E. Regional Director
Nomination and Election of Membership on:
Missionary Board, Benevolent Board, Board of Christian Education, Retirement Board
Brethren Publishing Company (20 minutes)
Peace Committee Report
Other Reports

11:00-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

12:45- 1:30 Conference Choir Rehearsal

1:30- 4:00 Board of Christian Education Workshop
Little Theatre
Church Growth Seminar with Dr. Hollis Green

5:00 Joint Ministers, Laymen and Brotherhood Box Lunch on Chapel Lawn

Evening

(Delegate credentials received: 9:00-9:45 p.m.)

6:40- 7:10 Conference Vesper Service
Ministers' Wives in charge
Speaker Rev. Charles Munson, Professor, Ashland Theological Seminary

7:30- 8:45 BOARD OF CHRISTIAN EDUCATION INSPIRATIONAL HOUR
Youth Emphasis
Youth March
Youth Choir
Standard of Excellence Awards
Recognition of Quiz Teams
Educator of the Year
Special Youth-led Program featuring 1971 Crusaders

Thursday—August 19

Morning

(Delegate credentials received: 7:45-8:15 a.m.)

6:45- 7:15 Prayer Period William Ross, Seminary Student

8:00- 8:20 Music and Inspiration
Scripture and Prayer
Mrs. Robert McKinney, President, Southwest District W.M.S.
Special Music . Mrs. Nina (Royer) Gilliem, Canton, Ohio
Hymn:
"Take The Name of Jesus With You"
No. 152

8:20- 9:15 Memorial Paper:
"The Biblical View of Believers' Immersion, Part 1—Evidence for Trine Immersion"
Rev. James Naff, Pastor, St. James Brethren Church, St. James, Maryland

9:15 Break

9:25 Hymn:
"When I Survey the Wondrous Cross"
No. 159

9:30-10:50 Business Session
Announcements—
Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Committee on Committees (10 minutes)
Report of Executive Committee on Moderator's Address
Benevolent Board Session (30 minutes)
Financial Reports (5 minutes each)
Board of Christian Education, Missionary Board, Student Aid, Others
Stewardship Committee Report
Polity Committee Report
Other Reports

11:00-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

12:45- 1:30 Conference Choir Rehearsal

1:30 Ministers' Wives

2:30 Conference Board and Committee Meeting

3:00 W.M.S. Program and Project Offering
Memorial Chape
Canton, Ohio Societie
Speaker Mrs. Everett L. Cattel
Canton, Ohi

5:00 W.M.S. Banquet .. First Christian Churc
Hostesses, Canton, Ohio Societie

Evening

(Delegate credentials received: 9:00-9:45 p.m.)

6:40- 7:10 Conference Vesper Service
Ministers' Wives in charge
Speaker Rev. Charles Munsor
Professor, Ashland Theological Seminar

7:30- 8:45 ASHLAND COLLEGE AND SEMINARY PROGRAM

Friday—August 20

Morning

(Delegate credentials received: 7:45-8:15 a.m.)

6:45- 7:15 Prayer Period John Golb
Johnstown, Pennsylvani

8:00- 8:20 Music and Inspiration
Scripture and Prayer . Mrs. George Leid
President, Pennsylvania District W.M.
Special Music Mrs. Sandy Schwart
Oak Hill, West Virgini
Hymn:
"For the Beauty of The Earth"
No. 11

8:20- 9:15 Memorial Paper:
"The Biblical View of Believers' Immersion, Part 2—Evidence for Single Immersion"
Rev. Clarence Stogsdil
Pastor, First Brethren Churc
Tucson, Arizon

9:15 Break

9:25 Hymn:
"More Love To Thee, O Christ"
No. 13

9:30-10:50 Business Session
Announcements—
Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Report of Moderator's Visit to N.A.E.
Fraternal Relations Committee Report
Report of Retirement Board
Central Council Report of Apportionment and Budget 1972
Adoption of Budget
Adjourned meeting of Brethren Publishing Company (if needed)
Report of Special Committees

1:00-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood
2:15 Sixth Annual "Supper" for World Relief in College Cafeteria
Resource Leaders:
Dr. Paul Fryhling
Dr. Everett H. Graffam

Afternoon

1:00- 3:00 Discussion and Dialogue on Baptism Memorial
3:15- 4:00 W.M.S. Service of Thanksgiving Thank Offering Service
Mrs. Gene Eckerley, Pleasant Hill, Ohio
5:00 Missionary Banquet

Evening

Delegate credentials received: 9:00-9:45 p.m.)
6:40- 7:10 Conference Vesper Service
Ministers' Wives in charge
Speaker Rev. Charles Munson, Professor, Ashland Theological Seminary
7:30- 8:45 WORLD RELIEF PROGRAM
An evening of worship and challenge, slide pictures—words—thoughts—response
Leaders:
Dr. Paul Fryhling
Pastor, First Covenant Church
Minneapolis, Minnesota
Vice Chairman,
World Relief Commission

Dr. Everett Graffam
Executive Vice President,
World Relief Commission
King of Prussia, Pennsylvania

Saturday—August 21

Morning

Delegate credentials received: 7:45-8:15 a.m.)
6:45- 7:15 Prayer Period Larry Baker, Seminary Student
8:00- 8:20 Music and Inspiration
Scripture and Prayer
Mrs. Thomas Stoffer, President, Ohio District W.M.S.
Special Music Miss Lois Staley and Elder Robert Keplinger, Washington, D.C.
Hymn:
"This Is My Father's World" No. 155
8:20 Message, ... Dr. Paul S. Rees World Vision International
9:15 Break
9:25 Hymn:
"Beneath The Cross of Jesus" No. 104
9:30-10:50 Business Session
Announcements—
Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Time and Place for 1972 General Conference
Action on Printing Conference Annual
Report of Rules and Organization Committee
Report of Goals Committee
Report of Resolutions Committee
Other Reports
Unfinished Business
Final Reading of Conference Minutes
Adjournment of Business Session Sine Die
11:00-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

12:15 Ministers' Wives Luncheon
2:00- 3:00 Missions Seminar Dr. Paul S. Rees "Winds of Change in Missions"
3:00- 4:00 Conference Musicale
4:00- 5:00 Conference Choir Rehearsal

Evening

6:40- 7:10 Conference Vesper Service
Ministers' Wives in charge
Speaker Rev. Charles Munson, Professor, Ashland Theological Seminary
7:30- 8:45 MISSIONARY BOARD INSPIRATIONAL SERVICE
Organ Mrs. Dorman Ronk
Hymn: "O Zion Haste" No. 141
Special Number Conference Choir
Speaker Dr. Paul S. Rees, World Vision International

Sunday—August 22

Morning

8:00- 8:30 Prayer Period David Brandenburg, Dayton, Ohio
9:15-10:20 Church School (No general assembly)
Nursery through Grade 6 Park Street Church
Grade 7 through college age . Bixler Hall
Adults
10:30 WORSHIP SERVICE
Organ Prelude
The Doxology
Invocation
Hymn: "Holy, Holy, Holy" No. 118
Anthem
Installation of New Conference Officers
Offering Appeal
Anthem
Message Dr. Paul S. Rees, World Vision International
Speaker's Appeal
Response through offering (as choir sings)
Response to God's call (as choir sings)
Benediction

Woman's Missionary Society

Theme: "First Things First"

Scripture: Matthew 6:33

Theme Song: "Happy Is the Woman"

AUGUST 16-22, 1971

Pianist Mrs. Lloyd Smith, North Manchester, Indiana

Song Leader Mrs. Nelson Yoder, Sarasota, Florida

Tuesday—Business Session—11-12 A.M.

Prelude
Welcome Mrs. Howard Winfield, President
Songs: "When I Survey" (No. 159); "Take My Life" (No. 151); Theme Song
Devotions "First Things First—By Commitment" Mrs. Clarence Kindley, Flora, Indiana
Special Music Mrs. Nelson Yoder
Appointment of Committees
Report of Credential Committee
State of the W.M.S. Message Mrs. Winfield
Theme Song: "Happy Is the Woman . . ."
W.M.S. Benediction

Tuesday—Public Service—1:30 P.M.

Prelude
Hymn: "I Love To Tell the Story" (No. 122)
Devotions Mrs. Charles Mishler, Denver, Indiana
Vocal Trio Phyllis Jervis, Peg Swonger, Shirley McPherson Huntsville, Bellefontaine, Lewistown, Ohio
Speaker Mrs. Verla Pettit Executive Secretary of the Memphis Union Mission, Inc., Memphis, Tennessee
W.M.S. Benediction

Wednesday—Business Session—11-12 A.M.

Prelude
Hymn: "Dear Lord and Father of Mankind" (No. 110)
Devotions "First Things First—Through Faith" Mrs. Kindley
Vocal Duet Miss Janie Fitzwater Mrs. Loring Vance, Mathias, West Virginia
Report of Credential Committee
General Secretary's Report Mrs. H. M. Jordan
Adoption of Goals
Report of Outlook Editor Mrs. Paul D. Steiner
Theme Song: ". . . who will read God's Word,"
W.M.S. Benediction

Thursday—Business Session—11-12 A.M.

Prelude
Hymn: "Breathe on Me, Breath of God" (No. 107)
Devotions "First Things First—With Growth" Mrs. Duane Dickson, College Corner Church, Wabash, Indiana
Vocal Solo Mrs. Edward S. Schwartz Oak Hill, West Virginia
Report of Credential Committee
Election of Officers
Appointment of Officers
Reports:
Business Manager Mrs. Howard Mac
Literature Secretary Miss Helen Shivel
Signal Lights Editor Mrs. Robert Holsinge
Theme Song: ". . . who His voice has heard"
W.M.S. Benediction

Thursday—Service of Thanksgiving—3 P.M

Place: Memorial Chapel
Program Speaker Mrs. Everett L. Cattel Canton, Ohi
Project Offering

Thursday—W.M.S. Banquet—5 P.M.

Place: First Christian Church
Hostesses: Canton, Ohio, Societies

Friday—Business Session—11-12 A.M.

Prelude
Hymn: "O For a Thousand Tongues to Sing" (No. 138
Devotions "First Things First—For Witness Mrs. Dickso
Vocal Trio The Harmon-L Lois Staley, Lois Hutzell, Lorene Mil
Report of Credential Committee
Reports:
Financial Secretary Mrs. J. G. Drush
Treasurer Miss Dorothy Carpente
Adoption of 1972 Budget
Theme Song: ". . . who has Christ within"
W.M.S. Benediction

Friday
Service of Thanksgiving—3:15-4:00 P.M.

Prelude
Theme Song:
"Happy is she; Happy is she; Happy is she"
Recognition of Banner Societies Mrs. H. M. Jorda
Thank Offering Service Mrs. Gene Eckerle Pleasant Hill, Oh
W.M.S. Benediction

Saturday—Business Session and Memorial Service—11-12 A.M.

Prelude
Hymn: "Standing on the Promises" (No. 148)
Devotions "Seminary Housing Mrs. Dale RuLo Resident, Seminary Apartmen
Special Music Vocal Trio from Bellefontaine, Oh
Unfinished Business
Memorial Service Mrs. Russell Rodke Past Presider National W.M.S., Burlington, Indian
Installation of 1972 Officers
Theme Song: "Happy is the Woman . . ."
W.M.S. Benediction

Ministerial

Tuesday—11 A.M.

Alleluia"
troduction of Guests
nnouncements
even Minutes of God's Power
"Joshua" (Speak Four Trio)
emorials for Departed Brethren Pastors
usiness:
Appointment of Nominating Committee
Report by 1971 Cross Country Conference Committee and Plans for 1972
Report by 1971 Pastors' Conference Committee and Plans for 1972
Distribution of Applications for Membership
istribute and explain proposed changes in Constitution and By-Laws

Wednesday—8:20 A.M.

emorial Paper Discussion Groups
Room 200 and 210 Bixler Hall

Wednesday—11 A.M.

oint Meeting of Ministers and Laymen
Speaker: Dr. Hollis Green
Place: Founders' Little Theatre

Wednesday—5 P.M.

en and Boys' "Box-lunch" Picnic at Memorial Chapel
Food, visiting and games

Thursday—8:20 A.M.

emorial Paper Discussion Groups
Room 200 and 210 Bixler Hall

Thursday—11 A.M.

Alleluia"
ntroduction of Guests
nnouncements
ix Minutes of Prayer
"Precious Lord" (Mrs. Bennye Milton)
usiness:
Action on New Membership Applications
Vote on Proposed Changes in Constitution and By-Laws
Consider reprinting Constitution and By-Laws
Report of Nominating Committee
Election of Officers
Election of Vice Presidents from each District
Report by Retirement-Hospitalization Interpretation Committee
Report by Divorce and Remarriage Study Committee
Report by Election Tellers
Distribute Applications for Membership

Friday—8:20 A.M.

Memorial Paper Discussion Groups
Room 200 and 210 Bixler Hall

Friday—11 A.M.

"Alleluia"
Introduction of Guests
Announcements
Three Minutes of God's Word
"Psalm 1" (Speak Four Trio)
Prayer
Business:
Report of Study Committee on Call, Licensure, and Ordination to Ministry
Report of Licensure-Ordination Forms Revision Committee
Report of Handbook Revision Committee
Action on New Membership Applications

Saturday—11 A.M.

"Alleluia"
Introduction of Guests
Announcements
Five Minutes of Praise
"Praise God for . . ."
Business:
Action on New Membership Applications
Report of Secretary-Treasurer
Report of Ministerial Student Aid Fund and Scholarship
Unfinished Business and Other Reports
Appointment of Committees for 1972
Prayer and Benediction: President for 1972

Boys' Brotherhood

Theme: "First Things First"

Text: Matthew 6:33

Tuesday—11 A.M.

inging
evotions
usiness Meeting
rogram: Dale Davis

Wednesday—11 A.M.

inging
evotions
usiness Meeting
rogram

Wednesday—5 P.M.

aymen, Ministerial, Boys' Brotherhood Fellowship
Speaker, games, box lunch

Thursday—11 A.M.

Ingathering for Projects at the Seminary

Singing
Devotions
Business Meeting
Program

Friday—11 A.M.

Singing
Devotions
Business Meeting
Film

Saturday—11 A.M.

Singing
Devotions
Business Meeting
Installation of 1971-72 Officers

Saturday—P.M.

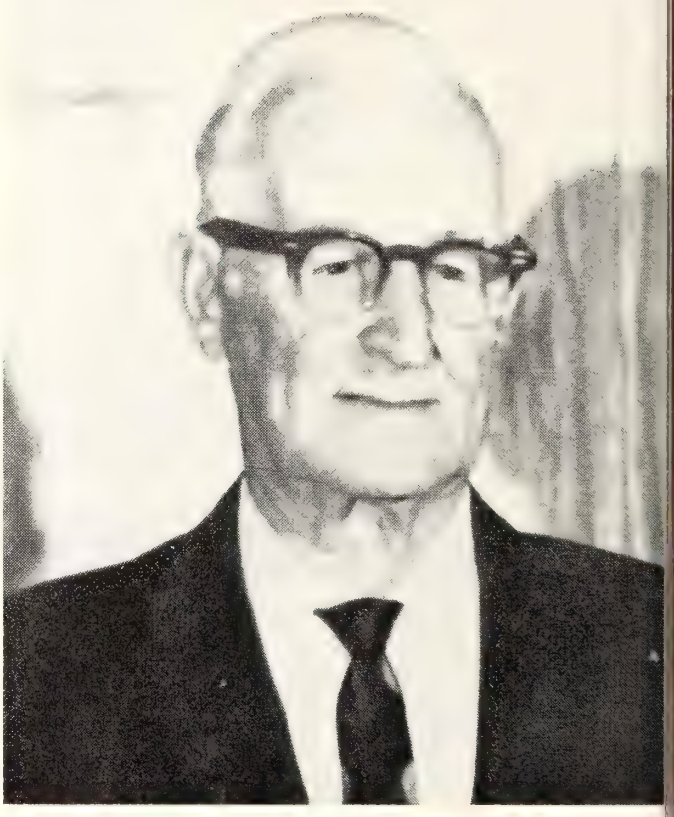
Sword Drill Finals

REV. CLARENCE A. STEWART

SUNDAY, JANUARY 3, 1971, Rev. Clarence Stewart was presented a membership life certificate from the National Mission Board by board member Rev. J. D. Hamel, at special ceremonies at the Sarasota Brethren Church.

Rev. Stewart was ordained by Rev. Kimmel in the South Bend, Indiana Brethren Church in 1914. His first pastorate was in the Teegarden Brethren Church, and then he was called to the Loree Brethren Church where he also served the College Corner Church. He served the College Corner Church ten years and the Loree Church nine years. He also served the Mexico Church three years. He was then called to Bryan, Ohio where he served sixteen years, and in 1946 he was called to New Paris, Indiana where he served five years. In 1951 he was called to the Flora Brethren Church in Indiana and he served that church until 1959. He then retired and moved to Nappanee, Indiana.

While in retirement he was interim pastor of the Sarasota First Brethren Church and in Tempe Brethren Church in Phoenix, Arizona. He became pastor for three years in Mishawaka, Indiana and then three months in Roanoke, Indiana. In former years he has held evangelistic meetings in Indiana, Ohio, Pennsylvania and Virginia and is at present continuing as a supply pastor for the denomination.



REV. C. A. STEWART

AN ADMIRABLE PASTOR AND DELIGHTFUL SAINT

By Dr. John F. Lock

"The Lord made a real success out of 'Pop' "

"Tribute to whom tribute is due" says the Scripture, and there is a lot due to our beloved friend Elder C. A. Stewart. St. Paul in referring to his own career, says, "... I was made a minister, according to the gift of the grace of God given unto me ..." (Eph. 3:7). Everyone who achieves some measure of success in this most wonderful of callings must trace his delight in it to the Lord who called him.

It is not without due respect that I call this faithful pastor and minister friend whom we esteem so highly, "Pop," and happily he calls me, "Son." It all came about many years ago when we were touring a factory in Bryan, Ohio during a revival. Someone asked Broth Stewart while I was out of hearing if I was his so With his delightful sense of humor he related the ma ter to me at his earliest opportunity. I assured him th since he is such a handsome specimen of humanity, be taken to be his son was indeed a profou compliment.

A good sense of humor is a valuable asset in t Christian ministry. Many sad and tense brothe weighed down by their sense of dignity and profou learning, would at least feel better and probably more effective in the work, if they possessed the ki

of humor so characteristic of this lovely man of God. Pop seems to have been able to see situations and people in their proper perspective and so could see some things worth a chuckle. It prevents one from taking himself too seriously. His is always a humor that is kind, gentle, and never intended to hurt or wound anyone, and, of course, it is clean. Filth is not funny.

It takes intelligence both to recognize and to use humor. A sample story "Pop" told me long ago comes back sometimes when hymns appropriate to and aiding the theme of a worship service are being selected. He had gone to hold a series of revival services in a certain church, which had prepared for the event by obtaining the services of a special song leader to be in charge of the music. When the invitation for decisions was given the first evening, the visiting preacher, Brother Stewart, asked the song leader to announce the hymn of invitation. The song leader had selected—America! It is not easy to control one's sense of humor in such a situation, but I am certain Pop handled it all well.

St. Peter has some wonderful advice that occasionally should be given a rerun nowadays for the good of all concerned. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (I Peter 5:2-3). The story of our beloved friend is one of obedience to such biblical counsel to pastors. It would be hard to imagine our friend Stewart not going according to the Apostle Peter's good counsel as quoted above.

Like Peter it should be mentioned that "pop" enjoyed fishing. He told me of his ingenious device for getting plenty of worms at Shipshewana. At his cottage there he used electricity to bring the worms to the surface on short notice when he decided to go fishing. The electric worm digger which he contrived made the worms report for duty in a hurry. It takes much longer for parishioners to become alert for duty, but "Pop" seems to have had good luck in his fishing for men. His pastorates have been marked by the kind of progress that a faithful, skillful, and devoted leader makes possible.

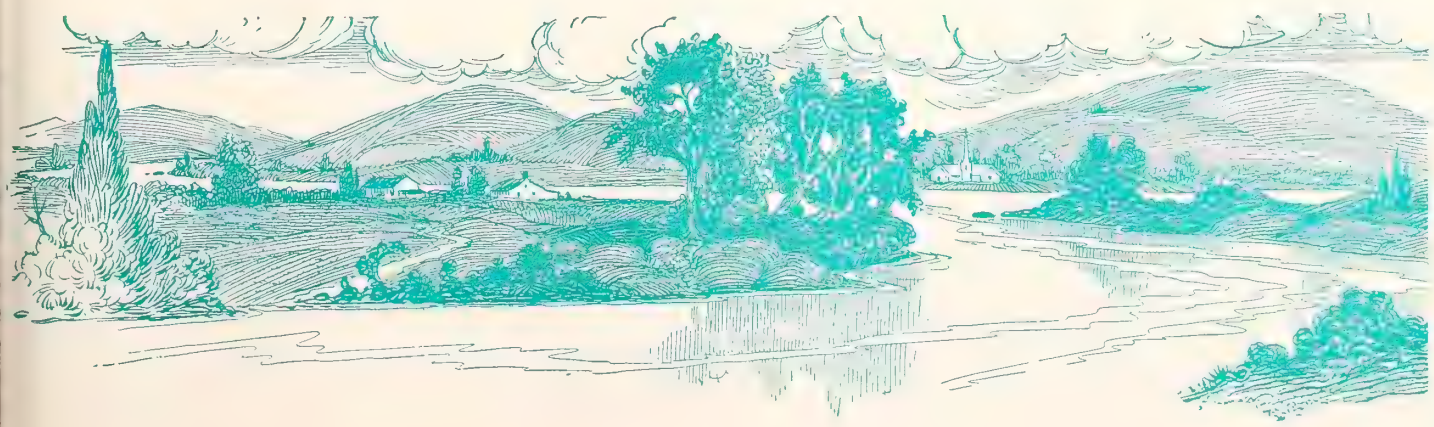
It has been my splendid privilege to have served with him in several evangelistic meetings and as a fellow member of the Missionary Board of the Brethren Church. His even tempered good judgment has been an asset to the entire denomination. His keen perception and practical wisdom have made him as invaluable for counsel as he is pleasant as a co-laborer.

As I have suggested already C. A. Stewart is easy to look at when he is in the pulpit or out of it . . . a handsome man of fine physique and pleasant, wholesome countenance. Bishop Gerald Kennedy quotes a writer in one of his books who asks concerning a preacher, "Is he a person whom one can look at with any comfort? What sort of voice has he? Has he lungs and a degree of digestion? an affirmative physique all around, rather than a physique negative and peeping?" Well the subject of these lines looks good and his goodness has been far deeper than external appearances.

A host of friends know him as a winsome personality possessing the deep consecration and conviction which the high calling of God requires—a character that isn't put on and off like a coat. Jolly good humor and plain common sense with no hesitation to do what his ordination to the gospel ministry calls for, have made this servant of our Lord very helpful to his brethren across the years. There is no stuffiness or faint suggestion of pomposity about him.

Perhaps his earlier experiences in industry before he was called to preach helped develop him. He told me of certain incidents when he worked in a creamery and how he hung doors on big Studebaker Presidents in those lovely days before the automobile became so plentiful and the word pollution was not linked to it. He has never been afraid of work, so retirement is just a word, not a fact with him. He spoke recently to the live and growing congregation at Sarasota, Florida. In his home district of Indiana where so many strong churches thrive, Brother Stewart is often a guest speaker. A letter from him a few summers ago told me that he had painted all the buildings on his Indiana farm except some higher parts of the barn which Mary, the lovely Mrs. Stewart, deemed off limits for the octogenerian preacher to do.

Writing a little salute in appreciation of such an admirable friend and effective workman for Jesus Christ isn't as much fun as I thought it would be when I started. The reason is that nothing one says is good enough. Pop Stewart deserves the best! The world and the Brethren Church needs a lot more saints like this one; men who will take their New Testament tasks seriously and work at them faithfully and happily, enjoying it all inspiringly, so that others will take heart and take up the battle and burden for the One who said, "My yoke is easy and my burden is light."



The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for August

Topic: JUSTIFICATION

Bible References: Romans 3:20-28; 5:1; Galatians 3:11-12; Acts 13:39.

Justification—the term used in Christian Theology to designate the act of God in restoring the right relationship between man and God. Man was alienated from God by the sin of Adam; being left to his own devices there is no possibility of his being delivered from sin and reconciled to God. As an expression of His grace toward man, however, God, through the life and death of Jesus has made this deliverance and salvation possible, contingent only on obedient faith.

Verse by verse:

Romans 3:20—No one is justified by the deeds of the law. The law created an awareness of sin.
Romans 3:21—The righteousness of God manifested
Romans 3:22—Righteousness bestowed on all who trust in Him
Romans 3:23-24—There is no difference between Jew and Gentile.

"... All have sinned.... Being **justified** freely by **his grace** through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (vs. 24-26). It is necessary to have faith, to be justified—the law of faith, not of works—"justified by faith without the deeds of the law" (v. 28)
Romans 5:1-2—We have Christian liberty and access by faith. Hope plays a vital part in the life of believers.
Galatians 3:11-12—Keeping the law will not justify a man. Example—read Matthew 19:16-22.
Acts 13:39—All that believe are justified from all things—the Law of Moses could not do this.
Leader:

Have one of your laymen look up the definition of reconciliation and atonement and give short comments on these.

GENERAL CONFERENCE PROGRAM

Laymen

Theme: "Laymen's Role in Church Growth"

Tuesday—11-12 A.M.

Registration and Credentials
Opening Hymn Hap Hossler, Leader
Welcome, Opening Comments, Devotions
President Virgil Barnhart
Introduction of Men (each stand, give name and church)
Appoint Constitution Revision Committee
Appoint Project Committee
Elect Nominating Committee
Naming of four Nominees for General Conference Nominating Committee
Election of Pastor and Laymen to the Boys' Brotherhood Board of Advisors
Name our two Co-operative Delegates to General Conference
Receiving of Goals Report from Local Laymen Organizations

Treasurer's Report
Report from District and Local Organizations
(continued Thursday 2-4 p.m.)
Benediction Vice President Floyd Benshoff

Tuesday—1:30 P.M.

Men, please attend the W.M.S. Public Service (Chapel)

Tuesday—2:30 P.M.

Men's Chorus Rehearsal in Chapel
James Mackall, Director

Tuesday—7:20-8:45 P.M.

(see General Conference Program for Laymen's Public Service)

Wednesday—11-12 A.M.

Joint Session with Ministers
Speaker: Dr. Hollis Green

Wednesday—1-4:30 P.M.

Board of Christian Education Workshop

Wednesday—5 P.M.

Joint Ministers, Laymen, Brotherhood Box Lunch on Chapel Lawn

Thursday—11-12 A.M.

Registration and Credentials
Devotions Rodger Geaslen
Introduction of New Arrivals
Reading of Minutes
Treasurer's Report
Feast of Ingathering (by roll call)
Election of Officers and Central Council Representative and Alternates
District, Local, and Individual Reports
Benediction

Thursday—2-4 P.M.

Registration and Credentials
Devotions Dan Gilbert
Reading of Minutes
Treasurer's Report
Recommendations from the Executive Committee
Report of Goals Committee
Report of Project Committee
Continuation of District and Local Organization Reports
Benediction

Friday—11-12 A.M.

Registration and Credentials
Devotions Paul Bird
Reading of Minutes
Treasurer's Report
Additional Feast of Ingathering
Report and Discussion of Laymen's Newsletter
Elton Whitted, Editor
Unfinished Business
Benediction

Friday—2 P.M.

Combination Meeting of the Old and New Executive Committees
Rest of Laymen will visit a local industry, to be announced.

Saturday—11-12 A.M.

Registration and Credentials
Devotions Jerry Gable
Reading of Minutes
Treasurer's Report
Additional Feast of Ingathering
Installation of Officers
Inspirational Moments John Rowsey
Benediction

SPEAKER FOR LAYMEN'S SERVICE



Judge Keith Leenhouts

JUDGE KEITH J. LEENHOUTS, President and Executive Director of Volunteers in Probation, Inc. (formerly Project Misdemeanant Foundation, Inc.), will be the speaker of the Laymen's Inspirational Hour on Tuesday evening of General Conference.

Judge Leenhouts received his law degree from Wayne State University in Detroit, and, in 1953, he joined a Royal Oak law firm. He had long felt a deep concern for youngsters who have had bad breaks in life. In 1959, dissatisfied by the routine of law practice, he ran for a municipal court judgeship on a platform which promised an improvement in the handling of young offenders. After a hard campaign he was elected.

What Judge Leenhouts experienced in dealing with one boy led to a unique community probation program for young offenders that authorities across the nation regard as a fresh, practical approach to youthful offenses. "The Royal Oak program," said a member of the Michigan State Corrections Commission, "has a revolutionary potential as a model for other communities."

A Reader's Digest article "Big Help for Small Offenders" has this to say about "The Royal Oak Program":

"Seven out of ten crimes in the United States are committed by young people under 25, and the majority of crimes of violence are committed by persons who have appeared in court before for misdemeanors. Many of these misdemeanants are young people at a turning point. With proper help they may go on to lead useful lives; or, with no one to turn to, they may become habitual criminals.

"Ordinarily, first offenders are fined, or jailed for a few days, then released to go out and get into trouble again. For lack of funds, only five percent of our misdemeanant courts have a professional probation program to supply the guidance and sponsorship these youths desperately need. Where such a program does exist, it is usually too overloaded to be effective. Project Misdemeanant came into being to fill this void.

"Let's see how it works.

"In Michigan a 17-year-old boy was arrested for the fourth time in seven months. He was bitterly hostile to all police and all authority. Assigned on two years' probation to a volunteer businessman, the boy refused to believe his sponsor was unpaid and merely wanted to help him. 'Nobody could be that nutty!' he snarled.

"But the business man put up with him. He cajoled and guided him. He introduced him to new companions, took him to his own home occasionally helped him get a steady job. Over the months th boy's attitude began to change. 'You know,' he sai one day when he and his sponsor went to a footbal game, 'nobody ever did anything for me unless the expected to get something out of it. What got m was when I found out you really care what happen to me.' Today he is married, holding a responsibl job, and has not been in trouble with the law fo six years."

Another Reader's Digest article, "Royal Oak Aids It Problem Youth," had this to say:

"Perhaps the most encouraging news of al however, is contained in the words of a young ma Leenhouts helped out of trouble. 'You know what? he told me. 'That judge uses his head! The reall tough guys tell you to keep out of Royal Oak be cause after you've served your sentence here, they' hound you to death with helpfulness.' "

Judge Leenhouts is married and the father of thre children. He is a member of the First United Methodis Church of Royal Oaks, Michigan where he has taugh the High School Class for almost 20 years.

He was in the United States Air Force from 1944 t 1946 and then graduated from Albion College with th B.A. degree in 1949.

INDIANA LAYMAN PROJECT

by Glen G. Bixle

THE EIGHTY-FOURTH CONFERENCE of the Indiana District of the Brethren Churches is now history. It was a good conference and surely God did bless it. We were happy to see so many attend the conference but were sorry that so many for one reason or another did not make an effort to enjoy the blessings that were there.

The Laymen of the Indiana District have taken as their project the challenge of promoting the **Brethren Evangelist** to each family in their congregations. Can you think of anything that is more important to an family than to get this newsy little magazine which ha so many vital articles for each one of us. You fin mission reports both at home and foreign fields, an you receive many good articles and information tha we all need and do enjoy.

We here in Indiana District have a potential 2,900+ families to receive this **Brethren Evangelis** Presently there are only 3,100 families receiving it a national basis. Where is our interest as Brethren Can we possibly be so satisfied with ourselves that w are not interested in our fellow Brethren. This magazin is important for our Brethren Fellowship.

The importance of this drive for every family receive the **Evangelist** is the fact that Brother Schust tells us that if we could get a total of 7,000 subscriptio to the magazine, it would be self supporting. Is this difficult when we have a potential of 2,900 in th Indiana District alone? We, the Laymen of the Indian District, challenge the Laymen in the other districts help the publisher reach this goal of 7,000 subscriptio

Some Laymen in various congregations may say "W are not organized therefore we need not participate this project." Let us stipulate that whether we a organized or not does not alter the fact that we a Laymen in our congregations regardless. Please remem ber this, and most of all remember that we are doi this for the furtherance of God's work and not f ourselves.

We conclude with this thought "What has God do for you?" Therefore what have we and what are v doing for God? May God bless you, and did you encou age a family to subscribe to the **Evangelist?**



Indiana Conference delegates take advantage to chit chat while waiting in line for lunch.

REJOICING AND REMINISCING



Dr. and Mrs. Ronk cut birthday cake as George and Jessie Solomon look on.

CELEBRATING the birthday anniversary of their teacher, Dr. Albert Ronk, who was 85 years young n June 2, the high school class of the Park Street Brethren Church supplied a sumptuous dinner in the hurch fellowship hall, which was attended by approxiately 150 friends, members of the church, and mems of their class. A huge cake, decorated with 85 ulti-colored candles dominated the table arrangement.

Because of Dr. Ronk's interest in and construction f grandfather clocks, these time pieces provided the otif for the evening's festivities. Another cake, in the orm of a grandfather clock—constructed in faithful detail by Ruth DeLozier—faced the guest of honor and his wife at the head table.

Following the dinner, Dr. and Mrs. Ronk were escorted to the church sanctuary, with the entire Dorman Ronk family singing "When you and I were young, Goldie," (Mrs. Ronk's name). Here a fitting exercise in reminiscences was carried out. Continuing the clock theme, before a realistic timepiece engineered by Howard Mack, Patty Smith narrated different high lights from the life of the honored guest at succeeding strokes of the clock, with Dr. Ronk filling in many details.

Recollections ran the entire gaunt from the ridiculous to the sublime: being fed pancakes at the age of two weeks by an indulgent relative; relationship to Mary, Queen of Scots; call to the ministry; marriage to his wife of 59 years; experiences as a minister, inventer, chicken business entrepreneur, industrialist, professor at Ashland Theological Seminary, Brethren Church historian, and author.

Greetings from friends, relatives, and former church members at Waterloo, Iowa, were read, after which Reverend Solomon concluded the ceremonies by reading several passages of Scripture relevant to the occasion and expressing appreciation for the many ministries of these faithful people.

The insight gained into the many-faceted life of this one of God's noblemen reminded those present that:

"Lives of great men all remind us we can
make our lives sublime
And departing, leave behind us footprints on
the sands of time."

The entire evening's activities were inspired, planned, and executed by Mrs. Owen (Doris) Smith.

IERE WE ARE AGAIN!

In the July 3rd issue of The Brethren Evangelist, a hotograph of a group of youth from the Southeast District was published with a caption under the photoraph entitled "Winners of nutty awards." This editor gain had one of those forehead slapping periods when e realized that he had inadvertedly omitted the identifiation caption for this photograph.

Therefore, this photograph is being inserted once gain in this issue with the accompaning identifications. Iy deepest apologies to the youth concerned and to he Board of Christian Education for this error.

(G.S. Editor)



L. to R.: Donna Shank, Maurertown, Va.; Marsha Payne, Oak Hill, W. Va.; Nancy Maring, Linwood, Md.; "unidentified," Mt. Olive, Va.; Tracy Wilt, Jr., Washington, D.C.; Robert Bartels, Hagerstown, Md.; Carol Sensenbaugh, St. James, Md.

MISSIONARY NEWS

LET THE MAN PREACH

by Sherwood E. Wirt

NOT LONG AGO it was our pleasure to go to a conference and hear some great preaching. The preaching was done by men we had never heard of: men who have never written books, or built a "public image," or achieved national status. It was a magnificent experience. The conference was set on fire by their eloquence. Every Christian went away with a new sense of the presence of God. Right before our eyes the church was renewed.

Whatever is wrong with the Church today, it is nothing that cannot be cured by good preaching. The layman who is unhappy about his church is the layman who has not been stirred lately by a powerful gospel message. Many executives are sitting in denominational board rooms wondering why the graphs that were going up for so long are now beginning to tilt downward. Their church membership statistics are dipping and threatening to cascade. They wonder, is there too much emphasis on this, and not enough on that?

To such leaders we would say: Look to your preaching! Get your ministers excited about the Gospel. Burn into them the conviction that God's power is waiting to be released. See to it that each congregation is on tiptoe from Sunday till Sunday, wondering what kind of spiritual feast is going to be set when the Bible is opened and God's Word is proclaimed.

There is no excuse whatever for consistently poor execution in the pulpit. There is every reason to expect a thrilling, life-changing proclamation. Let us look at some of those reasons: (1) the authority of the Word of God, (2) the power and relevance of the Gospel of salvation, (3) the convicting work of the Spirit of God, (4) the desperate condition of contemporary man. **There** is a full quiver for any preacher's bow!

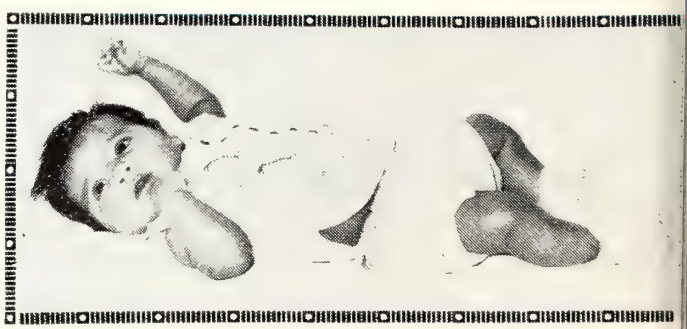
Instead of being made into a checkout counter where facile observations about the hang-ups of supermarket existence are spooned out, the pulpit should be a flying buttress of the kingdom of God, from whose sacred ramparts life belts are pitched to drowning men and women. The power of God to penetrate every facet of a man's being, to strip him and drench him and dry him and clothe him—this is preaching fare! Our congregations need to be shaken until the pews groan with the knowledge of the wickedness of sin, and until the floors creak with the traffic of people heading for the front to get right with God.

If a minister is not preaching with power, it may b that he has allowed himself to doubt that God "cut hir out" for such work. If so, he has skimped on spiritua preparation and shortchanged the pew. He has delude himself into thinking that program is more importan than proclamation.

Christ said His preached words would live forever Let's put the Church back on a biblical foundation Let's have some great preaching!

From **Decision,** copyright 1970 by
The Billy Graham Evangelistic Association

DAUGHTER BORN TO KUMARS



A second girl was born to Nirmala and Prasanth Kumar on April 18. Nirmala had gone to Srikakulan the home of her mother for the delivery of her bab

One of the customs of India is that a girl is take to her parents' home in the seventh month of pre nancy. Someone is sent from the parents' home escort the mother-to-be and her husband on the tr to the parents' residence. The girl's mother attend h there for three months after the birth of the baby.

Although the Kumars did not adhere strictly to th custom, Nirmala did go to her mother's home, takir Shanthi with her in her ninth month and return to Rajahmundry the first of June.

Their Sunday child was born 8:55 a.m. and weigh seven pounds. They named her Sunita, which mea person with good morals. SU- means good, and NIT means morals.

According to the Indian custom there will be separate function to name the child. The elder memb of the family, or the preacher, will name the chi (Luke 1:59-63). Until the naming ceremony the bal will be called PAPA (feminine baby) or BABU (masc line baby).

GENERAL CONFERENCE MISSIONARY SPEAKER

DR. PAUL S. REES, editor of World Vision Magazine, will bring the special missionary messages for General Conference on August 21 and 22nd in the evening in addition to heading the Saturday afternoon Missionary Workshop. Plan to attend General Conference to hear Paul Rees, well-known Bible teacher, author and missionary statesman.

Dr. Rees is Vice President at large of World Vision International, director of the overseas program of pastors' conferences, is an ordained minister, member of the Board of Administration of the National Association of Evangelicals and member of the Board of Directors of "Today's Publication Company," publishers of "Christianity Today." to mention only a few of his responsibilities.

He is the author of fourteen books, the more recent being "Don't Sleep Through the Revolution" and "Men of Action in the Book of Acts."



Dr. Paul S. Rees

GRIEVES DEPARTURE FOR NIGERIA

We rejoice that the visas came through for the Grieves and after a six-month wait, they left for Nigeria June 24 from the Akron-Canton Airport with arrival schedule at Kano, Nigeria at 7:15 A.M. June 5th.



Their present address will be:

Reverend and Mrs. Jerry Grieve
Institute of Linguistics
P. O. Box 489
Zaria, North-Central State
Nigeria

The Grieves were accepted as short term assistants by Wycliffe Translators Inc. to involve in literacy and translation work such as the Bolingers are doing. Cheryl is a Registered Nurse and they have two children, Dawn and Nicole.

HOW TO OUTWIT THE DEVIL



by Thomas A. Schultz

THERE IS A LEGEND which has come down through the centuries about a very wide and treacherous river; the rapids of which were very destructive. Along this river were three men who lived on its banks and fished in the river from time to time. One day, the legend states, they were fishing in the river and saw a human life being carried down the river. The life was begging for help. So the three men who lived beside the river got into their raft and rowed out to this drowning person and endeavored to rescue him. As they were rescuing the man from the water, all of a sudden they saw another life coming down the stream, and again the life was begging for help. They proceeded on their raft to rescue the second man. No sooner was this man on board the raft when another came floating down the rapids. Again, they went after this life. Time and time again, more lives seemed to be coming down that stream until the men were nearly exhausted.

Then they decided to go to the bank and unload their raft of the lives which they had saved. When they started out into the river again, because more and more lives were coming down, one of the men would not go along and started to walk up the bank. The other two men called him back, "Please come and help us save these perishing lives!" The man said, "I will not help. The only way we can save these lives is to go to the mouth of this great river and see how we can stop the man who is throwing them into the water."

This is a very meaningful parable and a very wonderful legend. We must go the very source of evil in the world if we are going to stop the suffering, sickness, and the death which we see happening in the lives of men, women, and youth about us. When we go to the source of evil in the world, we go to the devil. I know it is not very fashionable these days to speak about the devil, and yet I am confident that there must be a force of evil in the world greater than that which you or I can conjure up in our own life. I know that men and women must be victims of a force to make them do the things they do.

Now we are told that Satan is a fallen angel. I don't know what the devil looks like; many have attempted to depict and portray his picture and his actions in ages past, but I doubt, knowing that the devil is so cunning, that anyone, except Almighty God knows what the devil looks like, nor his ways upon the face of the earth. But this one thing I am sure of, there is a power of evil in the world that designs to capture your soul and ruin you, your homes, family, and your life. You can't conjure all the wickedness that you do in your life by yourself. There must be a force of evil that is lurking about in dark places to capture and destroy us.

The Bible tells us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). The devil, who walked in the days of Peter is walking today perhaps with more joy and glee, and with more ambition than he has ever walked the face of the earth before. Every moment of the day, and don't forget the moments of the night, the devil is at work. He takes no vacation from his activities. He never lets up on a person!

From the time of Adam and Eve, through the life of Job, and even in the days of Jesus, the devil has been known to walk upon the face of the earth. The devil has been present in the lives of these great spiritual leaders, and there is no reason to think that in this 20th Century of ours, that the devil is not still present. His power is great and his work is extremely comprehensive. I wonder if that is why Jesus called Satan "... The prince of the power ..." (Eph. 2:2).

When sin comes into a person's life and takes hold of their soul, there is no stopping to what the devil will do. People have fallen because Satan has finally conquered their soul. They no longer have any guilt feelings about the things they are doing! They can justify and rationalize their sins so well that you can sometimes scarcely convince them that they are doing wrong. They have no will to do good, and no purpose to live and do things that God has asked them to do. Many times a pastor becomes frustrated while trying to get them to let go of that evil and sin, and turn to God. Their resistence is so great. The devil has built up such a wall that it is very hard to penetrate.

I have always been interested in the description of a boy in the Bible who was possessed by the evil spirit. Mark writes that the father was bringing the boy to Jesus. On the way, the boy threw himself down on the ground, and wallowed foaming. Ofttimes it cast him into the fire, and into the water to destroy him, but Jesus drove the evil spirit out of the boy and he became well again (Mark 9:17-29).

Day by day, in the Gospel ministry, we see mothers and dads who love their children, but who can do nothing with them now that their souls have been sold out

› the devil. One of my most touching experiences in astoral work is to call on an old mother, now an invalid ho cannot leave the house, and who shares only the ıemories of yesterday when her son lived there; they ere all so happy, but now he has gone away, and he ever comes back again to see her because the devil as gotten hold of his soul and life. He has no time for ıother, his home, church, God, nor anything like that! e sold out lock, stock, and barrel to Satan!

Yes, this scene is enacted often in our daily life. . . We wrestle not against flesh and blood, but against rincipalities, against powers, against the rulers of the arkness of this world, against spiritual wickedness in igh places" (Eph. 6:12). There has to be something eyond your own capabilities of evil to make you do ıe things that you do. Of this I am sure! If you want › call it an evil force, sin, or the devil, something, ›meplace, is working in your heart that makes you ıoose the darkness rather than the light day by day. . . Men loved darkness rather than light, because ıeir deeds were evil" (John 3:19). There are three echniques that the devil uses to trap you into his lucrave kingdom. In these three ways, the devil is able to in more souls day by day and condemn them to darkess and Hell than the world ever dreamed of.

The first thing that the devil does to win you and ake you away from God's heavenly kingdom is **to try › convince you that he (the devil) has dominion over ıe face of the earth.** Incidentally, if you think I am ld-fashioned about the devil, remember that Jesus alked to the devil himself and had several relationhips with him. In one of those experiences, ". . . The evil taketh him up into an exceeding high mountain, nd sheweth him all the kingdoms of the world, and ıe glory of them; and saith unto him, All these things ill I give thee, if thou wilt fall down and worship ıe" (Matt. 4:8-9). You see the devil speaking to Jesus ı such a cunning way as if to say, "All this in the orld that you see from this mountain belongs to me. his is my world! I will give you charge over all of it you will but fall down and worship me." What a lie! nd yet, the devil through this lie is able to convince ıany people, and especially our young people, that ıis is a world of evil and darkness, and, if you play ıe game of life according to the way of the devil, you ave nothing to fear.

Since your pleasure and sin are a part of the devil's ingdom, he would actually have us believe that he is ı charge of all these affairs of life, and that his ways re far more rewarding than the ways of God. "Look," e says to me, "I know how to make your life more ıcrative. I will let you escape from responsibility and ıe suffering of the Christian way of life." He shows ıe that evil is more to be desired than righteousness; ıat sin is more pleasurable and rewarding than to do ood. And the strange thing is that it doesn't take him ›ng to convince me and many people that this is really wonderful thing to do. He would have us believe that ıe consequences of sinful life are not to be feared nor eckoned with.

This is all a part of **his** world, and a lot of us are ›oled into this lie that he has dominion over the world, nd if we play his game, things will go a little better ›r us. We are so fooled into this that we surrender our ves to his dominion. "I am the Lord thy God . . . Thou shalt have no other gods before me" (Ex. 20:2-3). The devil wants you to know that he has dominion over the world, and if you play the game his way, he will be able to give you a lot more benefits than you will ever get by following the way of the Lord.

Now the devil did a second thing with Jesus. He gave Jesus the privilege of falling down and worshiping him. It wasn't simply an acceptance here, but it was the matter of a decision—a matter of choice. Fall down and worship me, and I will give you these kingdoms (Matt. 4:9). Now when the devil works with our lives as he did with the life of Jesus, he uses a tool to get us. He never asks us to enter directly into sin. He always has an intermediate step he wants us to take, knowing that once we take the first step in his program, we shall be willing and able to take steps two, three and four on to Hell. **The devil uses the tool called temptation!**

The devil holds something before you to entice you, and then, cleverly enough, he doesn't tell you to take it, but he gives you the choice of accepting this little temptation or rejecting it. Well, what do we say? A little bit of this or that isn't going to hurt me. I am a big enough person that if I taste a little bit of this I can stop along the way some place.

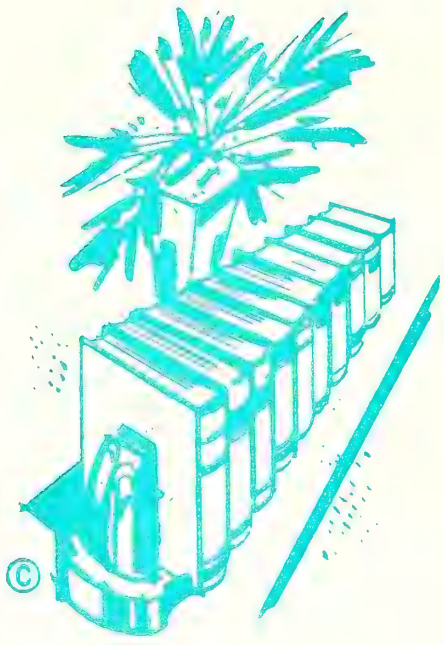
Very few men or women want to be loved in this world, because they don't want to share in return what love requires. Then again, there are few men who having the choice between good on one side, and evil on the other, will choose the good. A man will degrade himself unless the power of God comes to his rescue.

Recently, a Congressman said, "American people really don't know how tense the world situation is" If you are around Congress a day or two, you begin to realize that we are playing with some mighty great fires in this old world. We are living in a very dark world, not only in international affairs, but also in our own personal lives.

Now the third way the devil seeks to win you is to deny you a vision of Christ. If the devil can get you to deny Jesus Christ, then he's got you in the palm of his hand. If you shut Christ out of your mind, then the devil has full sway. The devil is smart and cunning; he doesn't come out with the facts. He says, "Look, this business of Jesus is fine; this business of doing good and loving your brother are fine, but **you don't have to do it right now!** Wait a little while. The devil's chief word is **wait.** "Now look, you don't need to go to church every Sunday; this is foolish. Wait. You don't need to read the Bible, the Word of God. Wait. You don't need to get right with God, there is yet time." "Wait." But while you are waiting, the devil has you just where he wants you. He is pumping into that old mind of yours more of these sinful, cunning devices.

I believe there is a Hell. There has to be a Hell as well as there has to be a Heaven to write out these injustices and evil doings in the world in which we live. More men are bound to Hell than the world ever dreams of and some are in church on Sunday morning. The devil seeks to win men's souls by denying them the Christ. If we shut the Christ out of our minds and life, then there is no possibility for salvation.

The one sure way to outwit the devil is to give your life to Christ. Let your life be an expression of His mind, ways and acts. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).



BOOK REVIEWS

TAKE YOUR CHOICE
$.95
by Fritz Ridenour

It's a world of change and a world of choices. Th change is upon us. The choices are always just a fe minutes ahead, and we have to make many every da God's prophet Elijah put it in this way: "How lon will you sit on the fence?"

When it comes to "living the Christian life" in thi anything-but-Christian world, we constantly fac choices and so did those who walked and talked wit Jesus Christ. This book lets you see some basic choice in life through the eyes of outstanding New Testamer people. Life may have been simpler then, but the choice were the same as they are now:

. . . Remain one of the vast Christian silent majorit or start sharing your beliefs by what you say and wha you do.

Other titles by Mr. Ridenour, include "How To Be Christian Without Being Religious," "It All Depends and "Who Says?"

MEN WHO KNEW CHRIST
$.95
by William Sanford LaSor

Men of vitality serving a contemporary God! John the Baptist, Peter, Barnabas, Lazarus, Stephen and others faced their world of events, problems and people in the light of their dynamic new relationship to God through the man they knew as Jesus, the Christ.

ISRAELI/ARAB CONFLICT
$1.25
by Wilbur M. Smith

New title—new cover—new price. But same content a original release, yet even more relevant today tha when "Israeli/Arab Conflict and the Bible" was fir printed.

CONCERNING USE OF COLLEGE CONVOCATION CENTER

Many keep wondering and asking why the General Conference does not use the new air-conditioned convention center for its main conference sessions. Until paid for, these facilities are owned by the Ohio Higher Education Facility Commission. The lease and sell agreement reads in part "but excluding any facility used for sectarian instruction or study or as a place for devotional activities or religious worship."

Both the Lutheran and United Methodist bodies are using these facilities this year. Their leaders feel their conventions do not violate the above restriction. The Central Council Executive Secretary and the General Conference Executive Committee have not felt we could use these facilities with good conscience for we do have "devotional activities and religious worship" as a part of our conference program structure. Perhaps, the idea is "regular use" but no such statement occurs in the text of the agreement.

The policy of the college is to give a copy of the agreement to those who would use the facilities and then let them decide whether their usage would be in violation or not. Thus the responsibility is not on the college but on the user, should anyone contest the matter.

SISTERHOOD

Devotional Program for August

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: What have you learned about "Love?"

Junior: The Book of Esther

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for August

Prepared by Mrs. Alberta Holsinger

Bible Theme: JOY

Project: LIT-LIT

DAY CAMP

9:00 Assemble at the church or other designated place and travel to camp site.

If possible take along a tent and one or two cots in case of illness. Be sure you have a first aid kit, all food and utensils needed for the noon meal. Each child should bring an old blanket.

9:30-10:00 Set up camp.

Have the children work in pairs. Assign each a job such as gathering firewood, helping with the tent, unloading the equipment.

10:00-10:45 Hiking Time

If there is a nature trail follow it and point out things of interest. If there is a creek safe for wading stop at it. Let this be a time of exploration and fun.

10:45-11:00 Bible Time:
God Made All Things

Long, long ago, so very long ago that no one can think how long it was, there was no beautiful world. There was no bright shining sun. There were no twinkling stars. There was no round yellow moon. There was only God.

Long, long, so very long ago that no one can think how long it was there were no people. There were no mothers and fathers. There were no brothers and sisters. There were no little children. There was only God.

Even before the beginning of things there was God.

Then, in the beginning, God made the heaven and the earth. All was dark and still.

God spoke. "Let there be light," God said, and there was light. God

called the light day, and the darkness He called night. God made two great lights. He made the sun to give bright, warm light in the daytime. He made the round yellow moon to give soft light in the nighttime. He made the stars, too.

God made water and God made land.

God said, "Let the earth have grass and trees with seed." And it was so.

God said, "Let there be fish in the water and birds to fly in the air." And it was so.

God said, "Let there be cows and horses and dogs and cats. Let there be animals of the field and creeping thing." And it was so.

Then God said, "Let there be people that are like us. They shall rule over the fish and the birds and the animals."

God made people to be like Him. God made man and He made woman. He called the man Adam and the woman Eve.

God placed Adam and Eve in the beautiful Garden of Eden. "Take care of this garden and enjoy it," He told them.

Just as God gave the lovely Garden of Eden to Adam and Eve so He gives the beautiful world to us to enjoy.

Look up at the fluffy white clouds, the blue sky, the yellow moon, and the twinkling stars. Look around at the trees, the flowers, the grass. Watch the birds, the animals, and the fish. All this beautiful world is ours to enjoy because God loves us.

— Based on Genesis 1 and 2

11:00-11:10 Memory Scripture Time:

Psalm 95:1

Because God loves us and has given us so many wonderful things we want to give our thanks to Him. Our memory Scripture this month is about praising God. Listen while I read it to you.

(Discuss with the children the meaning of the phrase "rock of our salvation." Have them read the verse with you a number of times. Review previous verses.)

11:10-11:30 Singing Time

"Our Mighty Creator"
"Wonder Song"
"All Things Bright and Beautiful"

(Let the children choose their favorite hymns and choruses.)

11:30-12:00 Craft Time

Nut Shell Crafts

(Have available pieces of felt, heavy plastic, glue, beads, sequins, pins, etc.)

The children should be able to find nuts in the area. Have them split and clean the shells. Then turn them loose to create their own ornament or piece of jewelry.

12:00-12:15 Prepare Lunch

12:15-12:45 Lunch

12:45- 1:00 Clean Up Time

1:00- 1:30 Rest Time

(Everyone should stretch out on a blanket and rest quietly.)

1:30- 2:30 Game Time

Black Bear

One player, the Black Bear, hides and the others go together to fin him. When found the Bear tries t catch as many as possible befor they reach home. First one hom untagged is the next Bear.

Skedaddle

Two teams face each other, eac fifteen feet from a center lin and count off. Nature objects ar placed on the center line and calle out, so that all hear the name o each at least once. There should b about ten objects.

The leader then calls off the nam of one object and a number. Player with that number race to the cente The one who gets the object trie to get back to his line before th other tags him. If not tagged, h makes two points for his team, tagged, one point. The object is r turned to the line and play begir again. Score for game is twenty-on

Races

Bunny Race: The runners assum a stooped position with hands raise bunny fashion. In this position the must make their way to the finis line in short jumps.

Crab Race: The runners go dow on all fours and race backwards.

Duck Race: Each runner must tak hold of his ankles and holding th position race to the finish line.

Dog Race: The contestants mu race forward on all fours, gallopin dog-fashion.

Signal Lights Benediction

(Note: Have the children help wi the breaking of camp. Be sure leave the grounds very clean.)

JUNIOR BIBLE STUDY

by Mrs. R. L. Hoffma

THE BOOK OF ESTHER

Divine Providence

THE NAME OF GOD is not mentioned in the book of Esther, however, divine providence is apparent throughout the story. But what do we mean by "divine providence?" Perhaps using the words, "God cares" would carry more meaning for us because that is what "divine providence" means.

You have probably heard a friend say, "This is n lucky day. I didn't do my math last night, and the teac er didn't collect the homework today." That was chan happening, not divine providence. Remember, divi providence is God's care.

When Esther was selected as queen, there were ma

ther beautiful, well poised and charming young women ligible for that position. Her people were foreigners iving in Persia where they had been carried as captives ollowing a war. Now with Esther as queen one of heir people was in a position of importance in the palace. Divine providence? Yes. God was caring for His people.

Because of his concern for his cousin Esther, Mordecai tayed near the palace. On one occasion he learned that wo guards were conspiring to kill the king. Mordecai vas able to get word of the conspiracy to Queen Esther, proper authorities were notified and the king's life vas saved. A report of the whole incident was written n the official records.

One night King Ahasuerus could not sleep. Instead of counting sheep, he called for a servant to read to him. Once more divine providence is evident for the section read to the king that night was the report on how Mordecai had saved his life. King Ahasuerus was surprised to learn that Mordecai had not been properly rewarded.

At another point in the story, Queen Esther informed he king that his first assistant, Haman, had devised a scheme to destroy all of the Jews in the land, Queen Esther and Mordecai included. The king ordered wicked Haman to be hanged from the gallows on which Haman had planned to hang Mordecai.

Mordecai had been instrumental in saving both the king's and the queen's life. With wicked Haman out of the way, and as a just reward, Mordecai was elevated to a position of high authority by the king. (Another example of divine providence in the lives of God's people.)

I would like to share an example of God's care in my life. At the age of 12 I had fully determined that there was one place I would **never** live—that was Meyersdale. Meyersdale's basketball team was Berlin's (my home then) arch rival. Both marching bands were constantly competing in parades, and as young people we did not even care to share the same skating rink. It was, "Meyersdale, ugh!"

My home today is the parsonage of the Main Street Brethren Church in **Meyersdale.** Divine providence? I believe so because it is in Meyersdale that I have found one of the most satisfying and fulfilling experiences of my life. This is working with pre-school children from disadvantaged homes. The work has provided me with opportunities to show love for the unloved, to share my faith in Christ, and to see God's care for me.

SENIOR BIBLE STUDY

by **Ruth Barber**

What have you learned about . . .

LOVE

FOR ELEVEN MONTHS at Senior Sisterhood we've talked about "love." This is the last article I'll be writing to you on this subject, and I'm curious to know if you've profited from your study. The schoolteacher in me came out—I've written an exam for you! I want to know if you've really learned anything about God's love, or if you've just "read the articles in **The Brethren Evangelist**" at each Sisterhood meeting. You can decide how to take this test. Perhaps each girl would like a paper and pencil of her own so that she can test herself on this matter of love; or perhaps you could have two teams and see which team profited most; or maybe you'll just let volunteers from your Sisterhood answer the questions they remember. This "exam" has fifteen questions, and the answers are at the end of the article!

1. What's the difference between God's love and the love you have for Skippy peanut butter?
2. Think of the love chapter in I Corinthians 13 that begins, "Though I speak with the tongues of men and of angels, and have not love. . . ." List at least four signs or qualities of love.
3. Action **do** speak louder than words. God proved His love to us. How?
4. How did Christ prove His love for us in the past?
5. How is Christ proving His love for us right now?
6. How is Christ going to continue to prove His love for us in the future?
7. Repeat Romans 5:8. It begins: "But God commendeth"
8. Name two ways that you can show your love toward God.
9. Fill in the blanks: John 13:34-35, "A new _____ _____ I give unto you, That ye _____ one another; as I have loved you, that ye also _____ one another. By this shall all men _____ that ye are my disciples, if ye have _____ one to another."
10. How can we share God's love with a friend who doesn't want us to talk about God?
11. How can we let God's love show through us when we disagree with our friends?
12. What does the word "reconciliation" mean?
13. Explain one way of using the Scriptures to reconcile an unsaved friend to God.
14. Give one example of reconciling one person to another.
15. List one new discovery you've made about God's love this past year.

Now the answers! Give yourself 7 percent for each correct answer, and you can grade yourself on some spiritual lessons learned this year.

1. God's love is eternal, infinite, spiritual, and satisfies our every need. Peanut butter (even Skippy's) is a material thing that satisfies only our physical needs.
2. Choose from the following list. Love is: patient, kind, not jealous, not proud, not ill-mannered or selfish, or irritable, does not keep a record of

wrongs, is not happy with evil but is happy with the truth, never gives up, and never fails.

3. God proved His love by sending us Jesus Christ. "For God so loved the world that he gave his only begotten Son . . ." (John 3:16).
4. Christ proved His love for us in the past by giving up His place in heaven beside God, taking upon Himself the form of a man, and being obedient to God's will—death on the Cross (Phil. 2).
5. Christ is proving His love for us right now by supplying all our needs, interceding with God, hearing and answering our prayers.
6. Christ will continue to prove His love for us by preparing us a place in heaven, returning for us, and receiving us unto Himself.
7. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."
8. Choose from many ways including the following: worshipping Him, praising Him, singing for Him, serving Him, reading His Word, praying to Him, desiring to be in His presence, introducing friends to Him.
9. Commandment, love, love, know, love
10. We can share God's love with such a person by **showing** them that we love God, we love other Christians, and we love them. We can **show** them we love God when we manifest the qualities of love (answer 2), when we keep God's commandments, and when we have compassion on those in need.
11. When we disagree we must be twice as careful t examine ourselves and be certain that we are show ing forth the qualities of love (answer 2). Jesu said that we were to let our light shine in the worl as a witness for Him, but that we were to be wis as serpents and harmless as doves. We must alway be tactful and gracious so that we do not turn ou friends away from our Saviour.
12. Reconciliation means "to make friendly again, t bring together, to heal a break."
13. Three methods were explained. The ABC plan o salvation, the Wordless Book, and the Roman Roac Any logical, scriptural way of presenting the Scrip tures to an unsaved person will be an acceptabl answer.
14. When there has been a misunderstanding betwee friends, between brothers and sisters, between rela tives, between parent and child—between any tw people that you know and love, perhaps God wi give you the opportunity of praying with the pe ple involved, or enabling you to act as a peac maker, so that this wound in the body of Chris can be healed.
15. Hopefully, each of you have discovered somethin new about God's love. Share it with others in you group, and thus build up your faith in the Lor God is alive and working. Trust Him to show fort His love in a mighty and abundant way in you life!

GENERAL CONFERENCE PROGRAM

Sisterhood

Theme: "First Things First" Matthew 6:33

a. By Commitment
b. By Growth
c. Through Faith
d. For Witness

Song Leader: Sherry Barnhart, Gratis, Ohio
Pianist: Gloria Stout

Tuesday—11 A.M.

Singing and Welcome President
Devotions
Speaker:
"First Things First By Commitment": "Folk Musicals"
Brad Weidenhamer,
Ashland, Ohio
Announcements and Benediction

Wednesday—11 A.M.

Group Singing Gloria Stout
Devotions Sharon Kidder,
Brush Valley, Pa.
Special Music Gloria Stout and Sherry Shannon
Speaker:
"First Things First Through Faith": "Chalk Talk"
Candi Baker,
Ashland, Ohio
Announcements and Benediction

Thursday—11 A.M.

Group Singing Gloria Stou
Devotions
Election of Officers
Speaker: "First Things First By Growth In India"
Rev. Virgil Ingrahan
Missionary Boar
Ashland, Oh
Announcements and Benediction

Friday—11 A.M.

Group Singing Gloria Stou
Devotions
Special Music Gloria Stou
Sherry Barnha
Sherry Shanno
Speaker: "First Things First For Witness"
Summer Crusade
Announcements and Benediction

Saturday—11 A.M.

Devotions Preside
Installation of Officers
Business Meeting
Feast of Ingathering
Announcements and Benediction

FEW U.S. PRESIDENTS SEEN AS CHURCH RELATED

A SWEEPING study of U.S. Presidents shows that few had formal affiliation with any church or were in any sense devout.

George Washington identified himself with no religious establishment, says John Sutherland Bonnell in his book Presidential Profiles. Thomas Jefferson also declined any links with a creed. James Madison, another of the Founding Fathers, regarded discussions of religion as a strictly personal matter. So did James Monroe, who did attend the Episcopal Church, however.

Dr. Bonnell, former minister at Fifth Avenue Presbyterian Church in New York, broke down the affiliations or leanings of the 37 presidents: 11 in the Episcopalian tradition, 9 in the Presbyterian, 4 in the Methodist and 2 each in the Congregational, Dutch Reformed, Unitarian, Disciples of Christ, Baptist and Quakers. John F. Kennedy was the sole Roman Catholic.

It was Rutherford B. Hayes who introduced religious services to the White House by scheduling Sunday evening hymn sings. William McKinley, once a Sunday school teacher, quoted the Lord's Prayer as he lay dying of an assassin's bullet. He revived the Sunday evening practice.

Dwight D. Eisenhower began the annual Presidential Prayer Breakfast and requested that his Cabinet pray silently before each meeting.

Several Presidents, Bonnell discovered, were avid Bible readers. Abraham Lincoln probably was the best informed of Scriptural teaching. "I have often wished that I was a more devout man than I am," Lincoln allegedly told a delegation of Presbyterians. "Nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance in God."

Andrew Johnson (the only President who was the object of impeachment which was unsuccessful) frequently quoted the Bible. McKinley kissed an open Bible at his first inaugural. Wilson prayed on his knees and read the Bible so thoroughly that he wore out several copies during his lifetime. Herbert Hoover, as a Quaker youth, read the entire Bible.

President Nixon, who has stressed worship more than any other President, is a birthright Quaker who prefers the Protestant style of worship.

The White House worship service of this administration "is now a truly ecumenical meeting," the noted author observes.

Bases still loaded, but . . .

BLUE SKY FOR CHURCH PAPERS IN POSTAL FIGHT

THE EXORBITANT DEMANDS of the Post Office Department which would cost the non-profit press increases of 750 per cent (even more in some cases) over current rates have been well publicized.

On February 19, the Catholic Press Association, Associated Church Press and the Evangelical Press Association took joint action to halt this "confiscatory" legislation which would virtually wipe out many Christian magazines.

CPA and ACP, with EPA's interests represented by **Eternity** Editor Dr. Russell T. Hitt, subsequently engaged the distinguished attorney Charles Emmet Lucey. His efforts, according to Dr. Hitt, are paying off and there is cause for hope in settling the case fairly.

Evangelist Billy Graham, as president of his association and publisher of **Decision** magazine with a monthly circulation of 4,200,000 copies, has filed with the Postal Rate Commission a strong plea against the stiff increase.

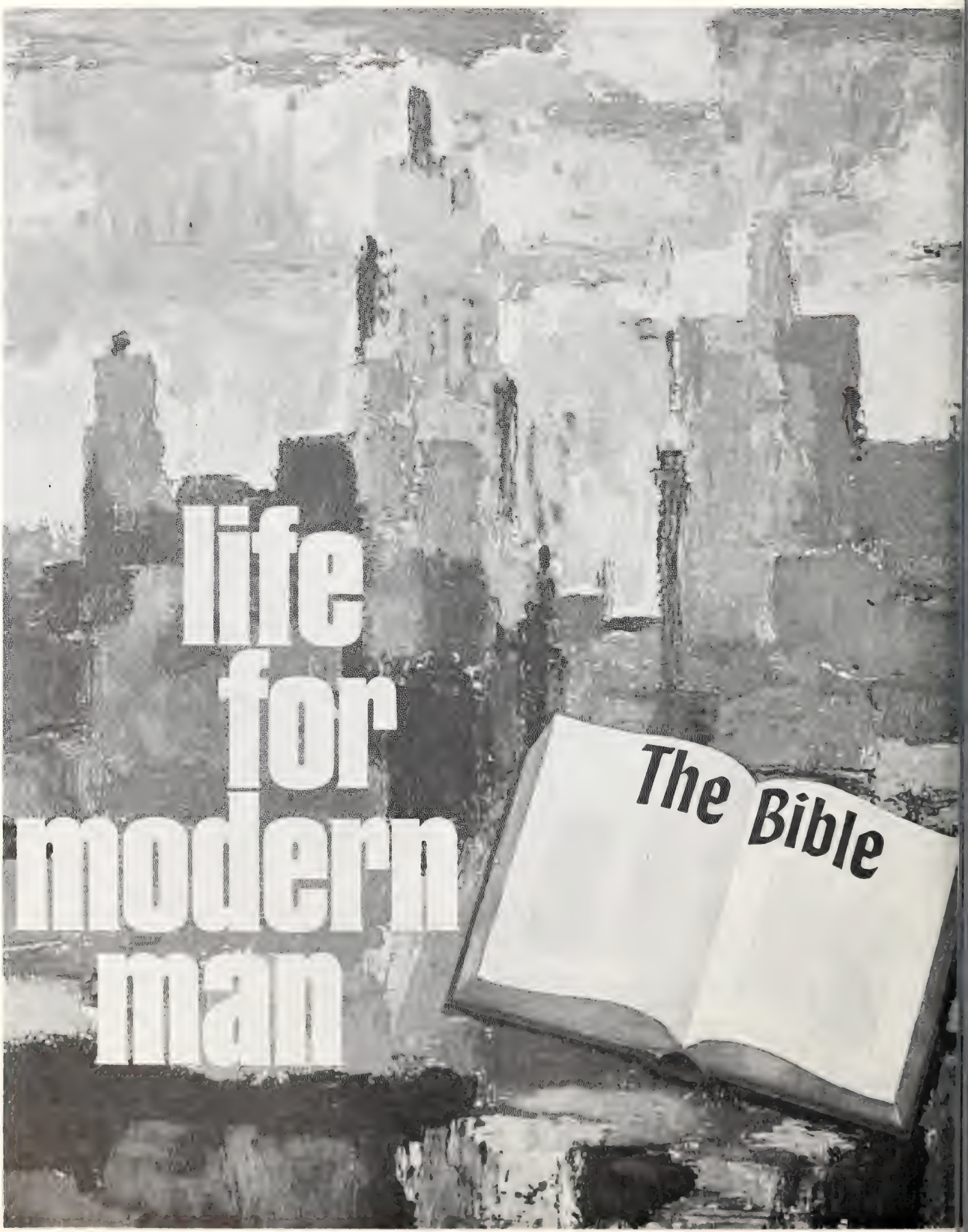
"The word 'elasticity' is thrown around by the Post Office Department as though it were a new-found toy," Dr. Graham said. ". . . I can tell you for a fact that the religious press represents an inelastic market. We cannot stretch our subscription rates or, for those who carry advertising, the advertising rates, to compensate for the gigantic rate increase proposed by the Post Office Department. . . . I can only speculate from experience that the rate increase will cause a crisis within the non-profit press, to the detriment of all."

He scored the Department for attempting to tax the exercise of religious freedom. He said to trifle with the presence of religion in our society ("And, if someone objects to the use of the word 'religion' then we can use the word 'morality'—that is, the difference between what is fundamentally right and what is fundamentally wrong"), is to trifle with our very foundation as a nation. "The Post Office Department is so trifling when it proposes a 750 per cent increase in the minimum rate for the religious press."

Dr. Hitt said the suit which sought to prevent the Postal Service from implementing the temporary rate increase of May 16 is still pending even though the injunction was denied. He said it is possible that some agreement could be reached in the suit that would bring a reduction in the proposed steep rate hikes. Also, Dr. Hitt explained, parties to the suit have met to discuss the possibility of settlement to avoid the lengthy and costly hearings procedure. N.B.R.

I WILL BUILD MY CHURCH
Matthew 16:18; Ephesians 4:11-12

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EIGHTY-THIRD GENERAL CONFERENCE
OF THE BRETHREN CHURCH

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MEMBER EPA EVANGELICAL PRESS ASSOCIAT

NOTES and COMMENTS

GENERAL CONFERENCE CHANGES

Room Charges—The daily rate for a double was given incorrectly as $2.25 per person. It should have been $2.75. All other charges were correct.

Camper Accommodations—Due to the Ashland County Fairgrounds being leased for another activity during the General Conference period, we will be unable to use their camper facilities.

However, city permission has been granted to use the Park Street Brethren Church parking lot. Water and electric hookups will be available. Rates will be the same as last year—$2.50 per night.

Missionary Speaker change—Dr. Paul Rees is ill and unable to be with us. The Missionary Board has secured Dr. Richard Wolff, General Manager of Dynamics, INC. of Chicago. He was the first Executive Secretary of International Christian Broadcasters and then their president through last year. He was also associated with Back to the Bible Broadcast for eleven years.

By the Way

THE GOD-GIVEN RIGHT TO FAIL

"Opps"—"Sorry about that"—"I completely forgot bout it"—"I just didn't think"—"Well, you see, it's this ay. . . ." These are some of the terms we might employ hen we try to get ourselves off the hook after we have ade a mistake. Whether it's a little or big mistake akes little difference to many people as long as the ther person makes it. What we many times fail to see s we make a notation of other people's mistakes is ow well worn down the erasers on our pencils seem be.

With this thought in mind, I would like to present guest editorial by Jim Johnson, the author of **Code ame Sebastion, The Nine Lives of Alphonse** and resently Executive Secretary of Evangelical Literature verseas.

"At the recent Evangelical Press Association Con- ention in Chicago an interesting remark was made y the Reverend Bill Leslie, pastor of the LaSalle Street hurch in the inner city who said, 'The biggest problems e evangelicals have in relating to our youth is to dmit we made a mistake.'

"Leslie's comment was made in the context of the uestion as to what he thought was the major problem getting to grips with the young as well as to the ality of self, God and the world.

"He added further, 'In my ministry in the inner city, had to come to the place where I was willing to admit made the wrong decisions. It was not easier for me an anyone else. But at least right now I can see our urch willing to experiment and try new things with- t being afraid if they fail. . . .'

"The refusal to accept failure as perhaps even God dained in His sovereign plan was classically illus- ated about five years ago when the book **No Graven nage** hit the streets. The very idea that a missionary uld fail was an abhorrent thought to thousands of ell meaning, sincere Christians. Five years later I ill do not see any great evidences that we have anged in our attitudes toward failure—what we have ne is create more rationals for fewer converts, fewer alous disciples, wayward children, yes, and even books at won't sell.

"For instance, a publisher took me to lunch not so ng ago and began extolling about his 'best sellers.' was happy for him. But when I asked him about the n-sel'ers he had, it was as if I had plucked the bad ple out of his family tree and dropped it in his salad. e lunch had been spoiled as far as he was concerned.

"Or in other instances, publishers have responded to at question about non-sellers by simply saying, 'It's t us who have failed, you see, but the writers. . . .' And the writers will come back, after bombing out of their precious literary classic, by howling, 'I didn't fail at all . . . if the publisher had properly given me the promotion etc. . . .'

"It is amazing what lengths we go to avoid admitting failures as Christians. The red ink in operating budgets are called 'capital adjustments'; when an evangelist fails to get anybody moving forward 'it's the devil who held the upper hand'; a preacher who insistently puts them to sleep blames it on 'the saturation of television'; and so it goes.

"So why is it we can't own up to the word failure then? Maybe we have brain washed ourselves with such slogans as I saw once over the desk of a Christian employee: **If you succeed, it's by the Grace of God, if you fail, it's your fault.** There's a chorus entitled 'God Can Do Anything But Fail,' and we have sung that thing until we have convinced ourselves that if we do fail, we have failed God and set history and heaven back a thousand years. This success mania that refuses to allow an admission of human failure, or to do so is like taking a swing at God, is what leads us finally to be totally dishonest with ourselves and with God.

"Well, there is a God-given right to fail and we should learn to call it what it is. There is even a God ordained failure—the Bible is full of cases. But the key is whether we can admit it or not, that **we** have failed, that **we** goofed, that **we** or I have made the mistake, that God intended it to be right, but I did it wrong for whatever stupid reason. To do so is not to cut God down to size or to demean His name—it is in the honest admission of our human frailty that God does His best with us and rewards so openly.

"In the book publishing and bookselling ministry and business we remain distinct from our secular peers, not by how well we compete with them in sales, but how well we maintain ourselves in the losses. Christianity is not a warped positivism that makes no provision for failure but a positive assurance that the God who may permit it wants me to begin again. And in the beginning again, to learn, to mature, to take on the genuine grace of humility.

"I have not yet learned this lesson very well. Perhaps I should emulate the words of Sir William Osler of another century who said one of his chief ideals was 'to cultivate such a measure of equanimity as would enable me to bear success with humility, the affection of my friends without pride, and to be ready when the day of sorrow and grief (failure) came to meet it with the courage befitting a man.'

"Yes—this above all!"

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JERUSALEM CONFERENCE ON BIBLICAL PROPHECY



by Dr. J. R. Shultz

BIBLICAL PROPHECY is a historic interest to all Christians, and the Brethren Church. The prophetic dynamic of Christianity has never been more relevant than today with the self-evident social developments in every society of the world, and the return of Israel to "the land." Because of these major developments a committee, called together by the Board of the American Institute of Holy Land Studies and friends, began planning in December 1969 for a Prophetic Conference in the City of the Prophets, Jerusalem.

Ashland Theological Seminary organized a tour so that students and friends might have the privilege of attending the conference. Brethren people on the tour included: Rev. Keith Bennett, Rev. and Mrs. Clarence Kindley, Mr. and Mrs. Rex McConahay, Mr. Ken Sullivan, Mr. and Mrs. Kermit Cross, Mr. and Mrs. Harold Nottingham, Mrs. Eva Wheeler, Mr. and Mrs. J. W. Shultz, Mrs. Winifred Morrison, Mrs. Sara Spitler, Mrs. Ruth Royer, Miss Helen Shively, Miss Doris Stout and Dean and Mrs. Shultz and Dr. and Mrs. Gough from A.T.S. who accompanied the tour. The tour was really one of those "once-in-a-lifetime" experience. It included Amsterdam, Russia, Bulgaria, Greece, Israel, Italy and England. The highlights were probably the visit to the "Holy Land" and Moscow. Both places must be experienced to be understood.

Benyener Ha'ooma (Convention Hall) in Jerusalem was the center of the conference. Approximately 2,000 registered and non-registered people attended the conference. The opening session included many dignitaries from 31 nations of the world. The procession was led by the Reverend Shlomo Hizak, a Hebrew Christi who carried a Bible, open to Isaiah 61:1, "The sp of the Lord is upon me...." The program inclu such personalities as Metropolitan Opera star Jero Hines, Anita Bryant, the Azusa Choir from Califor and the Jerusalem Symphony Orchestra conducted director-composer Ronn Huff.

Ex-prime minister David Ben-Gurion spoke to conference. He stated that the Jews have given th great ideas to the world: (1) The concept of one G (2) love for one's fellow man as for oneself, and (3) teaching against war.

Bible scholars from across the states, Engla Europe and Israel spoke on the following subje "The Prophetic Word of God," "God's Purpose in Ma Redemption," "The Resurrection of Jesus Christ," " building the Temple," "The Second Coming of Chri "Youth and the End of the Age," "Fulfilled and filled Prophecy," "Signs of the Lord's Return," etc. conference concluded with a Holy Communion ser on the Mount of Olives. The amphitheatre of the Scopus campus overlooking the Hills of Moab, Jordan Valley to the Dead Sea were filled with grims" to the land of the "Last Supper." The c munion bread was prepared by Arab Christians f Bethlehem, and the wine was from Mount Carmel ser in olive-wood cups. Most of all, of course, was the po of the presence of the Holy Spirit. "We were there

The resounding emphasis of the conference "What is the Church doing in the last decades of twentieth century to fulfill her faith and witne Surprisingly, the note of the immanent return of Lord was not sounded as much as "Why doesn't Church get on with her job of Gospeling?" Is it poss that the renewal of the Brethren Church could c through the prophetic voice of the Bible, "Let the v blow...."

MISSIONARY NEWS

WHAT IS A WRITERS' WORKSHOP?



A WRITERS' WORKSHOP is designed to stimulate and develop the abilities of potential writers. Writers are communicators using the printed page as the medium of expressing ideas or of teaching new ideas. Who are to be selected for writer's training in an area where the language is just now being written down? The printed page is a totally new medium for most of those involved in communication in the church in the Higi area. Needless to say most programs begin with those who have had the most formal training, usually teachers or trained pastors, but we sought to use volunteers.



The men of the first Writers' Workshop outside of their classroom.

by Larry Bolinger

We had set out to develop material and methods to train those who are most highly motivated to learn regardless of previous education. In seeking advice from those who have had experience in this field, we were told that the prob'ems would be too great and effectiveness would be, at best, limited. We believe that

(continued on next page)

all men have basic abilities, thus can learn, but differ only in opportunity, so we proceeded to develop training materials that would meet the men on their level and deal with their most basic needs. To do this, Higi men were needed to help prepare and plan these materials. We set out to find men interested in helping their brothers to learn new skills. We looked for men who were willing to stretch their minds in finding ways to reach others, and who were unafraid of making "mistakes." A trained pastor (Rev. John Guli) and a public school teacher (Malam Bitrus Zira), who had been chosen to lead the literature-literacy committee, agreed to try.

Hours were spent in developing ideas pertinent to the Higi area, translating these into a language understood by all, with examples being taken directly from the vernacular, Vecemwey. Fortunately, a booklet of folk tales had recently been printed by a Wycliffe Bible Translator working in the area. This was used as a basic text for teaching the men Higi grammar, phonology, reading, and writing styles.

The busy schedules of each of us made it impossible to spend large segments of time in preparation. An hour here, perhaps three or four after the evening meal, occasionally we stole off under some shady tree to delve into the mysteries of how to reach the men with helpful, stimulating materials. Despite the lack of time, quality materials were needed. Linguistic methods were to be tried in teaching the men to read and write Higi. A course in basic methods of writing forms, such as the use of paragraph and sentence structure to convey meaning, use of and preparation of outlines, was written. Another course dealt with writing for new literatures, preparation of tracts, and instructional materials. These last two courses could be used in any of the nine language areas in Lardin Gabas if needed.

Twenty-three men asked to come to the course but nineteen arrived and finished the one week workshop. One man had completed seventh grade in public school, six had finished the three year course at Kulp Bible School, several had finished fourth grade, but the largest group had never attended public school or any school. We found out later that several could just barely write. What a wide diversity of students. What a challenge it was to try to reach these men and help to stimulate their interest in writing.

The original plan for a two week workship had to be set aside because of schedule conflicts. So we were faced with the need to teach as much as possible in one week. We knew the schedule must be flexible, with time for individual contact with the teachers, and diverse so as to hold the students' interest. Three hours daily were devoted to teaching in the class situation, three hours for private counselling, two hours for homework, with still other time set aside for writing, devotions, collecting of local songs, and question-answer time. Does this sound like a full schedule? It was, yet the opportunity for fellowship and the learning of new skills made it all worthwhile to the students. They begged for more time when the week ended.

What were the results? Was it worthwhile? The most important result was that eyes were opened, that new pieces of literature could be written by these men little training. The men found that they could use t printed page just as they had used their voices. T men learned to write down their own language easi and to analyze its forms quickly due to the use linguistic methods. Men of little or no formal traini can learn new ideas and skills if they are sufficient motivated and if instructional materials are on the level. The lecture method will not stimulate respon as well as questions and answers or personal contact.

Another important result of the workshop was th approximately twenty-five pieces of new literature Higi were prepared and writers were stimulated to ke on writing. Follow-up sessions for one day each mon will keep the men writing and give opportunity for the to plan what should be written next. Through the experiences in writing, these men will be called on be the teachers of similar workshops in the future.



Time out for food during the Writers' Worksh The tuwo and miya (guinea corn mush and me gravy) was prepared for those at the worksh by the women of the Moda Church. Here you s the men eating outside of the Moda Building.

What is a writers' workshop? It is more than course of instruction. It is more than a space of tin It is an experience of inter-action with others for common purpose in which a person can learn th own potential and abilities as well as gain skills to rea new goals. It is stimulating, soul-stretching, and fas nating to be allowed to watch as individuals begin reach beyond themselves to touch others for Christ

It **is** worthwhile, if new communicators are train if new and vital materials can reach new souls Christ! **It is worthwhile if a new vision is found!**

For more information about the literatu literacy work being done by the Bolingers Nigeria, see the BRETHREN EVANGELIST f May 22, 1971 and for July 3, 1971.

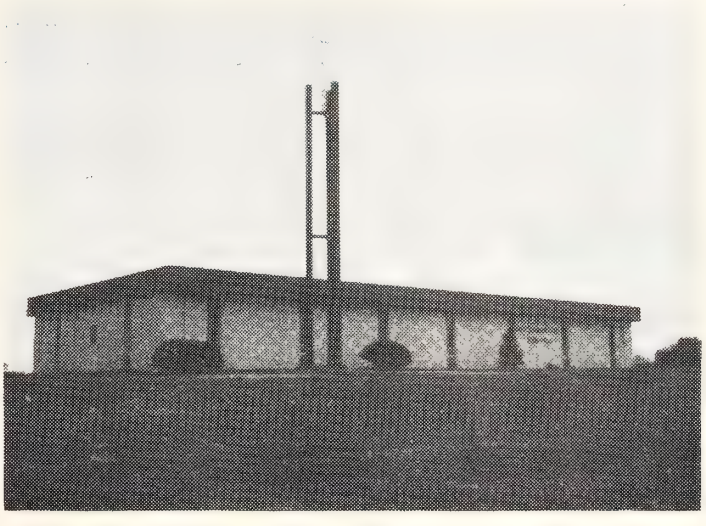
TEN DOLLAR CLUB CALL NUMBER 30



Future Site? Now a reality!



Parsonage at Cedar Falls



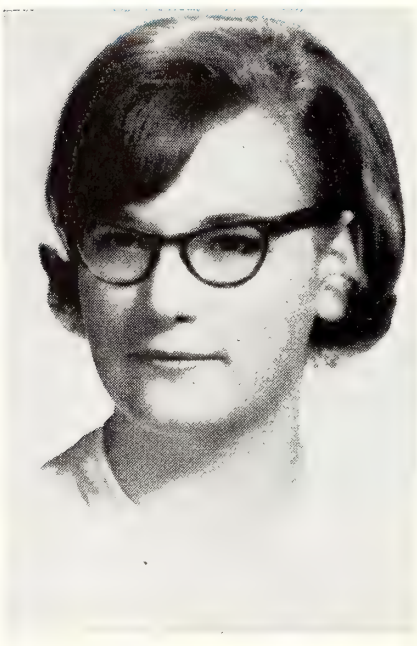
First Unit of the Cedar Falls, Iowa Church Building

July 1st opened the 30th **Ten Dollar Club Call** which is a second call for Cedar Falls, Iowa. The work at Cedar Falls has been well supported by the members of the Central District, and besides the parsonage on their lot (which was also used for services) they now have finished the first unit of the church building. (See the Brethren Evangelist of December 5, 1970 for information on the dedication.) Although the work is being supported by the Central District through apportionment during the next years, the **Ten Dollar Club** is a channel through which Brethren from other districts can have a part in this ministry in Cedar Falls.

If you are not already a member of the **Ten Dollar Club** and would like to assist in this outreach, just mail **ten dollars** (or more) to: **The Missionary Board of The Brethren Church,** 530 College Avenue, Ashland, Ohio 44805 and designate it for **Call Number 30** of the **Ten Dollar Club.** As a member of the club you will be notified of calls not more than twice each year, and if you are unable to contribute during the period of the call you are relieved of any obligation. Call Number 30 is open until December 31, 1971. Won't you consider becoming a member of this group of Brethren interested in new outreach?



Summer Crusader Bulletin No. 2



Becky Bachtel, Capt.

GIVING AT BRETHREN HOUSE

"Now, all I have to do is decide which one is Greek and which one is Hebrew," said nine-year-old Mark, holding a Bible in each hand. He was following directions on a worksheet from a series of studies called **The Bible.** On this particular sheet he was first given a pre-test to determine whether he knew the original languages of the Old and New Testaments. Since he didn't, he read a short paragraph explaining what the original languages were and why. Then he chose from three activities which would help cement in his mind these facts. He chose to "look at copies of Greek and Hebrew Bibles. Copy some of the letters of each to keep in your folder." When he finished that activity, he was ready for the final test, again asking what languages the Old and New Testaments were originally written in and why. Then he could either go on another of the 19 worksheets in this study or select a activity from the "Choice Sheet," which included Bib games and creative activities.

Having passed his test on Objective 1, "The Bib was originally written in Hebrew and Greek," Mar proudly checked that achievement on his "Progre Record" by having his teacher sign the square mark "Objective 1." His teacher for the summer is Bec Bachtel, a Brethren Youth Crusader from County Lir Indiana. She has helped him understand the directio on the worksheet and locate the materials necessa for him to finish it. So he is proud to have her si that he has satisfactorily finished the assignment.

Two other Crusaders, Ruth Deardurff of Bellefontai Ohio (Gretna Brethren Church) and Donna Enrig from Belvidere, Illinois, also have pupils in their char each Sunday morning. They teach by guiding t youngsters to become self-directed, by encouraging th good work, and by explaining anything the pupils not understand. Instead of keeping all of the youngste together in their work, the Crusaders allow ea one to progress at his own speed. Some wa to spend longer than others on a workshe and some require more time to understand t concepts about the Bible. But all are differe unique, so no effort is made to shame children i "hurrying to keep up with others." Part of the job showing the children Jesus loves them is accepting th differences—in rate and ability. "Just as they ar Jesus loves them. They needn't be like others. Inste of merely **telling** them that Jesus loves them, the tea ers are **showing** this by their own acceptance of ea one in all of the diverse behavior.

Playing a game of Bible authors with two little gi Bonnie Munson offers this advice: "When you ge book of authors, tell whether the author wrote in Old or New Testament." Not written into the ga rules, this is an extra teaching method Bonnie inje because she is especially aware of how children lea She has completed her master's degree in special edu tion and really knows how to discover "what ma children tick." She also likes them, and this cor through strongly. She takes time to get to know e one, and this is another proof that "Jesus loves y because I love you enough to take time with you e when you aren't especially nice."

Bonnie has moved to St. Petersburg to look fo job in special education where the weather is wa enough to eliminate snow and ice since her wheel ch rebels at such weather. Besides working and play with the children in an effort to teach them, she helped with the young people and adults at Breth House on Sunday mornings. Her knowledge of org izing teaching materials has already helped with curriculum materials at Brethren House.

On Monday, Wednesday, and Friday mornings might find Donna in one of the small rooms at back of Brethren House guiding the children's lister and watching a "Show n' Tell" story about The I Sheep. As she questions the children about what t saw in the film she stresses the theme of the morn "God Can Help Us Know He Loves Us."

After viewing the film, the children may help w on the mural about the Lost Lamb. Using a backgro of a large roll of newsprint, Jan Kamp, a regular w

er at Brethren House, and Becky help the children place the scenery and figures to show the story. They use walipaper scraps, cotton, construction paper, and other materials to tell the story. When the mural is finished, it goes up on the wall above the piano to remind all who come to Brethren House that God loves all people, even those who stray away.

In the utility room are the artists at their easels painting their reactions to the story. Ruth helps keep order by getting the children to take turns and by providing the paint colors they need. She keeps track of the list the children used to sign that they wanted to paint. Then she calls the next name as someone finishes. This helps maintain harmony by eliminating arguments over who is next.

Pastor Lersch roams around, keeping a special eye on the back porch where construction of various sheepolds with large blocks progresses. "That's a good sheepfold, Damon," he says. "And Michael, I like your skyscraper. David, we don't throw blocks here." Occasionally a little construction worker is firmly ushered to a chair where he can "cool off" from the strain and tension of sharing the blocks with others.

At 11:00 all activity ceases long enough for a short worship service. At this time the Crusaders, Jan, and Pastor Lersch lead in singing, prayer, and a devotional talk. Large illustrated hymnbooks help focus the children's attention on the hymns used.

In the evenings again Brethren House is open for games, play with blocks, and singing with Becky's guitar; outdoors a volleyball game, basketball, pingpong, foursquare, tether ball, and bean bag toss make up the activities. Each worker finds a place to help. Dick Poorbaugh, recently having moved from Ashland, Ohio, is on hand to help with the athletic pursuits as well as with the Sunday School study on Sunday mornings. The new white paint gleaming on the carport of Brethren House is also his handiwork.

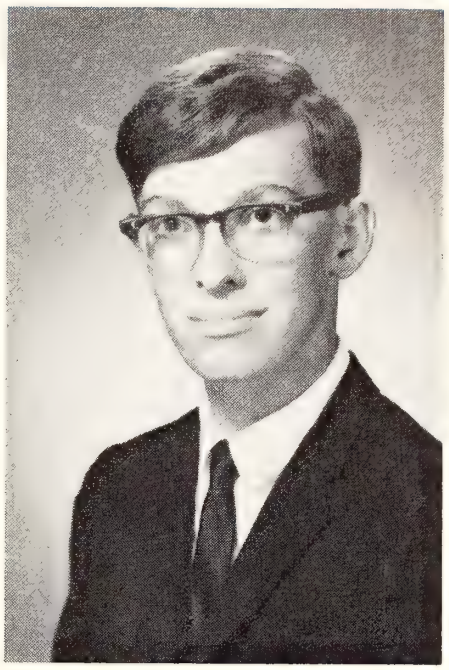
Mrs. Lersch likes to sit on the back porch and learn from the children. One gem of wisdom she picked up was from the following conversation: The fan hummed making a background of wind and noise as Michael, Damon and Bobby built beautiful buildings, each one different. "Nice wind that's comin' out," said Mike, pointing to the fan. "I know why it's cold, it chops the wind up."

On Sunday morning Pastor Lersch draws special attention to the lovely stained glass window Becky drew on the sliding glass door between the sanctuary and the back porch. It is a picture of Jesus, the Shepherd, holding a lamb. The children love it.

Besides working with the children and young people, the Summer Crusaders have helped in many other ways. They have housecleaned Brethren House, made illustrated hymn books, helped write the worksheets for the Sunday morning study, designed bulletin boards, lettered signs, and done anything else requested of them. Of course, they have also taken care of their own housekeeping chores—cooking, shopping, and washing clothes. They have even walked to the laundromat and grocery store, pulling a wagon with their things in it to maintain their independence. The Brethren Church of St. Petersburg owes many thanks to Brethren Youth, Bonnie, and Rick for their gifts, the best kind of gifts—themselves.

Jean Lersch

The following report was made by the South Bend team after four weeks at South Bend. Much has been done since and another report of their work will appear later.



Dale Stoffer, Capt.

THE FIRST WEEK we spent in getting acquainted with the people and places of the South Bend church and community. We met Ron Hostetter, who works at the Broadway Christian Parish, and he gave us a very informative tour around the black neighborhood. He also invited us out to a Vacation Bible School being jointly sponsored by the Broadway Christian Parish and the Baptist Church on Ironwood. Although we started out as observers, we ended up as helpers in the 60% black Bible school from Tuesday to Friday.

The second week was spent at Camp Shipshewana for Senior High camp. We truly had a spiritual experience at camp along with the 63 campers and 14 staff members. During the week of camp, Mike and Randy served as assistant counsellors, Steve led campfire, and I was in charge of Morning Watch. The high points of the camp were a singspiration Thursday evening, decision night Friday evening in which about 16 decisions were made, and a number of spontaneous discussions about religion. Also of great importance to the Crusaders was that we befriended most of the 12 black youth who were sponsored by the South Bend church.

The third week of our stay we followed up our friendship with the blacks whom we had met at camp. We also had a youth outing Thursday evening for both the youth of the church and the blacks. We went miniature golfing and then had refreshments, singing and devotions at the church. In the coming weeks we hope to have more of these recreational-devotional youth outings to help pull together the youth of the church. In addition last week we also had a 40-minute presentation of song at the Ridgedale Nursing Home and helped the Dukers by digging up some unwanted shrubs.

Besides these activities we have our weekly responsibilities of planning the Mid-week Bible Study and helping with the Sunday morning worship service. Also from July 18 to August 8 we will be holding services at seven other Brethren churches in this area on Sunday mornings and evenings.

Starting this week (fourth week in South Bend) we will be surveying the predominantly black community around the church. We have enlisted the help of the black youths and are anxious to find out the results of the survey.

If I were to list our objectives for our last four weeks of service here in South Bend, I would write down three. First, we hope to create a positive feeling between the church and the black community in which it is situated; secondly, we would like to generate an interest in Christianity among the youth; and thirdly, we hope that all will come to realize that Christianity is something that is lived and not only believed seven days a week.

Dale R. Stoffer,
captain
Steve Zerbe
Mike Rogers
Randy Smith

Our Experimental Team, doing youth evangelism work primarily, has been functioning very well. The team's captain is Ron Waters and the other members are: Mike Radcliff, Paul Deardurff, Patty Smith and Gloria Stout. At this writing the team has been at Ft. Wayne, Indiana; Oakville, Indiana; Waterloo, Iowa; Dayton, Ohio; Vandergrift, Pennsylvania and are at Hagerstown, Maryland. By the time you read this, the team will have completed their tour by serving at Washington, D.C. and Jefferson at Goshen, Indiana.



Ron Waters, Capt.

The five versatile, well equipped and trained mem bers of the Experimental Team had many componen of a program ready when they began their term service this summer. A tentative program schedule w set up, and as the team has worked they have alter and changed the program to meet the needs of ea church served.

A youth evangelism training course for teens of t church and others who come in from the district h been a major part of the work. Then there have be adult and teen "Turn-Ons" plus a Sunday morni service and person-to-person witnessing on streets, shopping centers and in coffee house type follow-u to the "Turn-Ons."

The team has had it problems with "hindrances," b they have continued to work on in God's strength. Ft. Wayne, rain and threatening weather stopped t "Turn-Ons" so the team just went out on the streets work. In Oakville the 4th of July holiday caused so problems in getting participation and an engine mou broke on their station wagon, but they just work harder to combat the holiday and a good member of t church fixed the engine mount.

Then came Waterloo! Everything was going very w and then Saturday afternoon came. Mike, Ron, Glor Patty and two kids from the Waterloo Church were their way to a shopping center to do some work a they were involved in an accident. Gloria and Pa received bruises, Mike was "shook up," the Water kids received bruises and cuts that hospitalized one over a week and Ron was hospitalized overnight w a head cut and concussion. The wagon was a total l so the team was without transportation. Director Christian Education, Fred Burkey, went to Water immediately and made arrangements to fly Ron Dayton, Ohio which was close to his home at Gre where he took several days off to recuperate, and F drove the other team members to Dayton for th week there. After starting out in Rev. Grumbling's which he had loaned, Fred and the team had to ren car when the Grumbling vehicle refused to go a farther.

The wagon the team started with belonged to P Deardurff and his family and since it was a total l the Director purchased another wagon to complete trip.

Each church visited has been different, results h been different but the team is learning a lot. We c not tell yet what the long-range effects of their w will be. One thing we know is that the program been valuable, and we pray for lasting effects throu the training program and impetus given to the l church by the team.

We will issue another bulletin on the Crusad to give you some final facts about their w this summer, and you will be seeing results their labors in the months ahead. The Board Christian Education wants to thank the Miss ary Board for their financial support in this p gram and to each church, individual, BYC gr and VBS who has so generously supported t program through prayer, financial aid and giv of personnel for the program.

REPORT OF THE BAPTISM MEMORIAL STUDY COMMITTEE OF CENTRAL COUNCIL

The Committee has programmed a series of papers on related subjects, as follows:

"The Brethren Position on the Inspiration and Authority of Scripture"—Rev. Charles Lowmaster

"The Biblical View of Believers' Immersion—Evidence for Triune Immersion"—Rev. James Naff

"The Biblical View of Believers' Immersion—Evidence for Single Immersion"—Rev. Clarence Stogsdill.

These three papers have been prepared, and were presented by the writers at the 1971 Brethren Pastors' Conference in April. The messages were taped, and tapes are available from the Central Council office on a loan basis.

These papers will be presented at the 1971 General Conference as per the schedule already printed in the **Evangelist**—i.e. Wednesday, Thursday and Friday mornings. Friday afternoon of General Conference a forum and discussion period on these papers will be held. See the conference program for scheduled times.

It is to be hoped that the Brethren will avail themselves of the opportunity to both hear and discuss these papers during conference, and will avail themselves of the printed and taped copies for use in local and district groups in the years to come.

Further Programming

Papers scheduled for presentation at the 1972 General Conference are as follows:

"The New Testament Relationship of Baptism to the Purpose of the Church."

"The Apostolic Fathers' View of the Relationship of Baptism to the Purpose of the Church."

"The Historic View of The Brethren Church (1708-1972) on the Ordinance on Baptism."

"The Theology of Triune Immersion Baptism."

For presentation at the 1973 General Conference, the following papers are being prepared:

"The Nature and Purpose of Baptism in the Believers' Church."

"Is the Reimmersion of Believers Scriptural and Necessary for Membership in The Brethren Church?"

It is hoped that the spirit of research and study as is now being followed on this matter might continue throughout the program, as Brethren everywhere take a good look at their theology and interpretation, seeking that through the ministry of the Holy Spirit, His will might be accomplished. The present program of research and study will reach its conclusion at the 1973 General Conference at which time the Brethren may have reached the point of concensus.

The Committee:
St. Clair Benshoff, Chairman
Arden Gilmer
Frederick Burkey
Doc Shank
Clayton Berkshire



BUILDING THE CHURCH

by Dr. Leslie E. Lindow

Moderator's Address presented by Dr. Leslie E. Lindower at the Ohio District Conference, Louisville, Ohio June 25, 1971.

ALMOST 2,000 years ago Jesus declared, "I will build my church." What great concepts are included in this short declaration! Jesus made His Advent into the realm of Jewry with the assurance that He came "not to destroy, but to fulfill the law." Yet He says this will be **His** Church—**He** will built it. Of the then existing house of worship He said to the Jews, "Your house is left unto you desolate." In other words, it had become unfit for God, the original Owner and Occupant. A new Edifice built by the Messiah, God's anointed representative, would replace the abandoned dwelling, fulfilling and not violating the original purposes and principles of the ancient Law.

His Church is still in the process of building. Other temples also took many years to complete. Herod's was one of these. Matthew intimates (24:1) that the disciples were admiring the Temple, perhaps some recently finished section of it. Each phase of the building project provided new interest for spectators. Also, while the building process went on, the finished portions were in use, a practice which has been repeated as recer as a few years ago in our Washington Cathedral. Wh portions of this building were unfinished, regular vices were being conducted in other areas with all beautiful accountrements of Episcopal worship. So is with the Church of the Messiah's building in t age: He continues to build, but expects that the co pleted portion be used effectively, that it be interest and that it be admired.

Jesus' declaration, "I will build my church," a implies a definite plan—blueprints and specificati We find these in the New Testament and it is the o gation of every Christian to know and understand th to know his way around in the building, to show it others, and to be educated in its proper use. Compa to the pleasure and satisfaction we find in any r building "open house," how much more pleasure satisfaction can be found in this most magnificent timeless Temple of our Lord.

There is a handicap with earthly buildings. They m

ach be in a specified location. Many who visit them ıust come from a distance, a necessity which involves ifficulties. Jesus overcame this difficulty by building spiritual house (I Peter 2:5, "Ye are built up, a spiritual house"). He made this point with the woman at the ell, who sought to divert Him from her shortcomings y an argument as to the proper place of worship. He evealed to her (John 4:21, 23) that "the hour cometh, hen ye shall neither in this mountain, nor yet in Jerualem, worship the Father . . . but the hour cometh, and ow is, when the true worshippers shall worship the ather in spirit and in truth. . . ." So, just as in the ıidst of worldly bustle and confusion a temple offers haven of peace and communion with God, so the piritual temple of God is available wherever true worıipers are found, for those who desire "the peace that asseth understanding."

The Scriptures present a complete picture of Christ's uilding, showing its foundation, design, purpose, and rocess of construction by the use of material symbols, ıch as rocks, gold, silver, precious stones, etc. First, e declares the base for the foundation as bed-rock. On this rock, I will build." He had already stated that house built on the rock will stand. He is that Rock. he rock in the desert which Moses was instructed to nite spoke of Him. He is the smitten Rock which rings forth healing waters in a worldly desert.

The foundation built on this rock base was formed f the apostles and prophets, according to Ephesians 20. Then all those believers who have followed them e **built** on this foundation "fitly framed together" ıto a "holy temple in the Lord," "the household of od" (Eph. 2:19-22).

As the Word of God develops this imagery of buildg, picture in your mind's eye the bed-rock and the ones. Through the storms and disturbances of the Vicked One in the world-order, pieces of the great Rock ave broken away and are scattered about in disarray unshapen roughness. God's program through His nitten Son has been to gather up these scattered and emingly useless pieces, to smooth them up, and to fit ıch one into an individual place in this Temple. Built to this Spiritual House of God, these now useful ıilding blocks become a twofold priesthood, "holy" and oyal" according to I Peter 2:4-9. The priest goes beveen man and God, holy in going to God on behalf of an, royal, as God's ambassador to man. In the divine onomy **every** member is a priest—**how many Chrisans are serving God's intended purpose for them?** ow many have realized the significance of their rescue outcasts and their gracious position in the House God? How many have honored this position by ıstaining from fleshly lusts, and by well-doing, putting silence the ignorance of foolish men (from I Peter 4-15). How many realize that this is but the first phase the development of the man of God?

But now the imagery takes on an additional development, because we find in I Corinthians 3:9-15 that these ving building stones become **builders.** As such we may ink of them as being instruments in God's hand in noothing and shaping the new stones to fit their inıded places in the building. An apt illustration of this pe of workmanship can be seen today in some of the ıcient walls at Delphi in Greece. Many different shapes stones were so skillfully fit together without mortar that they have stood intact for these many centuries, covered with historic inscriptions. God's workers, teachers, and leaders do this for the new stones brought from the world's rubble.

The passage at hand adds the work of adorning and embellishing the edifice. Material used by the workers will be tested by the fires of judgment. Gold, silver, and precious stones will withstand the test, whereas the substitutes of wood, hay, and stubble will be consumed. Gold speaks of heavenly riches and beauty—the eternal values. Silver reminds us of the purchased redemption, the redemption coins and the bases for the Tabernacle in the Old Testament. The concept of redemption includes both salvation and rehabilitation. Precious stones were placed in the Levitical High Priest's breastplate and on his shoulders, engraved with the names of the tribes of Jehovah's people—another reminder of the privilege and responsibility of priesthood. By these clues we should evalute the Church's building program today, for communication with the world, for evangelism, for intercession, for rehabilitation, for the instilling of eternal values.

We note further that while the report on building in I Corinthians 3 begins with Paul and Apollos, it leads to "any man" and "every man." Every man's work shall be made manifest (v. 13). We find ourselves in the midst of conditions that make it urgent for "every man" to be involved. More than ever before, the perilous times of II Timothy 3:1 seem to be upon us.

In the early years of your Moderator's ministry, it was not popular to be a "premillenialist"; that is, one who believed that the Kingdom of God would not come until the Lord Himself returned to establish it. The "post-millenialists" abounded who were sure that everything was getting better and better, and that before long the Church would usher in the Millenium and then the Lord would be here.

This "pollyanna" brand of Christian is hard to find today. Together with our worries about ecology and whether earth-life can survive, moral and political skepticism and nihilism abound. The established Church seems to have lost its influence. We cannot help noting the similiarity today to the dire predictions of Daniel, Ezekiel, and John in Revelation. With restored Israel, hanging as a ripe plum in the center, the King of the North could be Russia, the King of the South could be Egypt and Africa, the growing force of the East in Asia could make possible the final world conflict pictured with blood running to the horses' bridles (Rev. 14:20).

We were warned of such things in II Peter 3, where we might aptly interpret verse 10 as the final atomic blast disintegrating the present "heavens and earth" with fervent heat," so that the mighty God could reassemble the atoms again into "the new heaven and a new earth" (v. 13).

However, we are not to waste our time in extended contemplation of these things. Since, by revelation we are made aware that such is to be the end of the present world-order and that it is only the "longsuffering of the Lord" which has held back His judgments, the urgency to complete His building is upon His servants, whether or not His Providence delays the final scene yet longer.

(continued on next page)

Our admonition for a day like this is found in verse 14: ". . . seeing that ye look for such things **be diligent.**" The Greek may also be translated "urgent." Therefore, considering the revelation of Jesus' building program, in the midst of our present "perilous times," there is one recommendation: **be diligent. Diligence** does not require anything new; it refers to more effort, more efficiency, with urgency, with the things at hand. The **Progressive** Brethren have had a great potential with the New Testament as guide. It is interesting to note that the so-called "Jesus Freaks" outside the established Church have included New Testament words and practices as they proclaim "Jesus' love," practice baptism, and advocate a virtuous life as a substitute and cure for drugs and promiscuity. The principle of searching the Scriptures, which the first generation of Christians followed, and the Brethren have employed, can be today the answer to spiritual guidance and communication with the world. We need to be more diligent in putting our potential to work. We need to discard the inferiority complex of small numbers. We may be a small denomination, but there is no excuse for being **little** in aim and efforts.

To begin, we can **be diligent** in seeking to **demonstrate the fruit of the Spirit** (Gal. 5:22-23). "Love:—joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control," (note punctuation) in personal life, home, family, community. We can **be diligent** in showing that Christianity, without stimulants or sedatives, produces peace, joy, satisfaction—**not restriction**—not in material accumulation. Seek to make others covet these rewards, rather than disappointing, fleeting, thrill-seeking, dangerous pleasures. Besides dedicated living, diligence requires a more complete Church program. Winning members is but the first step. The Church has the responsibility to make every member a worker. This involves providing **adequate** and **thorough** training for every kind of service the Church can sponsor, and for which each individual's potential and interest can be developed. An intelligent counselling service must operate for placement of every member. Our challenge is to find the potential and educate to realize it. Workers must be prepared. Urgency is not aided by novices. Basic in training is the knowledge of the Word of God —our rule of faith and practice. Added to this is the possibility of a school to prepare teachers, counsellors, recreation leaders, workers in various types of communities, and studies to help educated people adapt their accomplishments to Church and World service. This is not recommended as the pastor's program, although the pastor should be educated to take the lead in it. It is an effort to make the congregation the pastor's force and not his field. We have permitted false sects, such as Jehovah's Witnesses and Mormonism to go ahead of us in making workers of all members. The program requires much planning and must be more than a few courses meeting once weekly for a quarter. Planning would involve a thorough analysis of the needs of community. It would require a complete curriculum similar to the meeting of high standards for any honorable job. It would in many cases demand a willingness to break away from traditional ways of doing things which have resulted in merely playing at religion.

This is not meant to suggest that the Church should become a school only. Services for worship and the observance of New Testament ordinances are essential and will have much more meaning when coordinated with education and training.

If the Church is to be used by the Lord in building, is it too much to expect that every avenue possible will be used to communicate the Christian message of life? With an adequate staff of prepared leaders, the Church can become a community center of interest and helpfulness seven days per week. It can provide the neighborhood an opportunity to get acquainted with those who enjoy wholesome living; to see and hear God's Word made interesting; to find a sympathetic ear and counselling in problems at home, job, and activities. It could involve play, work, study and sociability. While the Church is in the world, it must be willing to try to meet the challenge of the world.

If the local Church is involved in such a comprehensive program of training and service, the natural result will be an extensive outreach. Leaders and services will be pushed out into other communities. There will be many more to hear the call to the ministry and world missionary work

Is this an idle dream or mere day-dreaming? It is practical, if, in "calling out a people for His name," we are enlisting them for "jobs" rather than using salvation as a mere insurance policy against hell-fire. If the call results in the commitment of every person and his possessions to God, His Church will be **big business.** If the average per capita giving of all church members were but a **tithe** (the minimum of good stewardship) of his **money** and his **time,** a big program would be manned and financed. A tithe of time would mean 1.2 hours of waking time **per day.** (Figure it out.) Many families today think it necessary to have two jobs. Why can't the Church be the second job?

Be diligent in outlining such a program. Then see to operate it through godly, dedicated, and prepared workers. The time which may be urgent demands is. Who knows how long the "longsuffering of the Lord" will wait

Let us be honest with ourselves and with our God—are we really and truly permitting Jesus to build His Church through us today?

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

REPORT — "INDIANA '71"

INDIANA '71 was a significant spiritual experience in the lives of three hundred fifty adults and young people from Indiana on May 14, 1971. The excitment of his many Brethren coming together for the cause of he Gospel ministry in the Brethren Church was xhilarating! An outstanding layman underwrote the ost of the dinner, with the young people as our guests. dult couples contributed twenty-five dollars toward the eminary program. The Indiana District of Brethren hurches is on fire toward the Lord, and this event ight well be the spiritual catalyst for the denomiation!



segment of the group of three hundred fifty adults and young people at "Indiana 71"



Photographs by Thomas E. Hurley

Prof. Chas. R. Munson, Master of Ceremonies "Indiana 71"

The objectives of the meeting were:

Renewal of the Brethren Church in Indiana by:

a. Living up to our old name—**Progressive Brethren.**
b. A New Day—A New Image—A New Evangelistic Outreach!
c. Get the Word Around!

Reaching young people for Christ and the church:

a. Brethren college and high school students across Indiana were invited to consider the Christian ministry in the Brethren Church.
b. Creating vision and hope for young people as they consider their life's ministry in the Brethren Church.
c. A program of Special Sponsors in each local church to give spiritual, moral, and physical help to candidates for the Christian ministries.

Presenting the Seminary to the people:

a. Making the Church aware that the goals and the product of the Seminary is the Christian ministry for the Church.
b. Priority **in** the Church of training young men and women for the Christian ministry **for** the Church.
c. Being **Progressive** in presenting the Gospel message.

Special guests at the program were Rev. Bud Hamel from Sarasota, Florida, who thrilled our hearts with evangelistic fervor. Miss Jennifer Schutz, Indiana Junior Miss, was present to give her testimony. The New Paris First Brethren Male Quartette presented special music, and the "Regeneration" singing group from Teegarden also presented heart-warming music. Testimonies from Seminary students included Dale RuLon, David Loi, Jack and Dodie Oxenrider, Wes Ellis, Bill Ross, and Bill Kerner. Dr. Charles Munson was Master of Ceremonies.

One reason for "Indiana '71" was that during the past academic year, young people were interviewed concerning the Brethren Church. One overriding impression was that the Brethren Church is not evangelistic, is not forward looking. This shocked and saddened some of us who are determined by God's grace to create a renewed image for the Brethren Church. God's grace and blessings are evident everywhere for those who have eyes to see, ears to hear, and hands to apply! Everyone will long remember Indiana '71—A New Day —A New Image! "Living up to our own name—**Progressive Brethren**—Get the Word Around!

VIETNAMESE YOUTH LEADERS VISIT U.S.

Two evangelicals from Vietnam were pleased to be warmly received at the White House by Robert H. Finch, Counsellor to the President. John H. Chafee, Secretary of Navy, also welcomed them at the Pentagon.

Mr. Ho Van Mat, director and president of Christian Youth Social Service, and Mr. Nguyen Van Do, secretary-general, on a month's tour of the States, were sponsored by World Relief Commission (overseas relief arm of National Association of Evangelicals, through which Brethren World Relief is channeled).

Mr. Chafee has been to Vietnam and is familiar with WRC's work, including Hoa Khanh Children's Hospital which U.S. Marines transferred to WRC then they were being phased out.

Christian Youth Social Service, Vietnamese counterpart agency of World Relief Commission, is a relief organization of The Evangelical Church of Vietnam (Tin Lanh) founded over fifty years ago by Christian & Missionary Alliance missionaries.

Mr. Mat and Mr. Do expressed the thanks of Christians in Vietnam to Americans for sharing spiritual and material blessings of food for the body and food for the soul. CYSS, in cooperation with WRC, has effective self-help programs from the DMZ to the delta.

Mr. Mat and Mr. Do addressed conferees at the NAE Convention in Los Angeles, and the General Council of C & MA in Houston.



The Hon. John H. Chafee, Sec. of Navy (righ scans pictorial record of Christian Youth Soc Service, Vietnamese counterpart agency of Wo Relief Commission. (l. to r.): Dr. Everett Graffam, Exec. V.P. of WRC; Mr. Nguyen V Do, CYSS secretary-general; Mr. Ho Van M director and president.

BRETHREN AID PAKISTANIS IN INDIA

Through World Relief Commission

THE WORLD RELIEF COMMISSION is expanding its present ministry in East Pakistan to include refugees who are settling in India. Famine on an unprecedented scale is threatening survivors of the tital wave and civil war.

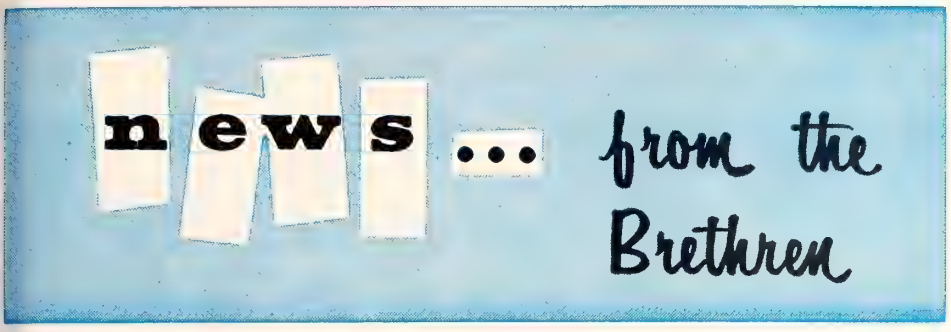
Under its disaster-relief policy of working through evangelical missionaries in affected areas, WRC has forwarded an initial amount of $2,500 to the National Association of Free Will Baptists, Nashville. Dr. Reefer Wilson is Executive Secretary. These funds will be channeled through their missionaries in Bihar Province, North India, who will serve as WRC's counterpart agency in that area.

The Commission will raise further funds to assist in this emergency.

The Free Will Baptists are the third evangelical group with which WRC is cooperating in that part of the world. Since the devasting tital wave they have supported relief and rehabilitation efforts by Assemblies of God and International Christian Fellowship missionaries.

WRC, overseas relief arm of National Association of Evangelicals, has recently moved its headquarters from Long Island City to Box 44, Valley Forge, Pa., 19481. **It is the agency through which Brethren World Relief funds are channeled.**

Brethren World Relief Committee
Pastor Phil Lersch, chairman



Smithville, Ohio. On Sunday evening of Father's Day a special family program was held featuring a new color film "Whispering Mountain." Worship services during July were in charge of John Farlow. Guest speakers were Wendell Ebersole, Dale RuLon and Rex McConahay. They are all preparing for the ministry. The Vacation Bible School offering was $135. Fifty dollars of this will be used to provide a week of camp for two Friendly Town children. The balance will go to the Summer Crusades. Fourteen children made decisions for Christ.

New Lebanon, Ohio. On Sunday evening, June 13, the Singing Youth presented "Tell It Like It Is," a folk musical about God by Ralph Carmichael and Kurt Kiser. Bible School enrollment this year was 135 and our offering to be used for the transportation of Dick and Kitty Winfield's return to Nigeria was $115.00.

South Bend, Ind. July 25 the Crusader Team and pastor Bennett teamed up for a message on "The Mission of the Church." A time for response was included in the service. A Thanksgiving Festival is planned for Wednesday evening, November 24th, and Sunday evening, November 28th. It will include arts, music, crafts and hobbies. The Wednesday evening program will consist of music from community choirs and the viewing of displays of our members' talents. Sunday evening the program will feature special music by the Benshoffs and the continuation of displays. The purpose of the festival is to show our appreciation for the musical and artistic talents God has given us.

Goshen, Ind. Approximately 25 children made their first-time decision for Christ on "Decision Day" at our Vacation Bible School. The teacher's work has started and the Lord has given us the responsibility of caring and nuturing these young souls into eternity.

Goshen, Ind. Thirty-eight Brethren in three vehicles formed a caravan of love and service to the Brethren Missions at Lost Creek and Krypton, Kentucky, June 18. A new roof was laid on Wheeler House, the girls dorm, and the dormitory walls were painted. Clothing was taken to Krypton and Mr. Jim Kehr cleaned and repaired the sewing machines for Margaret Lowery for her sewing class.

Ashland, Ohio (Park St.). The pastor and his family attended Bible Conference at Massanetta August 8 to 15. The William Hubler family also attended the conference.

Park Street (Ashland, Ohio). Park Street is first in the Ohio District this year in size, additions, in net gain, in first-time decisions, in Church School attendance, in Morning Worship, in Sunday evening attendance, in Communion attendance, in total giving and in benevolence. We have much to praise God for.

Nappanee, Ind. Nancy Maust served as a Counselor-Helper in the Kentucky Jr. Hi. - Sr. Hi Camp for a week at Lost Creek. Tammy Sheets and Gail Bigler represented Northwood Hi at Indiana Girls State and John Maust represented Northwood at Indiana Boys' State.

Pleasant View (Vandergrift, Pa.). The demonstration of our Bible School shows that again this year the Lord blessed us with a great Bible School. He blessed us with many children and mang good teachers. Statistics tell a part of the story, but behind the figures is the Spirit which everyone allowed to be expressed through them. Total attendance for the nine days was 1,778 which means an average of 198 each day. The total offering given by the children was $114.84. At the decision service on Friday morning 26 young people stepped out to accept Jesus Christ as their personal Savior. **We praise God for the working of His Spirit** in human lives through this year's Vacation Bible School. Mr. Virgil Barnhart, National Layman Organization president, was the guest speaker Sunday morning, June 27. He also spoke at the Layman Public Service in the evening.

Vandergrift, Pa. The members of the Pleasant View Brethren Church voted overwhelmingly to purchase 3.27 acres of additional ground on which they held option for the past five years. The hand of God was seen working in the entire process. The terms of the agreements are very favorable. In October $1,000 is to be paid and then an additional $1,000 each year until the balance is paid. There is no interest on the balance, and this in itself represents a big savings. The land is right where needed. The location is excellent. "All things are possible to those who believe." Faith in action is mighty and powerful through our Lord Jesus Christ!

Bryan, Ohio. Dr. Joseph R. Shultz, Dean of Ashland Seminary, was guest speaker July 25 in the evening service. A Fellowship Meal preceded the services.

Gratis, Ohio. The Virgil Barnharts have been doing some traveling lately where Virgil is usually guest speaker. They have been to Bryan, Dayton, and Fremont, Ohio, to the Indiana District Conference and to Vandergrift, Pennsylvania. The W.M.S. and Laymen had a joint meeting at a roadside park.

Waynesboro, Pa. July 18th the Laymen had their Public Service with Mr. Richard Craver as speaker. Richard is an active layman of the Pittsburgh Brethren Church and the son-in-law of Rev. and Mrs. Bates. He plans on entering Seminary this fall for the Brethren ministry.

Bethlehem, Va. Senior campers in Rev. McCann's Class received field experience in the Bethlehem area. The members are enjoying the improved parking space and are planning interior painting.

Waterloo, Iowa. The pastor, Rev. Glenn Grumbling, was admitted to a Waterloo hospital and underwent surgery June 25. Remember him in prayer.

Milledgeville, Ill. Evangelistic Services wil be held soon with Rev. Paul Sommers, pastor of the Wabash, Indiana Brethren Church as evangelist.

Johnstown, Pa. Rev. Thomas A. Schultz, chaplain in the United States Navy was guest speaker for The Third Brethren Church on June 20. Bible School was a big success with an average attendance of 86 and an offering for missions of $84.

Weddings



SCHICKER-SHANNON. Suzanne Schicker and Denny Shannon were united in marriage May 1, 1971 in the Brethren Church of Ashland, Ohio by the grooms father. Denny is the son of Rev. and Mrs. Thomas A. Shannon of North Georgetown, Ohio. Denny and Suzanne will make their home at 102 High Street, Ashland, Ohio.

RORIE-DUERKSEN. On Saturday, July 24, 1971, at a 2 p.m. ceremony in the Ardmore Brethren Church Pamela Marie Rorie became the bride of Marvin Ray Duerkson. Officiating were Rev. Richard Brown of Elkhart and Rev. Tinnie Rorie, pastor of Ardmore Brethren Church and father of the bride. They are both attending Bethel College of Mishawaka.

Geraldine Szczypiorski

* * *

HUFF-WEBB. Lynn Huff and Thomas Webb were united in marriage on June 12 in the South Bend Brethren Church. Rev. Kent Bennett officiated at the ceremony. They will be living at East 330 University Apt., Bloomington, Ind. 47401.

New Arrivals

FRED AND HOLLY FINKS are the proud parents of a daughter born July 1, 1971. Alyson Lisbeth Finks weighted 6 pounds and 7 ounces at birth.

* * *

REV. AND MRS. GENE HOLLINGER are the proud parents of another daughter, Wendy Rae Hollinger, who weighted in at 10 pounds and 10 ounces. Rev. Hollinger is pastor at Cedar Falls, Iowa.

Goldenaires

Mr. and Mrs. Frank Boyer celebrated their 60th Wedding Anniversary on June 25, 1971. They are members of the Berlin Brethren Church, Berlin, Pennsylvania.

* * *

Mr. and Mrs. William Meinke celebrated their 57th Wedding Anniversary on June 24, 1971.

* * *

Carmen and Electa Oxenrider celebrated their 50th Wedding Anniversary July 25, 1971. They are members of The First Brethren Church, Bryan, Ohio.

* * *

Mr. and Mrs. Jack Hoover celebrated their 50th Wedding Anniversary July 11, 1971 at First Brethren Church, North Manchester, Indiana with open house.

Memorials



ROHRER. Hazel S. Rohrer, 78, died at her home in Elkhart, Indiana. Mrs. Rohrer had been a member of First Brethren Church since 1930 and its Woman's Missionary Society. Funeral services were held at White Funeral Home with Rev. George C. Pontius officiating, assisted by Walter Lichtenberger. Burial was in Rice Cemetery.

* * *

BURKHART. Mr. Floyd Burkhart, an invalid at Alfran Nursing Home, died June 19, 1971. Rev. Woodrow Immel officiated at memorial services for him at the Delaughter Funeral Home.

* * *

PERRY. Mrs. Hazel Perry passed away June 9, 1971 at the Murphy Medical Center in Warsaw, Indiana where she had been a patient for a week. Services were held at the Bender Funeral Home with Rev. Woodrow Immel officiating.

* * *

NEUFFER. John Neuffer died at the Massillon State Hospital on May 25, 1971. Funeral services were held in the Smithville Brethren Church with Pastor Dale Long officiating.

MEMBERSHIP GROWTH

Goshen, Ind. 3 by baptism
Sarasota, Fla. 19 by baptism
Muncie, Ind. 3 by baptism
Nappanee, Ind. 2 by baptism
Gretna, Ohio. 3 by baptism
Milledgeville, Ill. 11 by baptism
Falls City, Nebr. 9 by baptism

MATHIAS, WEST VIRGINIA

A REPORT from the little congregation nestled back in the valley between the beautiful green hills of thias, West Virginia is long overdue.



l. to r.: Joe Turner, Rev. C. Y. Gilmer, Annabelle Vance

On March 28 the W.M.S. presented our faithful mod-tor and Sunday School Superintendent, Joe Turner, h a Teacher's Bible in appreciation for his dedicated vices. In addition to serving as moderator and super-endent, Joe is a trustee and often serves as a teacher. rhaps the most important role in which he serves is that of "Mr. Fix-it." You see, in a small rural church there are not too many willing workers with whom we can "spread the joy around," and so some of us are privileged to share the work of the Lord in numerous ways.

During the weekend of April 30 to May 2 we held our first missionary conference. For this we were most fortunate to have Rev. Ingraham with us for his first visit to our church. On Friday and Saturday nights Rev. Ingraham presented the work of the missions in his usual interesting, dedicated way. The Ingathering of the Faith Promises was held on Sunday morning and a total of $1,000 was promised.

A carry-in fellowship dinner was held at noon on Sunday. In the afternoon, a dedicatory service was held and the new organ purchased by the W.M.S. was dedicated to the service and glory of God along with the new piano purchased by the church. We were glad that Rev. Ingraham could be with us, and he along with our pastor, Rev. C. Y. Gilmer had charge of this dedicatory service. Special music for this service was in the form of an instrumental duet with Janie Fitzwater at the piano and Annabelle Vance at the organ.

Five of our young people attended Southeast District camp and several of us helped on the staff. Also, two of us were able to journey to the beautiful hills of Kentucky to help with camp there.

We have had several new families worshiping with us recently, and at this writing we are looking forward to our week of evangelistic services July 18-25 with Dr. Barnett.

God has truly been blessing us, and we trust Him for many more blessings in the future.

A WEEK OF CRUSADING FOR CHRIST AT PLEASANT VIEW BRETHREN

THE THIRD WEEK IN JULY was a thrilling experience for the young people of the Pleasant View thren Church as they took part in an evangelistic nistry under the leadership of the Crusader Team m Ashland.

he first part of the week was spent in "training in ring Christ" with others. The last part of the week, young people went out to invite youth from the ki Valley to take part in informal youth services Friday and Saturday night. This was **person to son contact!** On Thursday night, 12 teams worked ong the crowds which gathered for the Apollo ade. Friday afternoon nine teams worked with the ng people gathered on the streets in Vandergrift, he parks, and at the Vandergrift and Apollo swim-g pools. Friday night after the service 27 went to carnival in North Apollo and personally invited young people in the crowd to attend the Saturday service and to witness for Jesus Christ. When the rains came on Saturday afternoon, the telephone was used to reach friends and acquaintances. Almost 700 invitations were made personally. Friday night 41 attended the youth worship of testimony, reading, prayer, and a slide (three screens going at once!) presentation. On Saturday night, 48 attended, about 15 of which were young people not connected with our church. Sixty-five people attended the Sunday afternoon celebration of Life and Love.

Those of our young people who participated will remember this week for a long time. Thirteen of our young people took park in the entire program and a few others took part during evenings. Seven young people from other Brethren churches in Pennsylvania also took part. **We praise God for this week!**

COLLEGE CORNER "GETS THE WORD AROUND"

by Mrs. Duane Dickso

IT HAS BEEN over a year and a half since we came from Arizona to serve in this "little church beside the road." How quickly this time has passed. What a blessing it is to share with these sincere, happy people the work of our Lord.

Things have been happening at College Corner. The Lord has given us evidence that He is working in our midst. We have had nineteen added to our number by baptism this past year. The last four being baptized Sunday, June 20th. Our attendance has been steadily climbing. We had a record attendance of 171 on Easter Sunday. Our average attendance since then has been 140.

Father's Day brought 150 together in our little church beside the road to worship. Four of our fathers were honored with special decorated Father's Day cakes. Dave Manning received a cake for having the "brightest new tie." Hayes Shoemaker for being the father born the farthest from College Corner. Clarence Pries our youngest great-grandfather also was given a cake, as was Jim Weese who was the newest Christian father present.

Seven people from our church attended "Indiana '71." This was a spiritual thrill to those of us attending. We know these young men are truly seeking to find the Lord's will in their lives.

Another important event took place recently at College Corner. Six of our high school graduating seniors Pam Allen, Carol Benson, Jim Gearhart, Steve Harrell, Debra Sprinkle, and Fred Pries were presented with lovely Bibles. The girls received white Bibles and



the boys black ones. Rev. Dickson is shown presenting Debra Sprinkle with her Bible in this annual event. Thus—"We are getting the Word around."

Our Bible School closed with a different idea in eve ning programs on June 20th. We had over 200 presen for the closing program. Rev. Dickson had been kep busy during Bible School taking color slides of eac class and all of the activities. He then printed the slide in order to have them in time for the closing program These along with the tape he had made of parts of eac class in session made for an unusual and most inter esting program.

The youngsters enjoyed being able to sit back an see themselves on the screen. Color slides of our missio work in India were also shown. The Bible School pro ect this year was "A Car For Kumar." The clever poste made by our director Florence Roby created muc interest. The girls won the contest by bringing slightl more in nickles, than the boys. The total was $96.5 (all in nickles).

As Mission Director I found evidence of the excellen job being done throughout the year by Mrs. Janic Azbell our Signal Lights patroness. She is keeping ou youngsters very well informed and up-to-date on infor mation concerning our missionaries.

Our high school B.Y.C. have their "God's Acre" o corn planted. This annual project is the means used t obtain money for their national project. Many peopl not of our church wait each year to buy their swee corn from our youth.

There were 13 attending camp at Shipshewana durin the various weeks of camp.

Recently our Laymen have accepted a new challeng to "Get the Word Around." They have started earl Sunday morning worship services at the nearb Mississinewa Camp Grounds. While this is still quite new venture, it seems to be meeting with great success Dave Manning, a lay minister of our church, is in charg of these services. This along with his monthly program at a local Nursing Home, keeps him quite busy. Dav has, however, become familiar with Rev. Dickson' "volunteer system." We have many young people wit varied talents willing to use these talents for the Lor This makes the volunteer system quite successful.

We do covet your prayers as we venture to find ne outreaches to "Get the Word Around" in the Colleg Corner area.

It is our sincere prayer that our "little church besid the road" will also be known as truly a good place t come and worship.

BERLIN SUNDAY SCHOOL PAYS TRIBUTE TO GENEVA ALTFATHER

by Ida S. Kimmel

THE MONTH OF MAY was a very special month in the Sunday School at the Berlin Brethren Church. any special services and programs were held. Among ese special services was a special tribute to M. Geneva ltfather for her many years of hard work and dedica- on to Sunday School activities. The Sunday School resented to Miss Altfather a corsage of red roses and gold art wood tray.



to r. Doyle Paul, superintendent of Sunday chool, honoree Geneva Altfather and Betty Bird, uperintendent of Young People's Department.

Geneva Altfather became a member of the church in 926. This was the step which started her on a long alk among the youth of the Berlin area both in Sunday chool and public school. In 1927 she went off to college nd autumn found her in the classroom at Macdon- ldton.

She was a Sisterhood girl before she was a baptized eliever and served as president of the group for a hile. Then she got too old to be a Sisterhood girl and ecame patroness for 12 years until 1960. As patroness, ne was involved in monthly meetings, public programs, oals, bandage rolling, banquets, wedding receptions nd money-raising projects. How often those receptions nvolved special decorations and last minute changes.

From 1934 to 1940 she was president of Christian ndeavor, and for six years planned programs for each Sunday evening. Geneva began teaching Sunday School at the age of ten at the Community Church in Macdonaldton, and now is teaching her 38th year in the Sunday School at Berlin. Beginning in 1944 she was elected Young People's Superintendent and continued for 27 years. She capably used the young people in the adult worship program. Her honest-to-goodness hard work, each year, during the month of May is greatly appreciated. How many programs have been planned and carried out during the past 27 years? How many people in the right place? How many snapshots taken? How many momentoes gathered? How many program covers silk screened or mimeographed? We will never know unless Geneva has kept the record. It could be truly said that she often said "yes" when it would have been easier to say "no" when asked to carry out a project.

Time does not permit us to mention all of the interests and activities she has had. Some of them include weekly prayer meetings, monthly Sunday School meetings, Camp Juniata and Camp Peniel worker, assisting in Communion preparations when needed, W.M.S. activities, D.V.B.S. and teacher training classes.

Today our hats are off to you Geneva; may you look back with satisfaction and humility and forward with anticipation and eagerness for the work your Lord has in store for you. Congratulations from all of us.

ANOTHER TRIBUTE OF LOVE AND GOOD WISHES TO . . .

Mrs. Frank Meyers who celebrated her 100th birthday on July 23. Mrs. Meyers, oldest member of The Berlin Brethren Church, united with the church in 1886, and was an active member until just a few years ago. She maintained her home until she was 92 and is now living with a daughter, Mrs. Norval Gnagey in Myersdale, Pennsylvania.

Her children, grandchildren and great grandchildren are all active in the Berlin Church, except Judy Suder, married to a fine Lutheran minister and now actively serving in their church.

She was preceded in death by her husband, Frank, a deacon in the church. He passed away at the age of 92. She has been and continues a member of the Progressive Class in the Sunday School and W.M.S. group I since their founding.

FALLS CITY, NEBRASKA

Greetings to all our fellow Brethren:

Falls City has enjoyed many visits from friends and organizations whom we were glad to welcome to our midst.

We had fourteen members of the Rebekah Lodge as our guests on Sunday morning, May 2nd.

We were delighted with visits from our former pastors, Rev. Robert Holsinger and family and Rev. Jack McDaniel and family. Gil Dodds and family also visited during the month of June. It is so good to fellowship with former members and friends—do come again!

A Mother-Daughter Banquet was held on May 7th. We enjoyed a good attendance and a fine program.

Vacation Bible School was held from May 31 to June 4. A program was given on Friday evening. Mrs. Keck was in charge. The daily offering was sent to Rev. Kumar for the Brethren Mission in India. Daily attendance averaged 48.

Sunday, May 23 a welcome was given to our graduates, both high school and 8th grade. We had four seniors in their caps and gowns and three eighth graders. We are proud of and thankful for our young folks.

The Junior Sunday School Department enjoyed a hayride and weiner roast on May 16th. It was held at the James Reiger farm and all report a good time.

Rev. Elmer Keck has accepted our call as our pastor for another year.

A Father and Son Banquet was held at the church on June 11th.

Door chimes and an air conditioner have been installed lately at our parsonage. Rev. and Mrs. Keck are presently on their vacation.

We will hold our fall revival meetings on November 7 to 14. The Rev. Milton Bowman and wife will be our speakers.

Ethyl Schroedl

BURLINGTON, INDIANA

THERE ARE THREE in the Welcome Class of th Burlington Brethren Sunday School over 90 year of age: Lib Ridenour, 95; Mrs. Leota Huffer, 91 an Frank Yost, 92. The average age of the class is 81. Ther are 19 members in the class and the average Sunda attendance is 16.



1st row: *Mrs. Vella Hendrix, Mrs. Omer Roo key, Mrs. Lena Fennell, Lib Ridenou*

2nd row: *Mrs. Roxie Varnar, Mrs. Leota Huffe Mrs. Mable Douglas, Mrs. Oake Polk, Mrs. Carleton Cory, Sr. an Mrs. Orpha Clingenpeel*

3rd row: *Frank Yost, Carleton Cory, Sr., Mr Dan Johns, Dan Johns, Mrs. Esthe Bailey, Henry Bailey, Mrs. Nora Fe lows (visitor), Earl Oyler (teacher, Omer Rodkey.*

VANDERGRIFT BIBLE SCHOOL A GREAT SUCCESS!

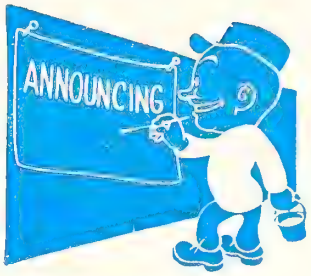
THOSE WHO ATTENDED the demonstration program of the Vandergrift Bible School realized that again this year the Lord blessed with a great Bible School—He blessed us with many children and many good teachers and workers.

Statistics tell a part of the story, but behind the figures is the Spirit which everyone allowed to be expressed through them. Total attendance for the nine days was 1,778, which means an average of 198 eac day. Of the 198, 155 were children and 43 were teache and helpers. The total offering given by the childre was $114.84.

At the decision service on Friday morning 26 youn people stepped out to accept Jesus Christ as their pe sonal Savior. We praise God for the working of H Spirit in human lives through this year's Vacatio Bible School.

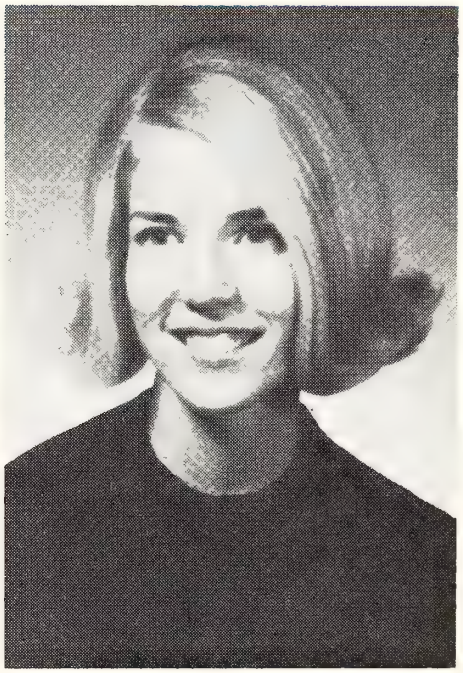
SISTERHOOD

bates' bait box —





by Nancy Bates



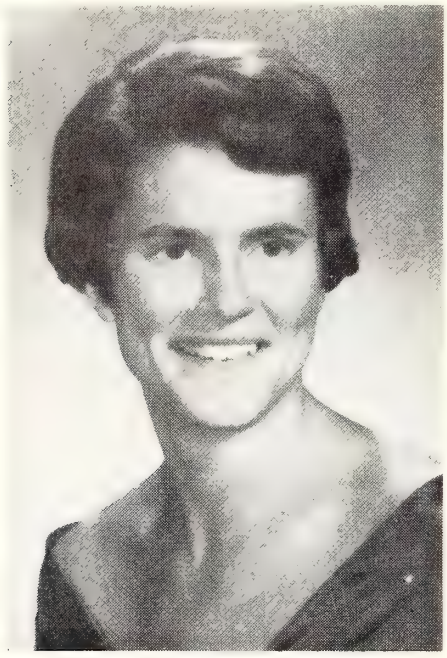
Evelyn Ingraham

Greetings to all of you!

As the year closes and the preparations for the new year are being made, we want to take this opportunity to introduce the new writers and the new General Secretary to all of you. We hope to have more information for you later concerning the Sisterhood Bible Studies for the coming year; look for the changes being made.

Our Senior writer this year is a young woman who has been active in Sisterhood most of her life—she is probably known to many of you already. Evelyn Ingraham is from Ashland, Ohio; she is in her early twenties so she knows first-hand about the problems, concerns, etc. facing you as young people. Evie has been closely associated with Campus Crusaders and various other Christian organizations. Be sure to look for her articles in the **Evangelist** each month.

Our Junior writer this year comes from our Smithville Brethren Church in Ohio, although she called McGrawsville (Loree), Indiana home for the first years of her life. Mary Ellen Waters Drushal was always active in Sisterhood and B.Y.C., in which she served in various offices. Mary Ellen attended Ashland College and was active in every musical organization available.

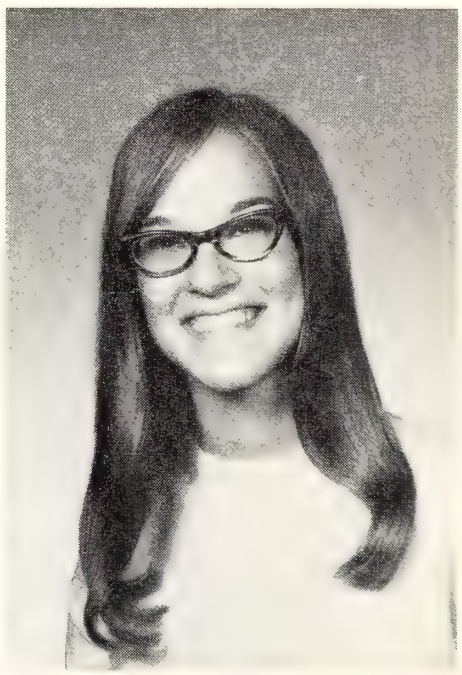


Mary Ellen Drushal

(This included the opportunity to tour Europe with the choir in 1969 while her husband, Mike, was serving in Vietnam.) After graduating from college in 1969, she taught music for a short time; the birth of Loreen Marie last December interrupted this phase of Mary Ellen's career. She now has a much more demanding and versatile career. Mary Ellen, Mike and baby live on a farm adjacent to the Ohio District camp, Camp Bethany. You girls have a treat in store for you with Mary Ellen as the writer of your Bible studies!



It is my privilege to present at this time the nev General Secretary of National Sisterhood, Sherry Barr hart of Germantown (Gratis) Ohio. Sherry has bee a life-time member of the Gratis Church where she ha been a very active member of both Sisterhood an Brethren Youth. She has also served as president of th Ohio District Sisterhood and has been National B.Y.C secretary for the past two years. Last summer Sherr had the opportunity to serve on the Western Crusade Team which, as she says, "was a highlight of my lif in many ways." This summer Sherry is recreatio leader for Montgomery County, and is teaching th



Sherry Barnhart

high school and college Sunday School Class at th Gratis Church. Sherry will be a Junior at Ashlan College this fall; she is a freshman counselor, cafeteri supervisor, member of the touring choir, and active i Campus Life and Collegiate Crusaders. We know eac of you will gain much from the articles Sherry will b writing each month in the **Evangelist** as well as th many other duties she will be performing for you i S.M.M. (I hope you will give her the same cooperatio and help that you have given me the past two years. Good luck to you, Sherry, and God bless you in you new "job."

It is with regret that I say good-by to all of you, bu a new life is waiting for me. Thank you for your hel and cooperation; it has been a great help to me! Go bless all of you. May each and everyone of you striv to do more for God and His work in Sisterhood.

Nancy

Boys' Brotherhood

GET THE WORD AROUND

"25 X 75" ?

"I'VE GOT A HANGUP"

by RONALD W. WATERS

THIS MONTH I am really hung up on last year's General Conference theme: "I Will Build My Church." You know, guys, that for years the Brethren have been **talking** about building our church. A few years ago a goal was set that by the year 1975 we would have 25,000 members in our denomination. Everywhere we heard and read the cry "25x75."

The adults have also wanted to build a greater feeling of fellowship, of unity, of oneness, within our church. Furthermore, they have sought to build a greater desire to study God's Word. Yes, there has been a lot of **talk** about building our church, but there has been very little **action.** How often do we hear or read "25x75" now? Can we be proud of our unity when we have some churches splitting in half and individuals in other churches filled with hatred and bitterness? If we are building our church, why are we seeing less and less commitment to God's work and to the church?

Guys, let me get the story straight. I, too, have been a **passive** Christian. I have been content to talk about building the Church, but I have not given of myself to help bring this about until this summer. What is the answer to our dilemma? How can we help build our church? I am convinced that if our church is to grow, every guy and gal, every man and woman, must be fully committed to sharing their faith in Jesus Christ with individuals who have not accepted Him as Lord and Savior of their lives.

This summer I have been a part of the Jesus Brethren Experimental Crusader Team sponsored by the National Board of Christian Education. Our purpose has been to train guys and gals in several Brethren churches how to share their faith. We are doing this because when Jesus gave the Great Commission, He did not say, "Go ye into the churchhouse, and sit in the pew every Sunday like a good boy." No, He called us to "go then, to all people everywhere and make them my disciples" (Matt. 28:19, **Good News for Modern Man**). It is our responsibility and privilege to tell others about man's sinful nature, about God's gift of salvation through Jesus Christ, and how to receive this gift through faith. How will this help to build our church?

This summer we have discovered that it takes **personal contact** with people to bring them face to face with Jesus Christ. Usually they will not come to us, so we must go to them. As we do, some will accept Him as their Lord and Savior, too. In so doing, they add to the number of people in the church and move us closer to "25x75." Furthermore, as we share our faith in Christ, we will be drawn closer to this Jesus whom we are sharing and to God's Word. But even more important than these is the reality that as we share our faith, we will radiate a love which only God can give. As we show forth this perfect love of God, there cannot be fighting and arguments among ourselves.

This is my last article in this series as National Boys' Brotherhood president. I have enjoyed sharing my thoughts with you through this medium. But nothing would give me more joy than to see you guys, young men and boys all over the country, sharing your love for Jesus Christ with others. If you would like help with this, write to me, in care of: The Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805. I will send you the information we have shared with guys and gals this summer. Let's make a joint effort with the girls to share Christ's love starting **now.** Are you with me? Then let's do it!

SURVIVAL: THE NATURAL WAY

This article was reprinted by Rev. Henry Bates, pastor of the Wayne Heights Brethren Church, Waynesboro, Pa. in the Wayne Heights Newsletter. We wish to share it further by inserting the article in this issue of THE BRETHREN EVANGELIST. (Ed.)

(Pastor's note: One of the most provocative magazines to come to the pastor's desk is a little paper called CHRISTIAN ECONOMICS. Almost a year ago the following article appeared in this periodical. The pastor thought it worth sharing with others.)

"This is certainly the most unnatural era in the history of the world. Women are disdainful of motherhood and resent being treated like women. Men wear long hair and fur coats and pink blouses, as if they were trying to disguise their masculinity. Homosexuality is rampant—both male and female—and is celebrated in theatre, film and novel, while the Church of England preaches in its defense.

The teen-and-twenty generation not only thinks itself wiser than its elders, but is encouraged in this delusion by psychologists, educators, ministers and politicians. Wars are fought with the avowed intention of not winning, and the very idea of victory is denounced by our nation's leaders.

"Enemies of our government and our socio-economic system as zealously protected and even encouraged by the courts, the press, school boards, college administrators, radio television and movie media—and even the church.

"White couples are told by adoption agencies that they must accept black children or be denied consideration. (Presumably black couples are equally put upon.) The Catholic Church is becoming more Protestant every day, and the Protestant seminaries are turning out men who are more interested in politics than in religion. Some of the "religious leaders" are too sophisticated to believe in God in any literal sense; others are too socially involved to care about Him.

"Farmers are paid for not farming, vagrants are paid for not working, policemen are ordered not to harm looters and rioters, and rapists by the dozen are set free to do their thing—which they do with the lusty assurance that reigning psychologists think punishment is a crime. Life is valued so highly that the only executioners are the criminals, and the only condemned are their murder victims. 'Law and Order' is decried as primitive, while civil chaos is applauded as 'progressive.'

"What is happening? Everything is upside down and backwards! Nature's first law is self-preservation. An unnatural society like ours cannot survive unless it begins behaving naturally. This means doing a lot of things that ordinary people understand, but which are shocking to the brainy people who can't even find their way to the men's room.

Things like winning wars (or staying out of them) and punishing criminals, and putting smart aleck kids in their place, and discouraging sexual perversion, and arresting or deporting revolutionaries, and getting rid of judges who can't define pornography, and making willful vagrants work for their money—**natural** things!

We had better start doing them again and fast. If we don't, the brainy people and the smart aleck kids and the criminals and the revolutionaries are going to make this not only the most unnatural phase of American history, but also the last phase of it.

Ordinary people like us can't let that happen! We're naive enough to love our country, and we're going to save it. Let's listen hard for men who make sense (there are a few in politics) and support them no matter what party they're in. The seventies can be a magnificent decade if we take charge of it. Nothing but our own apathy can stop us.

Terry McGinnity
from Wayne Heights Highlights

"RIVERS OF LIVING WATER" IS THE THEME FOR WORLD DAY OF PRAYER OBSERVANCE

Wheaton, Ill.—"Rivers of Living Water" is the theme for the 1972 World Day of Prayer observance set for March 3, it was announced here by Dr. Billy A. Melvin, executive director of the National Association of Evangelicals. Churches across the nation and around the world observe this special day on the Protestant church calendar each year.

The theme is taken from a citation in John's Gospel which refers to the activity of the Holy Spirit in the life of the believer: "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water.' "

The author of the worship service booklet is Dr. Carl Lundquist, president of Bethel College and Seminary, St. Paul, Minnesota. Dr. Lundquist is a noted Bible scholar with particular interests in devotional studies.

Bible-centered worship materials for the World Day of Prayer are available free of charge from the National Association of Evangelicals. A sample copy may be secured by writing the National Association of Evangelicals, P.O. Box 28, Wheaton, Illinois 60187.

CHEEP ADVICE



It is the height of absurdity to sow litt'e but weeds in the first half of one's lifetime and expect to reap a valuable harvest in the second half.

(Percy Johnston)

THE BIGGEST SHOVEL: A famous philanthropist was once asked, "How are you able to give so much, and still have so much?"

"Well," replied the generous man, "as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."

An inexhaustible good nature is one of the most precious gifts of heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.

(Washington Irving)

Art, like morality, consists in drawing the line somewhere.

(Gilbert K. Chesterton)

There is something that is much more scarce, something finer far, something rarer than ability. It is the ability to recognize ability.

(Elbert Hubbard)

Talking about ability, Josh Billings says: "Consider the postage stamp: its usefulness consists in the ability to stick to one thing till it gets there." Now that sometimes takes real stick-to-it-iveness.

Some of us don't know what we want but feel sure we don't have it.

LAFF-A-LITTLE

A farmer who was a loyal church-going Christian was spending the day in a large city. He entered a restaurant and sat down at a table near a group of young men of the world. When his meal was served, he quietly bowed his head and said grace.

One of the young sophisticates thought he'd have some fun with the farmer, and he said in a loud voice:

"Hey, Pop, does everyone do that where you come from?"

The old man looked at him and replied: "No, Son, the pigs don't."

Store Manager: "I'm sorry I can't hire you, but I wouldn't be able to find enough work to keep you busy."

Applicant: "You'd be surprised how little it takes."

"I tell you I won't take this room," protested the old woman to the bellboy. "I'm not going to pay good money for a room like this. It's too small, and it doesn't have a window. Just because I'm a visitor from the country . . ."

"Get in lady, get in," sighed the bellboy. "This is the elevator."

"Your name, please?" asked the registration officer.

"Matilda Brown," answered the woman.

"And your age?" he pursued.

"Have the Misses Hill, next door, given you their ages?" she asked, hesitantly.

"No," said the officer.

"Well, then, I'm the same age as they."

"That will do," said the officer. Then, proceeding to fill out the form, he wrote, "Matilda Brown, as old as the Hills."

POETRY CORNER

THOU ART MINE

by Helen Barnhart

I have called thee by thy name,
I have formed and made thee too,
Life will never be the same,
If the broad way ye pursue.

Walk the narrow road with me,
Shun the by-ways as you pass,
Faith will come and you will see,
Others try—and fail, Alas.

Some have not a listening ear,
The Sermon on the Mount was lost,
They live a life filled up with fear,
O, the torture—O, the cost.

Thou are mine, I claim thy soul,
Let the weary come to rest,
When I create I make thee whole,
Worry not, you'll pass the test.

ALSO DESPISED, ALSO REJECTED

Since he is their preacher
They take the marrow from his bones
To make hors d'oeuvres
For their dinner parties.

Since he is their preacher
They put him on a big anvil
Every few days
And try out all their different kinds
of hammers
One after another.

Since he is their preacher
Their sons use his heart
For a football
When they have a scrimmage
In the vacant lots
After school.

Since he is their preacher
(With a very good salary)
He understands more every day
About
The Crucifixion.

Elva McAllaster
Greenville College
Greenville, Ill.

CALL BACK

"If you have gone a little way
ahead of me, call back—
'Twill cheer my heart and help my feet
along the stony track;
And, if, perchance, faith's light is dim,
because the oil is low,
Your call will guide my lagging course
as wearily I go.
Call back, and tell me that He went
with you into the storm;
Call back, and say He kept you
when the forest's roots were torn;
That, when the heavens thunder and the
earthquake shook the hill,
He bore you up and held you where
the very air was still.
Oh, friend, call back, and tell me for
I cannot see your face;
Then say it glows with triumph,
And your feet bound in the race;
But there are mists between us
and my spirit eyes are dim,
And I cannot see the glory,
though I long for word of Him.
But if you'll say He heard you
when your prayer was but a cry,
And if you'll say He saw you
through the night's sin-darkened sky—
If you have gone a little way ahead,
oh, friend, call back—
'Twill cheer my heart and help my feet
along the stony track."

—Author Unknown

TRANSITION

Careful scorings on the prison wall
Count three full years since that
unhappy day
When Pride and Passion overflowed
and all
The toil of years was swept away.

Tonight the Lotus Flower of Potiphar
Dreams of The Slave—and wakes again
to weep
While Joseph dreams without a thought
of her
And roams the hills of home, set free
by sleep.

Tonight the Pharaoh sleeps but fitfully
Troubled by dreams, portentious, sinister.
Tomorrow the forgotten man will be
Egypt's Prime Minister.

Lorraine Austin

NEW BOOKS BY LEADING RELIGIOUS SPOKESMAN

The nineteenth book by evangelical theologian Carl F. H. Henry appears this month in a driving appeal for Bible-oriented Christians to thrust themselves deeply into the contemporary struggle for social justice.

Titled **A Plea for Evangelical Demonstration,** the slim 124-page work, published by Baker Book House, warns that evangelical youth will predictably enlist for social change under alien flags unless the evangelical community encourages them to loft a biblical banner for public justice.

Henry has paced American evangelical interest in social ethics since the appearance in 1947 of his **The Uneasy Conscience of Modern Fundamentalism,** a small volume that gained wide influence. Dr. Dirk Jellema, then professor at Case Institute of Technology, ten years later called Henry's work "the manifesto of neo-evangelicalism, if one single thrust had to be picked." Later Henry wrote **Christian Personal Ethics** and **Aspects of Christian Social Ethics,** and he is currently editor-in-chief of **Baker's Dictionary of Christian Ethics,** which has enlisted leading evangelical scholars globally in a major co-operative effort to appear in 1973.

The lastest volume includes a critique of the theology of revolution, but warns that revolution is probably inevitable if evangelicals do not wrestle the status quo on superior principles.

Henry considers **A Plea for Evangelical Demonstration** no less a turning-thrust than **The Uneasy Conscience of Modern Fundamentalism.** Currently in the Near East as program chairman of the Jerusalem Conference on Biblical Prophecy, he says: "The hope of the Lord's return gives every reason for us, like the apostles, not to relax but to revive the plea for personal and social righteousness, and to proclaim the evangelical resources for new life on earth and in the unending age to come.

HONORARY CHAIRMAN BILLY GRAHAM

Dallas, Texas (July 6, 1971)—Billy Graham, widely acclaimed Christian evangelist, has been named honorary chairman of EXPLO '72, the International Student Congress on Evangelism which is expected to draw 100,000 students and laymen to Dallas next June.

The multitudes will train in how to share their faith in Christ.

"The message of Christ is still the most powerful force for change in our world today," said Graham in accepting the position. "I believe that the training and inspiration that will be given at this Dallas Congress could make EXPLO '72 the most significant and historic student gathering of our century."

Campus Crusade for Christ International will sponsor the Congress, which Dallas conventioneers estimate will be the largest training conference ever held in the history of the United States.

"EXPLO '72 will launch a strategy to train one-half million people during 1972 for a spiritual explosion across America and around the world," said Campus Crusade President, Bill Bright. "Billy Graham has accepted the leadership role because he is greatly concerned with the students of America and the world."

Graham commented, "One of the greatest needs today is a world student congress. That is why I am so excited about Campus Crusade's plans." The internationally respected evangelist was honorary chairman of the World Congress on Evangelism in West Berlin in 1966 and the U.S. Congress on Evangelism in Minneapolis in 1969.

"Operation Penetration" will follow EXPLO '72 as an extension of the nationwide training program. Hundreds of additional conferences will be held across the U.S. to allow the EXPLO delegates to reach still more laymen and students. "Potentially, one-half million people could be trained during the summer of 1972," Bright said. "We are seeking to saturate the entire nation with the claim of Jesus Christ by 1976."

During 1970, Campus Crusade Lay Institutes for Evangelism trained some 100,000 in how to share Christ's message. The organization, head-quartered at Arrowhead Springs, near San Bernardino, California, has more than 3,000 full-time staff members who are working in 45 countries.

Highlighting EXPLO '72 will be a National Christian Leadership Seminar, mass sessions nightly in the Cotton Bowl, and a huge final meeting of an anticipated 250,000 in a natural amphitheatre near Dallas. National TV coverage is planned for all major meetings.

The Leadership Seminar will bring together hundreds of Christian leaders from the U.S. and foreign countries, to develop strategies for accelerating the spread of the claims of Christ throughout the world and the fulfillment of the Great Commission in this generation.

Campus Crusade is an inter-denominational Christian movement of students and laymen, founded at U.C.L.A. in 1951 by Bright and his wife. It is designed specifically to serve as "an evangelistic arm of the local church," according to the founder.

How Does This Fit You?

Dear God:

I'm sorry you made Sunday when you did. You see it is like this: We could attend church more regular if your day came at some other time. You have chosen a day that comes at the end of a hard week, and we are all tired out. Not only that, but it is the day following Saturday night. You know it is one time we feel we should enjoy ourselves, so we go riding, or to a party, or a drive-in picture show and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day we want to sleep in, and it makes it mighty hard to get the children off to Sunday School; and especially when they have it so early. Then there are dishes to wash and we always have some things we just have to wash out. I mean no disrespect, dear God, but You must realize that You have picked out the day that we have the biggest dinner. Not only that, but the church has fixed the hour of worship at the very time we must be preparing dinner. Then, too, You must think of John. He is cooped up in his office or shop all week long, and Sunday morning is the only time he has to tinker and wash his car and he has to mow the lawn. When he gets into his o'd clothes and his hands are greasy you couldn't expect him, dear Lord, to be able to get off to go to church. I am telling You these things, dear Lord, because I want You to get our viewpoint, and to know that it is not our fault that we are not able to go to church on Sunday morning. We would like to go and we know that we should go, and need to go, but it must be clear to You that the real reason we cannot go is because You have chosen the wrong day. If You will elect another day, dear God, we shall be glad to go to church and Sunday School more faithful.

A Consistent Absentee
from the Waterloo
First Brethren Church bulletin

MEMBERS INVOLVED IN FRAUD

Word has come that certain members of our church are involved in a case of contractual violation. As fellow Christians we are sympathetic with their position, and all of us must pledge to aid them in their peril. We hope that the penalty will not be too severe and that their attempts to make good will be taken into account.

To be more specific, the people involved violated an agreement with God Almighty. In uniting with the church they promised to be faithful in reading the Bible, in attending worship, in receiving the Lord's Supper, and in contributing to the financial support of the church. They failed to keep their pledges, accepted by God in good faith.

As fellow members let us all help and encourage these Brethren before God's wrath is visited upon them, for He says, "Unto them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath."

from the Elkhart Church bulletin

Fancy Person or Plain Christian

The "fancy person" is one that feels it necessary . . to have new clothing for church; fancy hair-dos; hi car washed for church even if it means washing it b fore he comes; to make sure the children listen durin the service, but, has no devotions for the family durin the week; to laugh when someone isn't as talented a he is; to criticize his Sunday school teachers, churc officers, or pastor, and always ready to say no whe asked to serve. The "fancy person" feels he is completel "OK" as he is working to bring glory to himself.

The "plain Christian" on the other hand is one wh feels it more important to "be there" than what he i wearing; he is also one that you can always find tha has daily family devotions; that never needs to say "w can't find time," or "we are never all home at the sam time"; he never finds time to laugh at anyone becaus he is so busy helping others, and instead of criticizin he is ready to offer suggestions, offer help, and say "I'll try" instead of "no" when asked to serve. This pe son never thinks of bringing glory to himself, but a ways to glorify God.

Take a good look at yourself, friend. Are you reall being a "plain Christian" or does a "fancy person" seer easier?

DOES GOD EVER LAUGH?

by Helen Kooiman

"Mom, does God ever laugh?"

Good question from an inquiring mind—a child, eage to learn.

I'm glad I could tell my son that the Bible gives th answer. God doesn't laugh at infirmity; God doesn laugh at iniquities; God doesn't laugh at ignorance. Bu yes, God does laugh. We are told, "What fools the na tions are to rage against the Lord! How strange tha men should try to outwit God! For a summit confe ence of the nations has been called to plot against th Lord and His Messiah, Christ the King! 'Come, let u break His chains,' they say, 'and free ourselves fro all this slavery to God.' But God in heaven merel laughs! He is amused by all their puny plans! . . ." (P 2:1-4, Living Psalms and Proverbs).

God laughs at the sheer absurdity of man's attempt to break God's restraint.

YOU'RE KIDDING!

When a man says he can't keep awake through a 3 minute sermon, but stays home with his 700-colum newspaper, he's got to be kidding.

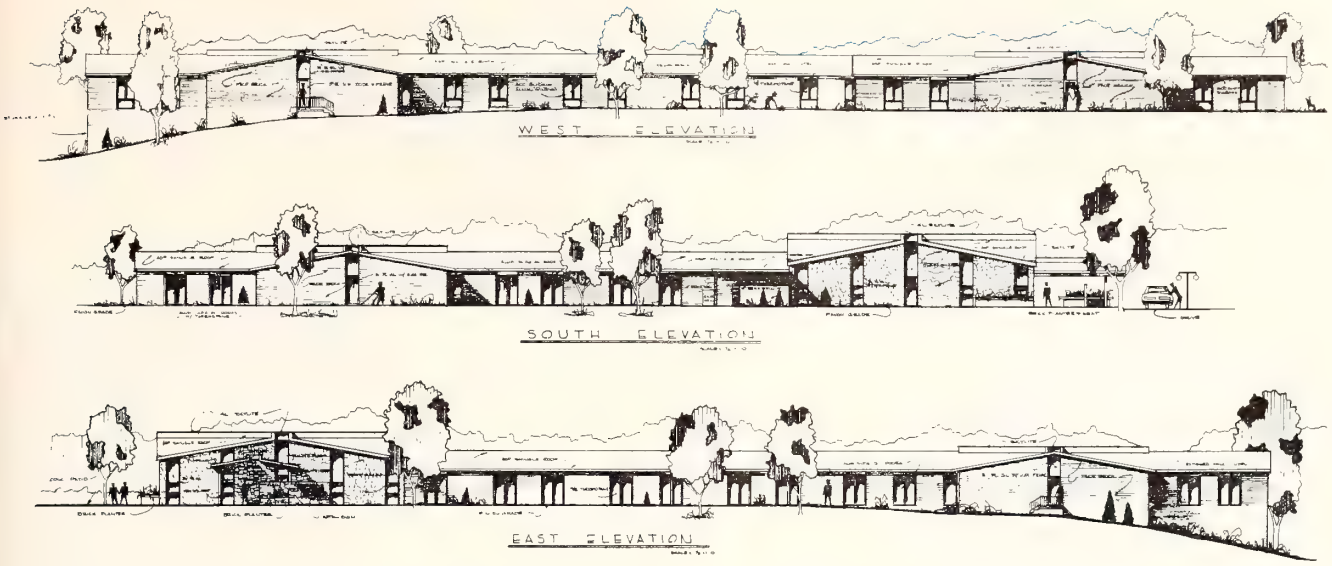
When a man says Sunday is his only day of rest, an gets up at 6 a.m. to go hunting, or spends the day o a golf course, he's got to be kidding.

When a man says he can't afford to tithe, but live in a comfortable home, drives a new car, eats wel clothes his family with stylish clothes, he's got to b kidding.

When a man says he doesn't have time for Christ an His Church, then spends evenings shopping, bowlin watching television, who is he kidding?

Certainly not God!

"BRETHREN CARE"



Applications are now being accepted for admission to Brethren Care, a complete and new nursing center, sponsored by The Benevolent Board of The Brethren Church in Ashland, Ohio.

The anticipated opening date will be January 1972. If tentative construction schedules are met, the building should be completed in December 1971. Brethren will be considered first as residents. If you, a parent, or a friend, are interested in coming to Brethren Care in Ashland, you should apply now. The application does not obligate you to come when there is room available, but it will put you on the preferred list.

At Brethren Care both residential and nursing care will be available. The rates have not been definitely set as yet, but will be approximately $12.50 per day for semi-private residential care, and $18.00 per day for semi-private nursing care. A few private rooms will be available also. The definite rates will be determined before December after the construction costs and expenses are determined. We are hopeful that the rates will be lower than the above figure.

This application blank is also for listing your possible desire to rent an apartment which is designed for the retiree. Such housing could be available within one year in Ashland. This type of housing can be constructed whenever a need exists. Specially built retirement housing, that is owned and operated by Christians, can be a great witness in any community.

If you are interested in coming to Ashland to live at Brethren Care, please fill out the application on back cover. It is to your advantage to apply now.

BENEVOLENT BOARD
710 Grant Street
Ashland, Ohio 44805

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962

APPLICATION OF ADMISSION TO

"BRETHREN CARE, INC."

ASHLAND, OHIO

I hereby make application to Brethren Care, Inc. retirement care center of The Benevolent Board of The Brethren Church.

In support of this I submit the following answers and statements.

1. NAME IN FULL _____

2. ADDRESS _____

City _____ State _____ Zip _____

3. DATE OF BIRTH _____ PLACE OF BIRTH _____

4. NAME OF HUSBAND OR WIFE _____
Living: ☐ Yes ☐ No

5. CHILDREN: Name Address

_____ _____

_____ _____

_____ _____

_____ _____

6. CHURCH MEMBERSHIP:

Name of Church _____ No. Years

Address _____ Pastor _____

7. DATE DESIRE TO ENTER:

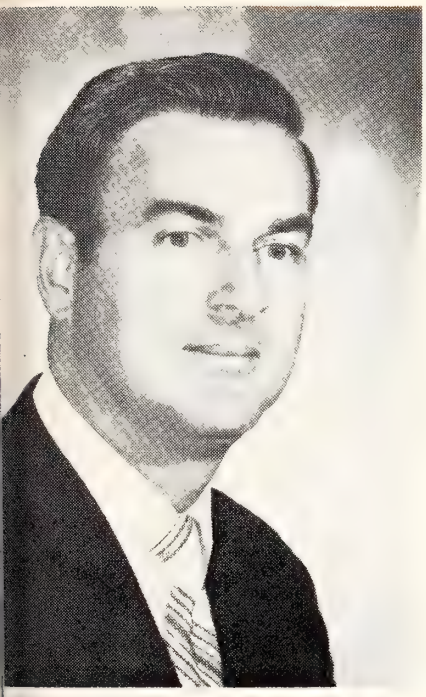
8. TYPE OF SERVICE DESIRED ON ADMISSION:

☐ Retirement Apartment ☐ Intermediate Care
☐ Ambulatory-limited nursing ☐ Nursing
☐ Skilled Nursing

The Brethren
EVANGELIST

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MEMBER EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

The masthead of *The Brethren Evangelist* has for quite some time contained a paragraph requesting that changes of address be sent in at least three weeks in advance. This request is made in order that none of our subscribers miss an issue during the period of this relocation of residence.

Recently we have received from the postoffice department about an average of two labels from our magazine a day with the explanation that no forwarding address was given or for other reasons for not being able to make delivery.

In addition to our subscribers missing some of their issues until the new address is ascertained, a charge of an additional fee to the postage fee must be paid by the Publishing Company. This situation stems mostly from the fact that many subscribers do not send a change of address notification at all. Cooperation in this matter would assist greatly in speeding up deliveries and in most cases eliminate failure to receive their copies regularly.

By the Way

I WILL BUILD MY CHURCH

I WILL BUILD MY CHURCH — This is the theme
e have had for our Brethren Church this past confer-
ce year. There is no doubt that many pastors have
sed a sermon or two on this theme. Some district
derator's addresses have been given this past year
essing this theme's importance. Views which lean
ward the poignant side have been given from the
uth angle in a recent article by young Ron Waters
building the church.
In the May issue of **The Vindicator** which is published
the Old German Baptist Brethren is an editorial by
editor Lester Fisher which sums up perhaps what
these various speakers and writers have incorpor-
d into their thoughts.
This editorial is presented as a guest editorial with our
nks to **The Vindicator** and with their permission.

"I WILL BUILD MY CHURCH"

VE ARE ACCORDED the blessed privilege today of living in that time when the Lord is **building s Church.** Even if we would have had a choice of days could not have chosen better. Take, for example, se holy men of old who faithfully prophesied of se days and as fervently longed to see their ful-ment. But the opportunity long denied them is now rs to enjoy as well as to improve. For in the building His Church we see the Lord's hand moving to restore len humanity. It is His means of reinstating sinners their rightful heritage as sons and daughters of the ousehold of God." Of this structure the apostle Paul idly refers to in Ephesians 2:20-21, as being "built on the foundation of the apostle and prophets, Jesus rist Himself being the chief corner stone; in whom the building fitly framed together groweth unto an **ly temple** in the Lord." And like the temple Solomon ilt, this temple is designed to be joined together with-t the sound of a hammer. That is, no material used this building will of necessity be forced into place. e only specification is that all must bear the trade-ark of Gospel submission or it will be rejected without estion.

Some consider the specifications laid down in the Gospel as too severe and too narrow to operate freely for the good of all mankind. But we should remember that the Lord is the sole architect and that He is building for eternity. Every building has its critics, but with no other means of salvation available who among us is qualified to question His judgment? While time is not the object the building of His Church is to be completed on schedule, and must rise to perfection despite all the combined opposition of both men and Satan. It is the Lord's doings and is marvelous in our sight.

As we review the history of mankind it becomes crystal clear that man himself created the emergency which made the Church a necessity. By choice our forefathers virtually separated themselves from the "tree of life" and cut themselves off from their source of spiritual energy.

"Hopeless and outcast once we lay,
Worthy Thy hate and scorn;
But love like Thine could find a way
To rescue and adorn."

Thus "grace and truth come by Jesus Christ." Out of His tender compassion He descended from heaven to bring a saving Gospel, and thus through His amazing grace we may become timber for His temple.

The Church in the World

Almost two thousand years have now elapsed since the Lord said, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." The Rock He claimed to be was based upon the promise: He was the **Son of God.** As the Son of man in the body of flesh, Jesus made a mighty claim that day which is all the more outstanding as we think of the weakness of all other men. It was a challenge against the power of Satan which was to stand for all time. Let us never forget these words: "Jesus Christ Himself." That He is eminently qualified to overcome Satan is proven by His resurrection from the dead. Men may cavil about His Church and reject His teaching but in doing so they step out of category. For if men could save themselves they would need no Savior, and if the world had the answer we would not be subjected to the perilous times we are in.

Indeed the "perilous times" foretold for the "last days" are appearing upon every hand. They not only

threaten The Church but the fate of all the world hangs in the balance. We will hear these words often in the days ahead and perhaps we cannot hear them too often, for the Holy Spirit was speaking expressly of the power of Satan in the last days. And, like soldiers, we must be drilled to stand at our post and be fully prepared for the battle. For in the same measure that sin separated mankind from God, so the building of His Church is the Lord's answer to the power of sin in the world, and He triumphantly adds, "the gates of hell shall not prevail against it."

The Church As A Denomination

It is not the intention here to presume to limit the Church the Lord is building to a denomination. Nor is our aim to lend any credence to the erronous doctrine that all denominational roads lead to Heaven. Yet since Christianity is divided into denominations we have certain obligations to discharge within denominational boundaries. Beyond that we have no control and must leave all else to the judgment of God. In view of this the message from here on is chiefly directed to The Old German Baptist Brethren.

As Brethren we know we are facing a hostile world, a transitional world that is fast gearing up for her prophetical role of establishing Satan's spurious kingdom of peace upon this sin-cursed earth. It is out of their faith in this world power they have created that men will make their boast of "Peace and safety." But the Holy Spirit reveals the outcome, saying, "then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The fact that Satan's tactics have ever been first to divide and then to conquer, fully explains the fact of denominations, but from the beginning it was not so. Satan deceives, confuses, and divides on Gospel principles, but when he unites he seeks to leave the Gospel out of it. But the Gospel concept of Christianity never can change or deviate from the singular and eternal principle of "One Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." And it is just as we measure up to the principles the Lord has laid down, do we have any status before the Lord as a fellowship of Christian believers. We love the Brethren and we trust to continue to love as Brethren, even as the Lord loved the Church and gave Himself for it. And the only way we may truly love as Brethren is to keep ourselves in the love of Christ.

As Brethren, in the true sense of the word, we have a very sacred relationship. The Lord places a lot of emphasis on our attitude and conduct toward each other. Is it not a solemn fact to know that as we judge and forgive and love each other we are being weighed in the balances of God's grace? Do we know what it really means to give Gospel measure to our Brethren, even when we receive naught but crumbs in return? And when we remember the Lord is not willing that any should perish," how our hearts should yearn over our Brethren who become discouraged and waver and leave the fold.

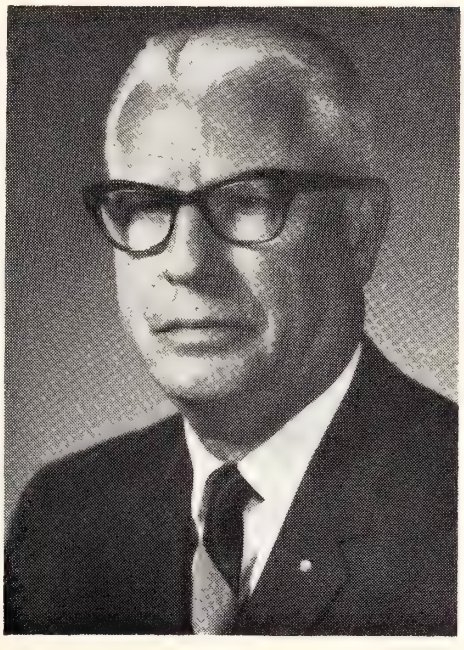
As Brethren collectively we still have a greater obligation to fulfill toward each other in the Lord. One of the greatest tests of discipleship is whether we are keeping the unity of the Spirit in the bonds of peace. All members of the Body must work together to achieve this, along with a very generous portion of submissi We are frail in our judgments, and we need each oth That is proven along the entire pathway of life. A denomination the Brethren have held fast to cert tenets of faith and doctrine and practice through her history. Ample proof and assurance that the L has guided her destiny can be gained from the fact t we as Brethren still have the liberty of obeying commands and ordinances of the Lord as they w delivered. We hear of many today who are lament over being cut off from these blessings because denominational failures to observe them.

Submission is often quite painful to the flesh, sometimes there is no other alternative if we wish enjoy the fruits of peace and unity among Breth Let us consider where the Church would be if she followed any other course. We can find plenty of dence all around us. And what would our opportunit as individuals, have been if the Church had altered course? These are solemn facts to consider for tempter is on every hand and none of us are imm to his powers of deception.

Some grievous divisions have taken place am Brethren in the past. Good and sincere Brethren h found out later they were mistaken but it was too to undo the damage. As a result families were separa children were scattered, and many were disillusio to the faith that would have rightfully been their g privilege. And how much of this can be charged to of submission and patience, God only knows. As who has experienced the heartaches, the many t and regrets that has followed in their wake, it is intense desire to do anything possible to help oth avoid a like experience.

One thing certain, we cannot continually downgr the Church and build her up at the same time. equally as certain, we cannot embark on a conti course and expect to avoid the sorrows of separat When we set up our judgment against the Church, unwittingly place ourselves in the role of knowing m than the Church. Conversely, the Church is not a po within herself, but is the Lord's building. In her sions she is obligated to abide strictly within His W of truth if she wishes to remain within the bound His grace. She must be continually on her guard s not to demand more than the Bible demands, o diminish from the Lord's requirements, or she lose her power and virtue for good. As we soon to meet together once more, the Lord willing, to l in His vineyard, let us think on these things. L.R.

Lester Fisher has been the editor of T VINDICATOR for 23 years. THE VINDICAT is the church magazine of the Old Ger Baptist Church. (Ed. note)



E. Phillip Lersch

E. PHILLIP LERSCH

Ashland, Ohio, August 3—Ashland College President Glenn L. Clayton has appointed E. Phillip Lersch assistant to the president.

He has been director of public relations at AC since 1954. An alumnus of Ashland College he has taken additional work at Kent State University and the University of Southern California.

Active in civic affairs he is past president of the Ashland Lions Club and YMCA. He is a charter member of the Ashland College All Sports Hall of Fame and of the Ashland Jay Cees. Lersch is a member of the American College Public Relations Association.

Lersch is a past moderator, secretary, president (Laymen) and deacon of the Park Street Brethren Church.

He is the father of Rev. Phil Lersch, pastor of the St. Petersburg Brethren Church, St. Petersburg, Florida.

PARSONAGE DEBT PAID IN THREE YEARS

WE PRAISE THE LORD for great things He hath accomplished here in Roann, Indiana. The church re now has a debt-free parsonage as of May 30. This tion took faith and hours of effort, planning and labor Rev. Herbert Gilmer and the Laymen. The church s able to build a tri-level brick home for $24,000 pleasing price, as today it would cost $30,000 prox.). The Lord put the wheels in motion, through Christian contractor, and in a few short weeks, the lmer family moved in. They lived there three years. e Gilmer's were led to another work in Ohio, June 1. a token of love the church planned an "Ingathering Funds Day" to meet the parsonage debt. This was nned for May 30—three years from the dedication d on the day of Rev. Gilmer's final message here. e debt was met with funds above and beyond.

Praise God for the gifts of blessings. There was a rtage Burning May 30 during the morning worship.

We here at Roann are so grateful for the many acts love and kindness shown to us, through Christ's lead-, in the endeavors of Rev. and Mrs. Herbert Gilmer their years spent here with us.

We praise God and ask continued direction for our urch and all the other spirit-filled churches across s creation.

"...and upon this rock I will build my church, and gates of hell shall not prevail against it" (Matt. 18).

Clarence Keppel, Moderator



Mortgage Burning
l. to r.: Loren Haupert, Ralph Sausaman, Rev. Herbert Gilmer and Clarence Keppel

EIGHTY-FOURTH CONFERENCE of the SOUTHEASTERN DISTRICT of THE BRETHREN CHURCH

Theme: "First Things First"

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

ST. JAMES BRETHREN CHURCH
St. James, Maryland

SEPTEMBER 24-25, 1971

Conference Organization

Moderator	Rev. Marlin L. McCann
Vice-Moderator	Mr. Roger Geaslen
Secretary	Mrs. Marlin McCann
Assistant Secretary	Mrs. Loring Vance
Treasurer	Mr. Harold Babcock
Statistician	Mrs. Ralph Hutzell

Conference Music

Conference Song Leader	Mrs. Edward Schwa
Conference Organist	St. Jan

Tentative Schedule for Future Conference

1972	Mt. Olive, Virginia
1973	Oak Hill, West Virginia
1974	Linwood, Maryland

PROGRAM

FRIDAY—SEPTEMBER 24

)0:00 a.m. Song Service Mrs. Edward Schwartz
Words of Welcome David Jamison
Moderator, St. James Brethren Church
Devotions St. James
Special Music St. James
)0:30 a.m. Moderator's Message . Rev. Marlin McCann
1:00 a.m. Song Service Mrs. Edward Schwartz
Business Session
Report of Credential Committee
Report of District Budget Committee
Report of District Executive Committee
Election of Committee on Committees
2:15 p.m. Noon Fellowship Lunch
1:30 p.m. Song Service Mrs. Edward Schwartz
Devotions Hagerstown
Special Music Hagerstown
1:45 p.m. Business Session
Report of Credential Committee
Election of District Conference Officers
Report of Ashland College
Rev. Virgil Meyer
Report of District Board of Evangelists
Report of Board of Christian Education
Report of District Mission Board
Report of National Missionary Board
Rev. Virgil Ingraham
Report of Benevolent Board
Mr. Dorman Ronk
3:00 p.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
4:00 p.m. Board and Committee Meetings
5:30 p.m. Evening Dinner Hour
7:30 p.m. Song Service Mrs. Edward Schwartz
Devotions Chandon
Special Music Chandon
Offering Offertory
Vice-Moderator's Address
Mr. Roger Geaslen
Benediction
ellowship and Coffee Hour in the Fellowship Hall
troduction of Guests to Hosts for room assignments

SATURDAY—SEPTEMBER 25

8:45 a.m. Song Service Mrs. Edward Schwartz
Business Session
Report of Brethren Publishing Company
Mr. George Schuster
Report of Central District Memorial
Rev. Doc Shank
Report of National Board of
Christian Education
Report of Committee on Committees
and Election
Report of Statistician
Action of Time and Place of
1972 Conference
:00 a.m. Song Service Mrs. Edward Schwartz
Panel—"Camping Trends and Youth"
:00 a.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
12:15 p.m. Noon Fellowship Lunch
1:30 p.m. Song Service Mrs. Edward Schwartz
Devotions Mathias
Special Music Mathias
Final Business Session
Report of Central Council
Rev. Smith Rose
Report of Credential Committee
Unfinished Business
Treasurer's Report
Briefing at Washington, D.C.
Rev. Carl Barber
Report of Ashland Theological Seminary
Dr. Joseph Shultz
3:30 p.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association
4:30 p.m. Board and Committee Meetings
5:30 p.m. Evening Dinner Hour
7:30 p.m. Hymn
Reading of Minutes
Installation of Officers
Offering
Panel—"Direction of The Brethren Church"
led by Denominational Men
Benediction

AUXILIARIES

Woman's Missionary Society

Pianist: Mrs. Robert Keplinger
Song Leader: Mrs. Edward Schwartz

FRIDAY—3:00 P.M.

Devotions Mrs. Carl Barber
Business
Speaker

SATURDAY—11:00 A.M.

Devotions Washington, D.C.
Business—Adoption of Goals and Election of Officers
Speaker

SATURDAY—3:30 P.M.

Devotions Linwood
Business—Installation of Officers
Speaker

SATURDAY—5:30 P.M.

Banquet Hagerstown

Ministerium and Laymen

FRIDAY—3:00 P.M.

"Calling, Licensure & Ordination of the Gospel Ministry"
Discussion led by Rev. Carl Barber and
Rev. Robert Keplinger

SATURDAY—11:00 A.M.

Business—Each will meet separately

SATURDAY—3:30 P.M.

"The Laymen—His Committment"
Discussions led by Dr. Ray Johns

FIRST THINGS FIRST IN THESE LAST DAYS

1971 MODERATOR'S ADDRESS



Rev. Spencer Gentle is the former Editor of Publications for The Brethren Publishing Company and at present is the pastor of the Papago Park Brethren Church in Tempe, Arizona.

by REV SPENCER GENTL

Tempe, Arizon

THE WORDS of Jesus are: "But seek first his kingdom and his righteousness, and all these things shall be yours as well." As we read these words we find two attitudes of mind, I believe. First, an attitude of serenity, of calmness, of no anxiety, for God will take care of us; second, there is an attitude of urgency. We are to seek first His kingdom and His righteousness, and this must be done now. Time is short! There is no other time in all of history when the Christian should be alert as to what should come first in his life as today!

Since attending General Conferences, I have seen the beginnings of three decades. They all begin the same. We have talked about the opportunities of the Brethren Church for the '50's; we have talked about the growth of the church during the '60's; and we have entered the '70's with the same enthusiasm, expecting great things for our church. We are looking forward to great changes for the Brethren Church during this time—goals are high, there is work to be done, there must be an awakening. All this is good!

As we think of advancement for the Brethren Church we need to keep in mind that our Lord is coming soon, very soon! All we need to do is read the prophecies of the prophets of all, analyze them as they relate to current events of today, and we will realize that we are truly living in the last days.

Many of you, no doubt, have read the current book on prophecy entitled: **"The Late Great Planet Earth"** by Hal Lindsey with C. C. Carlson.[1] This is a book that every Christian of our times should read. And then having read it, take the time to read newspapers and news magazines carefully and you will be impressed with how prophecy is being fulfilled before our very eyes today? It is amazing. And, if you know the Lord Jesus Christ personally you will become excited about the promise of the coming of our Lord very soon! I might as well confess right now that this address is flavored with the exciting thought that we are living within the last days. This being true, then, we must find ourselves very busy with the urgency of getting the Gospel of Jesus Christ to as many people as possible within the short time that we have. This must become the mission of the Brethren Church!

As we view the world situation today e are hoping against hope that things ill get better. World leaders keep tell- g us that things will get better, that eace can be found among nations, that unger can be stopped, that pollution ill be eliminated, that the population rowth will be stopped, that people will e able to get along with each other ithout fighting.

We keep telling ourselves that our cal communities will get better one of ese days; there will be no more riots, violent demonstrations, or killings, or atred, or poverty, or graft in our com- unities; that soon we will find our- lves in safer surroundings and more eaceful conditions.

Experts tell us that the mistrust which e find in our homes today will soon de away. They tell us that our young eople are just going through a fad as ey are pitted against parent and that rents are just frustrated as they are tted against child. We are assured that e home life will become better in the 0's.

We are told that wars will cease, hope- lly before this decade is history. All this sounds very good, but it is a cry frustration. We know that all this is e result of sin, and that man is basi- lly sinful and he by himself cannot ing about a better world.

I would like to say today that we must realistic about all this. As a Christian, d as a believer in the Word of God, I ust say that God is telling us some- ing entirely different.

First of all we must recognize that od says that Satan is the ruler of this orld, and this being the case it is im- ssible that all will be good. When we e told that peace is coming to this orld, that things are going to get better, e must recognize that these are lies om Satan, and Satan is the father of lies according to the Scripture.

The Bible tells us that there will be urs, there will be dissension between ild and parent, that there will be im- orality, that there will be distrust, and sorts of evil things during the last ys. These things are most apparent our day and age.

Now, I suppose you are saying within urselves that your Moderator is cer- nly a painter of gloom this morning, d that things are not as bad as he nks they are, but that he just happens be in a foul mood today, therefore he expressing his deep feelings to us.

Well, most of you know me better than s. I am not a painter of gloom, I am st expressing that which the Word of God has already expressed, and God's Word tells us that these things will happen in the last days! It is the liberal theologian who tries to tell us that things will get better as people, even church people, allow the Spirit of Christ to rule more abundantly in their lives.

But take heart! As Christians we are living in very exciting times! Certainly as we look around us and notice how God is working, the hope that we have in our hearts is bringing new excite- ment to our lives! For as we read the Scripture and as we note the events of our day, we know without a shadow of doubt that our Lord is coming soon! This is our joy today!

Gloom is the diet for those who do not know Christ. Joy is for those who know God's Word and believe in it!

Knowing, then, that Christ is coming soon, the challenge is great for the Christian. The challenge is great for the Brethren Church. We must realize that "first things first" must be a way of life for the Christian and for the Brethren Church!

First Things First by Commitment

We Christians must be personally committed to the cause of Christ! We need to be committed to the Word of God and to the teachings of our Lord. We need to always be committed to God's will in our lives and in the life of the Brethren Church.

We need this personal commitment for we do not know what is in store for us in this world today. Note, I said in **this world** today. We do know what is in store for us as far as the future is concerned in our relationship to God, but as far as the world is concerned, we do not know what might happen to us.

We need a personal commitment to ward against the danger of falling away from the great doctrines and the great truths of the Word of God. Lindsey, in the book I referred to in the beginning of this message, says: "This description of the visible or physical church is given with sadness. We find it difficult not to be dishearted when we see what is hap- pening in the churches which call them- selves 'Christian.' However, if we follow Bible prophecy carefully we see that it is made absolutely clear that in the time preceeding the return of Christ there would be a 'falling away' from the basic dectrines of Christ by the churches. Some churches are not just falling away, they are plunging recklessly toward des- truction with disbelief and blasphemous programs."[2]

"Apostacy" means, of course, an abandonment or desertion of principles or faith. A personal commitment to God will keep us from the danger of doing away with the cardinal truth of God's Word. Very few congregations throughout the land today hear the true preaching of the great cardinal truths of the Word. Recently in the Sunday magazine of the Phoenix paper was an article giving the view of clergymen relative to heaven. Many, many ministers do not believe in a literal heaven. They readily admit that they have nothing concrete to offer the bereaved. One pastor said: "I cannot in any degree of honesty and integrity go to my people and say,'Now, you place your faith and confidence in God and all will be well in the life hereafter.' I do not know." This man went on to say, "There is nothing that I can point to factually, scientifically, even spiritually for that matter, and say, you know, when you die you are going to go off to be with Grandma some place. I don't think that God is concerned about my being concerned about that." One clergyman even admitted that he would talk about heaven to those in sorrow, but that he did not really believe in it himself. One man claimed that heaven is here on earth as man finds peace with God, but that there is no life hereafter. Of course some were interviewed who definitely had a belief in heaven, but these are the minority in this day and age. There is a turning away from the great doctrines of the Word of God.

And so we must have a personal commitment to the belief in the Scripture from the beginning to the end.

But there is more to this personal commitment. Personal commitment also means giving in, forgiving, not being a stumbling block to others. We Christians today have the attitude that we can say what we please, do what we feel like doing, going where we please regardless of how it might affect others around us. This is especially true as we deal with other Christians, I'm afraid. I've heard Christians say that they didn't care how others felt, they were going to do what they pleased, and if others didn't like it they could go to another church or stay home! I've even heard pastors say this! We excuse ourselves by saying that we have certain convictions relative to a certain matter, and we are not about to change even if it might mean helping a younger Christian to grow spiritually. We are quick to judge our brothers, we are quick to question his motives, but we are slow to give in a little or to forgive our fellow Christian. Paul said: "Then let us no more pass judgment on one another, but rather decide never to put a stumbling block or hindrance in the way of a brother." Personal commitment means loving our fellow Christian, even if it might mean not having our own way!

Personal commitment also means a life that is pleasing to God and is acceptable to those around us. This is important! Dr. Richard Halverson in his book, **"Man to Man"** has this to say: "It is indisputable that a man's witness for Christ begins with what he is rather than what he says. He may talk until he is 'blue in the face' and leave people unimpressed if his life does not add up. A Christian's performance either verifies or contradicts his profession. What he is determines whether or not man will take seriously what he says."[3]

Our society no longer listens to what a man says, but he watches to see what he does, and this is especially true of the Christian. Man cannot expect to adhere to Christianity when the professing Christian is no different than he is! Halverson goes on to say: "The reputation of Jesus Christ rides on the consistency of Christians to many outside the church."[4] How true this is! A definite, complete, personal commitment to Christ will give us the power to be real witnesses for our Lord. The statement, "Pardon, your character is showing" is a statement that truly applies to all of us here this morning!

Now, personal commitment means a complete yielding of self, life and possessions to Christ. It means realizing "first things first" in our relationship to Him and to our fellow man. This will take a little doing on our part; we will have to determine what Christ wants us to do in witnessing for Him, and then this must become uppermost in our minds and lives and we must do God's bidding above everything else.

Let me address myself to the ministers in the audience. We need to be committed, personally, to the preaching of the Gospel of Jesus Christ in its purity! We cannot afford in this day to wander off on some social issue. It is our business to preach Christ and Him crucified! This is what the sinner needs to hear, he already knows the problems of society, he needs to hear the cure for the problems in his own life which is Christ. When individuals find the cure for their lives, then society can be healed of her problems.

And in passing, we ministers need to live above the reproach of sin!

First things first means personal ommitment, then.

First Things First through Faith

We lack faith, therefore we refuse r we cannot make first things first n our lives and in our work for Christ. Ve need to return to the simple faith f former days as well as to the faith f a child. I'm afraid that many of us, nd it is getting more prevalent, are quating intellectualism with faith. We re saying in effect that we cannot eally know true faith until we have eached a certain intellectual plateau. ut this is not true! One of the most mazing facts of the Word of God and f the Gospel of our Lord is that they an appeal to the intellectual and to ne first grader as well. These truths of ne Word of God are accepted by simple aith, and it does not take a list of egrees to really believe in them!

It is faith that brings us to salva- on, not intellectualism.

It is faith that carries us through the ials and temptations of life, not ntellectualism.

It is faith that gives us the assurance f eternal life, not intellectualism.

Some of us are counting on program- ing on the church level to bring about rst things first. This will not work ther. All you need to do is to notice ne churches that are going forward in piritual things, and you will note that is the preaching and teaching of the Vord of God that is getting the job done, ot a lot of programming.

The battle cry today is "change." hange everything and all will be well; eople will then find the meaning of irst things first." But this doesn't ork either.

There has been change in the secular orld, for example. There has been ange in the rearing of our children; change in the teaching of our children; change in discipline. Where has it otten us? Well, we have riots, demon- rations, moral breakdown, disrespect nd all the rest. So, change has not elped here, you see. Our youth want ange; change from a democratic form society to a communistic form. We ad a man in our church recently who spending his time in attempting to rve the hard core radicals on the rizona State University campus. He dicated that many of these students e advocating communism, and that eir goal is to replace our democratic rm of government with communism nd they don't care how it is brought out, just as long as it is done. And so we have allowed change to come, and we are allowing our freedom in a democracy to turn into the slavery of communism! Certainly, change has not helped us much in giving us something that is better.

First things first does not come through change unless it is change of heart through the Lord Jesus Christ and that change comes through faith!

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1 RSV).

It is imperative that we as Christian individuals turn to a deep-rooted faith in Jesus Christ and in the Word of the living God. We must believe in the Word with all our hearts in simple faith, knowing that it is unchangeable and that it applies to us today as it did to man centuries ago.

Now, before I am misunderstood. Intellectualism is good as long as it does not replace the simple faith of the believer in the things of God, as long as it does not try to explain away the truths of the Word; programming is good as long as it does not do away with the preaching of the Gospel of Jesus Christ; change is good as long as it never interferes with the great doctrinal truths of God's Word! Let's not sacrifice faith for these other things.

Let's return to the simple faith of the past—in so doing we will be able to put first things first in our lives through faith.

First Things First in Growth

Of course, this means spiritual growth!

Many of us Brethren are bugged about being small in number. So what? We still have work to do. We are not entangled with so much "red tape" if that's what you want to call it. We can be about our Father's business without the encumbering weights of extensive organization. We still have the simple message of the Gospel of our Lord to preach and teach. Why should we become so obsessed with numbers that we neglect the great commission? I would much rather be a member of the Brethren Church, even though we are small in number, knowing that our church is presenting the Word of God in its purity, than to be a member of a larger group who is liberal in every sense of the word.

In these last days, we need to be sure that "first things first" means the Word of God in its truth. We cannot afford to become entangled with groups who discount the truth of God.

In reference to the last days and to

the union of many denominations into larger bodies, Lindsey has this to say: "With increasing frequency the leadership of the denominations will be captured by those who completely reject the historic truths of the Bible and deny doctrines which according to Christ Himself are crucial to believe in order to be a Christian. In some of the largest Protestant denominations this has already taken place. The few remaining institutions which are not yet dominated by the disbelievers will go downhill in the same manner."[5]

And then referring to smaller denominations who have not taken this step as yet, this author is concerned and predicts that they, too, will go down the same road. I consider this to be a warning to us Brethren! Listen to what he has to say: "There will be unprecedented mergers of denominations into 'religious conglomerates.' This will occur for two reasons: first, most denominations were formed because of deep convictions about certain spiritual truths. As more of these truths are discarded as irrelevant because of unbelief in Biblical authority, there will be no reason to be divided. Unity is certainly important to have, but never, according to the teachings of Christ, at the expense of the crucial truths of Christianity."[6]

We Brethren need to be on the alert for two things, I believe: first, that we do not sacrifice our beliefs in the great doctrines of the Word of God for the sake of convenience. When we begin to compromise on our beliefs, then we are headed down the road to all sorts of problems. Second, we need to be alert to any feelers to unite with those who do not have the same beliefs as we do, and we must make it clear that we are not interested in such unions. Now, it is good to unite to fight the evil around us, but let us not in any way sacrifice our beliefs in order to become a larger group for the sake of being larger in membership.

As said before, we still have work to do as Brethren regardless of our size. We should rejoice in the Word of God and in the message which we know that can be given to others around us.

We need a "home base" for the teaching of the Gospel of Christ, and I believe the institutional church is this home base even though there are some who would do away with the organized church.

I believe that we need this home base more than ever before in this age. There are many young people who are finding that the answer to life is found in Jesus Christ. Even though they have not found this truth in the organized church itself, they will need the confines of the institution to learn more of the Word of God and how it applies to their lives. This is a concern of many Christian leaders throughout the land. This is Billy Graham's concern, also. While attending the convention of the National Association of Evangelicals in Los Angeles last April, Dr. Graham suggested to us that we needed to keep the churches open for the training of these many young people in the Jesus movement, for instance, who need to know more and more about their new found faith. We as churchmen and church members need to play down the material side of the local church, but at the same time make the building and equipment available for the teaching of God's Word as it relates to the Christian today!

I firmly believe, because we live in the last days, that there is not going to be a great upsurge of growth in membership in the visible church. The Word does not teach such a great growth, the teaching is that "many will fall away from the faith." However, the Brethren Church needs to become more alert to the teachings of the truths of the Bible to those who need guidance in the Way of Life. Let me hasten to say that we cannot sacrifice the preaching of the Gospel in order to teach; neither can we sacrifice the teaching of the Word for preaching alone. Both go hand-in-hand. We need both in our churches today. We need both in the Brethren Church.

Of course, we hear all around us: "Change the format of the church service, change the organization, change her programs, etc., etc., and all will be well, we will grow like mad," they say. This is not true. I've noticed that where such changes have taken place that growth is very slow, if there is any growth at all.

Let's talk to the clergymen again. And again referring to Lindsey, he has this to say: "Secondly (referring back to the merger of denominations), as ministers depart from the truths of the Bible they lose the authority and power that it has to meet real human needs, and as many ministers are not truly born spiritually themselves and are consequently without the illumination of God's Spirit, they no longer will be able to hold their present congregations, much less attract others. So they resort to 'social action gimmicks,' super-organization, and elaborate programs as substitute.

"As Paul predicted concerning these inisters in the last days: 'holding to a rm of godliness (literally religion), though they have denied its power. . . ." nd again he says '. . . they are always arning and never able to come to the nowledge of truth' (II Tim. 3:5, 7 ASB)."[7]

It all goes back to the fact that as ethren ministers we need to really now the truth of the Scripture, we ed to know Christ personally, we need preach and teach the Gospel of Jesus rist. We will not be popular for this rt of preaching by any means, it is ing to get worse, but it must be done. In his predictions of what is to come, ndsey made these statements: "There ll be an ever-widening gap between e true believers in Christ and those no masquerade as 'ministers of right-usness.' I believe that open persecution ll soon break out upon the 'real Chris-ns,' and it will come from the power-l hierarchy of unbelieving leaders thin the denominations. Christians no believe in the final authority of the ble, salvation through the substitu-nary atonement of Christ alone, the ity of Jesus Christ, etc., will be brand-as prime hindrance to 'the brother-od' of all men and the 'universal therhood of God' teaching, which is basic to the 'ecumaniacs' who don't lieve in the very heart of Jesus' teach-gs. Jesus taught that God is the Crea-of all, but the Father of only those no believe in Him (John 8:44; Gal. 26)."[8]

We Brethren should quit worrying so uch about numerical growth and begin rrying about spiritual growth in our nks. Every pastor here this morning ust do his utmost in feeding food piritual food, that is) to his people in der that they might grow in the grace d knowledge of the Lord Jesus Christ. embership is important, but we have uged the success of a pastor and the urch in terms of new members and ve lost the concern of spiritual growth. It is through spiritual growth that we rn of first things first.

First Things First in Witnessing

Jesus said, "You are my witnesses." then went on to indicate the scope of r witnessing here at home and all ound the world. Really, this must be e prime reason for our existence as ristians, to witness to the saving ace of our Lord. This is especially ue in these last days. We have little ne left to tell of His love and to tell salvation through Him. The urgency is that Jesus is coming soon. This witnessing comes as an outgrowth of what has been said before: commitment of self; a deep-rooted faith; and spiritual growth.

There is another rule to witnessing that needs to be mentioned here. Many times we Christians in our eagerness to tell others of our Lord rush into a given situation upon our own zeal forgetting to depend upon the leading of the Holy Spirit. I am convinced that we need to allow the Holy Spirit to lead us in every endeavor of witnessing for He is the one who presents the opportunities after He has prepared our hearts and the hearts of the ones to whom we are to witness. We should never do this on our own!

Now, let me say that in this day and age, and especially since we are living in these last days, witnessing must take on the characteristics of a more personal and active form. It must be done on an individual basis. People who do not know Christ are not flocking into the churches these days to hear the Word of God, unless, of course, you are another Billly Graham. Therefore, witnessing must be done on an individual basis.

I am impressed with the Home Bible Study courses, we need more of them. It is here that people can really get down to a sincere and definite study of God's Word, and through these studies men, women and children can find Jesus as their Savior. But again, I feel that this must be done through the church acting as the home base for such activity. As said before, it is not good for a person to find Christ and then not be led to given security in a Bible-believing church. Too often in the Home Bible Study courses the idea is given that the visible church is not necessary, that affiliation with a given church is not necessary, but I do not feel that we can neglect the role of the church in giving security to the new believer.

We must keep in mind, however, that we are witnesses for Christ, not witnesses for our own particular local church.

There is another little item that needs to be mentioned here, I believe. This is the problem of making individuals feel at home in our worship services. If we witness as we should, then we are going to have people in our churches who are of different dress cultures and of different backgrounds. This is especially true if we live in communities where there is an upsurge of the Jesus people movement. These people need to be encouraged in the stability which the church

can give them, and we just might have to allow some inconviences in our worship services in order to accomodate these who are seeking a living relationship with our Lord. This, too, is a form of witnessing on the part of the seasoned Christian. We need to love these people as God loves them.

The true Christian will want to witness, in fact, witnessing will become an obsession with him, and he will take every opportunity which the Holy Spirit presents to him to tell others of the saving grace of our Master.

Yes, the '70's are great years for us Christians. It is a time of excitement because we are on the edge of the return of our Lord? All signs point to His return very soon. I heard a preacher say recently that when we read the newspapers today, we should have the paper in one hand and the Bible in the other for the prophecies of old are being fulfilled in almost every worldwide current event.

As Christians we know that the world is not going to get any better for the Scriptures teach us differently. The world is hoping against hope that conditions will improve, but this is not going to happen. We Christians know this, therefore we must take advantage of this knowledge and see to it that we pass the truth of the Word of God on to others.

First things first for the Christian and for the Brethren Church means total commitment of self; the recognition of our first responsibilities through faith; the desire for spiritual growth; and uppermost in our minds must be the desire to tell others of the joy we know in our Lord.

"But seek first his kingdom and his righteousness, and all these things shall be yours as well."

In concluding this message, I have no definite recommendations which will pertain directly to what has been said. I'm certain that all of us know the urgency of the times, therefore we must individually and collectively be faithful about our Father's business.

I do have, however, a couple of recommendations which I would like to make relative to the Moderator's position.

As Moderator since January 1 of this year, I must confess that I have never felt so much "out-of-touch" as far as the denomination is concerned as I have these past few months. It could be, I suppose, because I was so much "in-touch" during the seven years that I lived here prior to my going to Tempe last year. It is a long way from Tempe to Ashland!

Also, since the Moderator is chairman of the Spiritual State of the Churches Committee, which committee is supposed to give instructions to the Moderator relative to his address, it seems that it is mandatory that he be able to meet with this committee during the course of the year. With this in mind, I would like to make the following recommendations:

RECOMMENDATION I. That General Conference pay only the travel expenses (not meals and lodging) of the Moderator so that he can attend Pastors' Conference on Faith and Order which is held in Ashland soon after Easter. This will enable him to keep in touch with the denomination by attending Central Council and also enable him to meet with the committee on the Spiritual State of the Church. (The reason for not including meals and lodging in the expense account is because the pastor normally stands this expense while attending the conference.)

Recently a pastor who is involved in a local building program for his church mentioned to me that the congregation would like to invite the Moderator of General Conference to the services of dedication for the new building, but they felt that it would be too much for them to bear the expense of his coming to be with them, since they had other costs at the time of these services. This pastor feels, and so do I since thinking it over, that General Conference should be willing to see to it that the Moderator represents the entire denomination at these services of dedication. Therefore, I would like to recommend:

RECOMMENDATION II. Whenever the Moderator of General Conference is invited to represent the denomination at the services of dedication of a new building for a Brethren congregation that his expenses be paid by General Conference. All such invitations must be approved by the Executive Committee and Executive Secretary of Central Council.

1 Hal Lindsey, **The Late Great Planet Earth** (Zondervan Publishing House: Grand Rapids, Michigan, 1970).
2 Ibid.
3 Richard Halverson, **Man to Man** (Cowman Publications, Grand Rapids, Michigan, 1961).
4 Ibid.
5 Hal Lindsey, **The Late Great Planet Earth** (Zondervan Publishing House: Grand Rapids, Michigan, 1970).
6 Ibid.
7 Ibid.
8 Ibid.

MISSIONARY NEWS

MISSIONARY ACTIVITIES IN INDIA

REVEREND and MRS. KADMIEL PRASANTHA KUMAR

1970 - 1971

REVEREND K. PRASANTHA KUMAR with his wife Nirmala, and their young daughter Shanthi started eir ministry in India on December 15, 1969. The follow- g is a report of the second year's progress covering ly 1, 1970 to June 30, 1971.

The Lord has been blessing the missionaries immen- y since the time they started the missionary work of e Brethren Church in India. They are progressing ll both in the growth of the church membership and the size of their family.

On April 18, 1971 they were blessed with another ughter whom they named Sunita. Their first daughter anthi had her second birthday on April 10, 1971.

The efforts of the missionaries in proclaiming the od News and bringing men to Christ is fruitfully ogressing. By the end of June 1971 the Brethren Bible ssion had a total of 169 members. Reverend Kumar presently offering training to ten evangelists. The ssionaries are also directing the care of ten boys in e orphanage, and they are successfully counselling ier young people. Due to their guidance a well-qual- ed young man Mr. K. Vijaya Kumar (Rev. Kumar's other) is planning to enter the Christian ministry. He ll be enrolled in the Ashland Theological Seminary prepare himself further for working with The ethren Church in India.

PART I — EVANGELISTIC THRUST

Evangelism has been, and continues to be, the main rust of the Brethren Bible Mission. Various types of angelism have been tried and put into practice. verend and Mrs. Kumar felt that the best way of angelizing India is by personally sharing Christ with iers. The missionaries then made it a part of their e to give personal testimony to various people at ferent occasions.

Several villages were visited by the missionaries in e State of Andhra Pradesh. They visited many homes d shared with the Hindu villagers who do not know rist. Some of the villages they visited were Lagarai, llangi, Y. Ramavaram, Boduluru and Rampacho- varam. These are the interior agency villages. Other lages are Pedda Bramhadevi, Kotikeswaram, Dosak- alapalli, Nidigatla, Bhimavaram, Dulla, Sithanagaram, eram Palem Pakalu, Korukonda and Kapavaram. addition to these villages regular ministry is estab- ed in the following places.



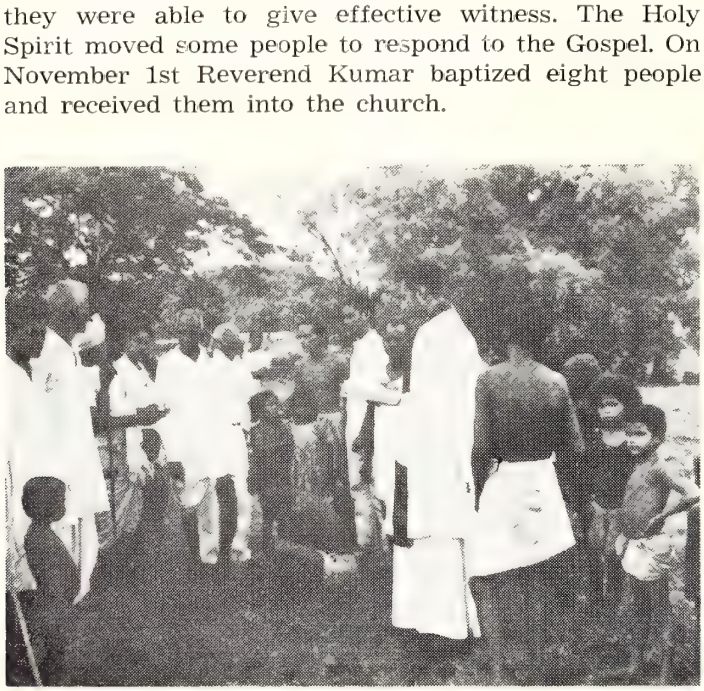
Baptismal Service with Kumar officiating

Rajavolu

The Lord is blessing the missionaries with very good results in Rajavolu. They have visited this village a good number of times and every time they visited the village there was at least one commitment to Christ. A Christian teacher who was fascinated by Reverend Kumar's testimony gave them assistance in visiting homes and evangelizing the village. The commitment to Christ increased rapidly. At the first Baptismal Service on July 26, 1970 Reverend Kumar baptized thirty-one members. On Sunday, August 30, they had a Communion Service. Right after the service eighteen people accepted Jesus Christ. Seeing the new life in the baptized people, the leaders of the village encouraged the missionaries by making the community hall available for meetings. On November 27, a Revival Meeting was arranged; as a result of it, 57 people accepted Christ. Reverend Kumar baptized them all in the local pond. To date 95 baptized members of the Brethren Bible Mission are from this village. Reverend and Mrs. Kumar pledged to God to construct the church in Rajavolu with their own tithes and offerings. They remodeled and widened the small community hall.

Gokavaram

This village is about twenty miles from Rajahmundry and is in the agency area. A dedicated Christian man named Mr. Bhushanam who was working as an independent evangelist was known to Reverend Kumar. After Reverend Kumar's closer association with him, he offered himself to join the Brethren Bible Mission. The missionaries visited the village several times and helped the poor people by giving food, clothing and some medicines. God helped the missionaries to gain the confidence of the villagers, and as a result of it, they were able to give effective witness. The Holy Spirit moved some people to respond to the Gospel. On November 1st Reverend Kumar baptized eight people and received them into the church.



Ground breaking at V. Velamala Kota

Palacharla

Palacharla is a village about eight miles from Rajahmundry. The missionaries visited this village several times and gave their testimony. In this place there was no shelter for the people to assemble for prayer meetings. The missionaries used to conduct prayer meetings in the open air. There were times when it rained but that did not bring a halt to the meetings. Reverend Kumar preached in the rain by holding an umbrella, and the people stood in the rain covering their heads with towels and pieces of cloth. During their constant visits Reverend Kumar was able to find a young man Mr. Prasada Rao, who is very much interested in Christian work, and he helped the missionaries in making contact with the people. Seeing the need the missionaries wanted to construct a temporary hall in the form of a thatched shed. When Reverend Kumar asked for a piece of land one man offered a portion of his house without any cost. Reverend Kumar informed them that he would give the materials and asked them to donate labor to construct the shed. They agreed and the shed was built. With the help of Mr. Prasadarao they started an adult school in this village that meets every night. On Sunday nights instead of the class, Worship Service is conducted. On Ash Wednesday, February 24, 1971, Reverend Kumar started a ten day Revival Meeting. The Lord opened the hearts of many; some of them were once opposed to Christianity. There were comm ments to Christ on every night of the Revival Meetin On the last day they had a total of 56 (21 men and ladies) who accepted Jesus Christ as their person Savior. With great joy in our Lord Kumar baptiz them all on the following day.

Boduluru

Our missionaries are very much interested in reac ing the interior places in the forests and hills. Duri his constant visits to the village Boduluru within t interior, Reverend Kumar was able to secure the coo eration of a young man by the name of Anantha Ra Kumar wanted to help the tribal people spiritually a materially. Once when Kumar tried to reach Bodulu the River Pamulayeru at flood stage cut him off. Mr. Anantha Rao crossed the water by swimming a met Reverend Kumar and accompanied him to Raja mundry. The missionaries had fellowship with him f two days after which Mr. Anantha Rao decided associate with them and wanted to join the Brethr Bible Mission by baptism. Now he is taking care of t prayer assembly in Boduluru and is receiving traini in the Brethren Bible Institute.



Pastor Bhushanam and children at Gokavaram

B. Velamala Kota

The missionaries visited this agency village seve times and aided the people with clothes and medici They visited the homes and gave their testimony. T village is about 40 miles from Rajahmundry, and th were no Christian witnesses till this work was begu

The missionaries were closely observed by cautious, local people but after several months acquaintance they slowly believed the missionaries understood that the missionaries had come to help th At the request of Kumar the elders gave a land of square yards free of cost.

On April 6 the ground breaking ceremony was h and two temporary sheds were constructed. On J 18 the land was legally registered in the name of Brethren Bible Mission.



Church building at Rajarolu



Temporary hall construced at Palacharla

Kumar posted Mr. Christiandas in B. Velamala Kota give medicines, to teach in the adult school and to be eir spiritual father. Mr. Christiandas joined the Brethn Bible Mission and is receiving training at Brethren ible Institute. He was given medical training to give mple medicines and is now attending to many sick eople and is conducting daily prayer meetings.

The people in the village B. Velamala Kota are a rimitive type of people, and they worship trees, stones, ountain gods and animals. The missionaries are thankl to God for His help to bring these people into the ght of the living God.

ajahmundry

Work is slowly progressing in Rajahmundry. On very Sunday a small group is gathering in the orphange building for worship service. Our church school showing fine progress. Every Sunday we have 10 to neighborhood children attending, and they generally ay for the worship service. Reverend Kumar presents e sermon when he is present, and in other times Mr. aja Rao, the local pastor will take care of the service. hree men received baptism and are regularly attending e church.

Cottage Prayer groups have started in Rajahmundry. n every Sunday night prayer meetings are conducted different homes each week. The response is good. he Lord is opening the hearts of many people to offer eir homes for prayer meetings. As a result of these ttage meetings, participants are slowly responding attend the worship service.

The missionaries felt an earnest need for a prayer ouse. People were hesitant to come and worship in the phanage building. They prayed about it and asked od to show them a site to construct a temporary ayer house. God answered their prayers in a most rewarding way. They were able to secure a land for lease in a very convenient and desirable location, which is straight across from their orphanage building. The owner personally knowing the missionaries gave it for a very cheap rent. There is a possibility of buying that land if a good price is offered.

They are moving ahead with construction and building temporary sheds with bamboo and palm leaves. Plans are made for a small conference on the day of dedication and hoping to win some souls for Christ.

Ethakota

This is a village which is about 35 miles from Rajahmundry. The missionaries are working in this village with the assistance of Mr. Krupanandam. One of the Hindus gave a room in his house for worship. On every Sunday prayer meetings are conducted in that room. At present the average attendance is twenty-five. Most of the people are Hindu believers. The missionaries are praying with hope that some day the Lord will open their hearts to come forward and accept Jesus Christ as their personal Savior.

Podagatlapalli

This village is about 35 miles from Rajahmundry. The missionaries are working here with the assistance of Mr. Eliah (a recent Hindu convert). On every Sunday Prayer Meetings are conducted at the house of Mr. Eliah. The response is slow as Mr. Eliah is witnessing in the same locality where he lived as a Hindu. The missionaries are hoping for a gradual progress in this village.

* * *

Part II in the next issue will deal with other phases of the work in India during the 1970-71 period and projections and needs will be shared.

"FIRST THINGS FIRST"

Matthew 6:33



B Y C GOALS 1971-72

The year, as far as goals are concerned, i effective from the beginning of the 197 conference to the beginning of the 197 conference.

1. At least one B.Y.C. delegate to:
 A. National Conference—5 points
 B. All state and district functions (camps rallies, retreats, conferences, etc.)— 5 points
2. Each group have a guest speaker, outside o your local group, at least four times a yea (preferably quarterly) excluding local ac visors and pastors—10 points
3. At least one public service per year (prefer ably on Youth Sunday in May)—10 point
4. 50 percent of your group maintain attendanc at a weekly Bible study other than the regu lar youth meeting—10 points
5. Each group participate in the Nationa B.Y.C. Project and set a specific amount fo the National Goal to be raised by that grou —5 points
6. A. A report of your activities sent in t National B.Y.C. at least two times a yea (include pictures if possible)—10 point
 B. Send in the statistical report by July 15t —10 points
7. Every B.Y.C. member in your local grou carrying a B.Y.C. Membership Card— 5 points
8. Group participation in these projects:
 A. Joint meeting preferably with othe B.Y.C. groups—5 points
 B. B.Y.C. Visitation Program—5 points
 C. Benevolent work within your local churc or city—5 points
9. Learn the Brethren Youth Covenant by ha ing your B.Y.C. pray it together regularly— 5 points
10. Each group increase its total membership b at least 25 percent of the membership as October 1—10 points

Banner Society—Meets 85 out of 100 points

Honor Society—Meet all 100 points

SUMMER CRUSADER BULLETIN No. 3



Jesus loves me, this I *know*. . . ." *How* do I know? ow do I *know* Jesus loves me?

Because He came. He left the comforts of His eavenly home and let Himself become helpless s a baby. He came into this world in a barn, ependent upon a carpenter and his wife for His are. He gave up all rights to personal gain to ie extent of dying even though He was innocent. ow do I *know* Jesus loves me?

Because He continues to come. He came to me ia the lives of others. He came to me at home rough my parents' love and guidance, at church rough its avenues of nurture. He comes to me day in the love of my husband and children, in tters of concern from family and friends. He mes through other friends who care enough to ive up their own rights to be heard and listen me.

Yes, "Jesus loves me, this I *know*. . . ." But how o I help those around me to *know* this? How do communicate this love? How will they *know* esus loves them? I can *tell* them, but they don't elieve it merely from the telling. They must be own. They must discover it for themselves. ome may not "get the message" right away. It ay take years to sink in. But about that I can o nothing. My job is to *show* Jesus' love, then ust God for the results. In His time the pieces ill fall together for those I've shown. They will *now* Jesus loves them when they've been *shown* at love sufficiently. I am the *show* - er.

What do people see? What do they *see* of the urch, Jesus' body at Brethren House? The urch came. Just as Jesus gave up His rights come to earth, The Brethren Church gave up rtain rights to come to St. Petersburg. The ght to be spectacular, for instance. The church, esus' body, came to a house this time, not a barn ke His first coming.

The right to prestige also is laid aside. Each week the pastor cleans and maintains the properties, laying aside the status his degrees and experience have earned.

The Brethren Church of St. Petersburg, an offspring of the National Missionary Board and the Sarasota Brethren Church, has given up the right to be served, to be pleased, to be entertained. The church of the towel and the basin is a servant, not merely going through the symbolic motions twice a year to commemorate Jesus' example, but practicing the servant role each week.

What do people *see* of Jesus' love at Brethren House? They see a young man at the age most people are entertaining themselves in their leisure hours coming to Brethren House three nights a week to help with the children. On Saturday he comes to help paint, clean and maintain the property. On Sunday he comes to help teach and provide rides for those who need them. He *came* to Florida to serve. He *comes* to Brethren House. That is how he *shows* Jesus' love.

What do people *see* at Brethren House? They see Becky, playing her guitar as the children sing. They see the art work she, Ruth and Donna have done and the guidance they have given the children.

They see these Brethren Youth Crusaders taking time to play with the children, even to settle their squabbles. They see the girls who live together in one small bedroom at Brethren House which is not air conditioned. The girls *came* and they *help*. This is how they *show* Jesus' love.

What do people see at Brethren House? They see another who came. Although she, like Jesus, is dependent upon others for help because she is confined to a wheel chair. Bonnie radiates Jesus'

love; because she cares about others and this *shows;* because she trusts God and this *shows*. She is willing to place herself in the care of others even though she, like all of us, "would rather do it herself." But she can't do it all herself. So she has given up the right to be independent the right to self-pity, the right to be self-centered. She does not simply "endure" playing games with the children who come to Brethren House. She uses these opportunities to teach them and to *show* Jesus' love. She knows their names and their needs. She is an instrument for *showing* Jesus' love.

Of course there must be telling too—"Jesus loves me, this I know, for the Bible tells me so. But the *showing* comes first. Then the tellin makes sense.

"Live Thou within us, Lord,
Thy mind and will be ours;
Be Thou beloved, adored,
And served, with all our powers;
That so our lives may teach
Thy children what Thou art,
And plead, by more than speech
For Thee with every heart."

How do they *know* Jesus loves them? We mus *show* them. We must *be* Jesus for them.

Jean Lersch,
wife of Pastor Phil Lersch
St. Petersburg Brethren Church

THANK YOU NOTE FROM ST. PETERBURG'S CRUSADERS



Becky Bachtel, captain

Dear Friends,

We would like to thank you for providing an opportunity for us to spend our summer at Brethren House. It has been a rewarding and enlightening summer.

It has had its moments: for instance, the four of us have shared one bedroom with Donna and Ruth righting the hazzards of a double-decker cot; the house is not air conditioned and our only circulation of air came from two fans which, in the heat of a Florida summer, is almost no air at all. It's been difficult but it's been a **good** summer.

Our many rewards have come from the children. Like little Laura who looked up from her painting and said to Becky, "This is the only place that cares about us." Or Tania who alone in a corner made a card for he friend which said, "The Lord loves you, Tracy, and love you too." When asked why she made it, he response was simply, "I thought it would make he smile." As one mother said, "It's unbelievable th change that has come into this neighborhood sinc Brethren House came." Such comments made ou coming meaningful.

It seems the whole community sees Brethren Hous as a place that provides love, and we have been glad t bring in four extra portions of love that we shared ar an influence of Christian teaching in word and actio We find it hard to realize some of these kids know r love at home. Unless we can show it, to say, "God love you," means nothing. It's been a truly beautiful exper ence to see God in action in these lives and to see th growth taking place in adults who had turned the backs on God until they experienced Him in an atmo phere of love and acceptance.

We came to Florida alive with a desire to share ou Lord and an enthusiasm to serve him in this uniqu ministry of reaching out to the unchurched. We com away from the summer with a renewed spirit to expan the opportunities where Christians can show and sha the love we find in Christ. One of the favorite song we've learned this summer is, "They'll Know We A Christians By Our Love." This tells in essence what w hoped to portray during our stay here.

It's exciting to realize that the Brethren people hav a vision of sharing which reaches out to people wh reject the church, yet respond to the Good News God's love. We simply must thank you for allowing u that special privilege of sharing in the mission of th church.

Your in His service,
Brethren Youth Summer Crusader
Becky Bachtel
Ruth Deardurff
Donna Enright
Bonnie Munson

ANNOUNCING!

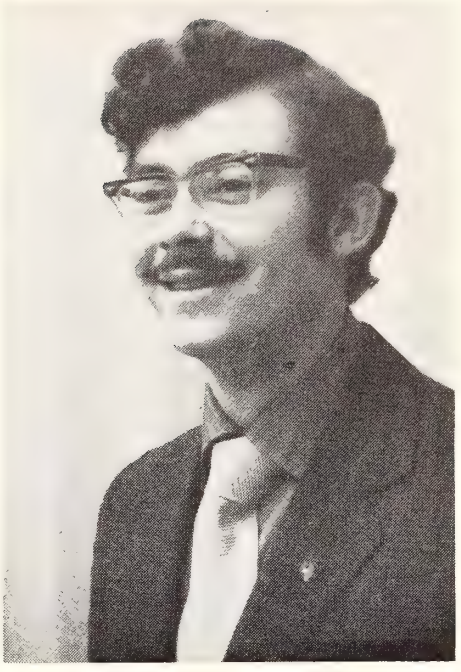
RON WATERS of our Gretna Brethren Church, Bellefontaine, Ohio has been hired for the 1971-72 school year to serve as the Assistant to the Director of Christian Education in our National Board of Christian Education Office.

Ron is a pre-seminary student at Ashland College, was National Brotherhood president this past year, and has been a Summer Crusader for the past two summers. In addition he was active in Collegiate Crusaders last year and comes to the position well qualified to work with young people. He has served on the BYC Council and was active in his local youth groups before attending college.

Ron hails from our Loree, Indiana Brethren Church originally and now is a member of the Gretna, Ohio Brethren Church where his father, Ronald Waters, is pastor.

Ron will be working closely with the Collegiate Crusader program this year, the Life Work Recruit program and will be available at times for youth retreats, conferences and workshops.

We are happy to welcome Ron as a member of our staff!



Ron Waters

WHO IS ASHLAND?

WHAT IS THE BRETHREN CHURCH?

SO MANY TIMES in the past years of my ministry, people of the churches refer to ideas and decisions, good or bad as, "... they in Ashland did this," or "... that Ashland group," or maybe you've heard or thought of some better phrases!

I trust and pray that every person will take time to read and study the information telling the inside story of the **"Brethren Church"** which the Central Council has distributed. It will show where **we** are Ashland, **we** make the decisions, set the gears to working **if we** attend the business sessions, send delegates to conference who will take a stand and represent us, a member church. Even if you are not a delegate to conference, you should know those who are, let them know your mind on matters which are at hand. Unless we do this, we have **no** room to stand back and criticize the decisions which are made. Let us take a very careful look at the inside of our church. We could be under the **order** of conference and Bishops, but in the Brethren Church, we send our delegates to vote and care for denominational matters and decisions, hire (very few) executive secretaries to carry out our decisions as heads of the various boards.

May I suggest here, it's not Ashland—it's **"us"**. I ask you to read and know this information which is made clear as possible for your understanding, then send our appointed delegates to our National Conference. Attend the business sessions, you may speak on the conference floor, only delegates may vote. Let our delegates know how you feel and they may vote your decision.

One thing more, the Brethren Church has individual church government. The congregation has the last say. We, as a Brethren Church are not bound, but let us note that this does not give us a license to go "scott-free," doing just as we want! The Bible teaches us to give honor to those above us and within all reason, we should and must give full consideration to those who are above us, our District and National Conference. Let us pray much for our National Conference in August which we are very much a part of. If you have further questions, ask your pastor, he'll be happy to talk and try to answer as many of your questions as you have.

This "viewpoint" is in **no** way a desire for finding fault, but only as a way to instruct and give us light on the "Brethren Church, its ministry and service." We feel that an informed person will be one who is better abled to serve and let the Lord serve through us in the many needs of the Church of today.

(Pastor's VIEWPOINT—from PATH-WAYS
New Paris Brethren Church)

A SERMON ON THE JESUS REVOLUTION

by Joseph R. Claypo

A Crescent Hill Sermon of the Crescent Hill Baptist Church, Louisville, Kentucky.

IF YOU KEEP ABREAST at all of the national news magazines, you are probably aware that Jesus is very much in the limelight again. In the last few months, He or some of His zealous, young followers have made the cover of many of the most widely circulated periodicals, and the movement known as "The Jesus Revolution" has become a number one topic of national conversation. This is quite surprising to some, for not long ago the same magazines were quoting John Lennon to the effect that "The Beatles were more popular than Jesus Christ," and then shortly thereafter that God Himself was dead. Yet here, just five scant years later, the scene has shifted. The Beatles are no more as a group, and one of their number can be heard singing "My Sweet Lord" to the very One they claimed to have eclipsed. It is a radical turn of events, but actually it ought not to surprise us greatly, for this is the way sensationalism comes and goes. The glare of media publicity will undoubtedly move on before long, but I seriously doubt that this "Jesus revolution" will disappear so quickly. I rather think that something of profound religious significance is beginning to happen here that will affect religion in America for decades to come. What the media has just discovered is actually a movement that has been building up for some time now. It has been strongest out on the West Coast and has started among youth who once identified with the counter culture. However, from all indications it is destined to sweep the country, and to become a real force in shaping our religious life, and therefore I think it is important that we look carefully at this phenomenon and begin to formulate some kind of response. Many of you have asked me how I regard this whole movement, and I would like to use the sermon this morning to share with you on this subject.

When I face the emergence of something new lil this, I always like to get my bearing from the Scri tures, so that the criteria I use to evaluate will authentic and not my personal bias. I know of no bett place to look for this kind of help than St. Paul's lett to the Corinthians, particularly the thirteenth chapt of the first book. Here was a growing, volatile, excitir young church which Paul had started and was no trying to guide to maturity. They lived in a kind "crossroads culture" as far as religions were concerne Every sort of wind blew through Corinth, and becau they were young, the Christians there went to extrem in all directions. In the midst of such flux, Paul wro to them about "the most excellent way"; that is, t heart of true Christianity. He attempted to establi a bench mark, a norm by which they could evalua the variety of religious alternatives that were pos before them. And we today cannot improve upon th criterion in identifying what is and is not authentical Christian.

Putting it all together

As you know, Paul uses one word—love—to su marize the Christian way. In the original langua which they utilized—Greek—Paul and others select a little used verb for love, the word "agape," and pr ceeded to pour into it all the nuances of that reali that entered history in the form of Jesus of Nazaret In Paul's eyes, here was the true Jew, the One w did exactly what He claimed when He said "He h come not to destroy the Law of Moses but to fulfill i Jesus was the embodiment of Yahweh's Israel. He w what God meant for the chosen people to be, and th a model for all men to emulate. The great thing abo Jesus was the balance that marked the totality of H life. We humans are basically multi-faceted creature that is, as we come from God we have the powers feeling and thinking and willing. The capacities emotion and mind and will are what constitute o humanity, and the remarkable thing about Jesus that He knew how to put all this together better th anyone who has ever lived. History is full of trag distortions where either feeling or thinking or acti dominate to the exclusion of all else, but not Jesus. H was obviously in touch with the One who made all t capacities of man, for in His way of doing life, H actualizes all three and so integrated them that He w what Carl Rogers would call "the fully functioni Human Being."

For example, Jesus felt deeply and powerfully. I could experience ecstasy and elation, like the time wh the disciples returned from their first effort at minist and Jesus recognized in their work Satan Himself being overturned and falling from heaven. He cou also know grief and sadness, as when Lazarus lay de

or when He saw Jerusalem blundering along to destruction because she did not know the things that make for peace. Jesus was also profoundly sensitive to other people. He saw the hurt look on the face of little children when the disciples rudely tried to send them away, and sensed the need of the poor, hemorrhaging woman who had touched Him out of the crowd. In a word, Jesus was a deeply emotional Man. Feeling was a real part of His life and His religion.

However, He also thought clearly and with great penetration. One of the things that impressed people from the start was the wisdom and authority of His words. He was not highly trained academically, but again and again He impressed the learned, like Nicodemas, with His insight, and often got the best of His antagonists in debate. For example, one time the Pharisees, who were utterly irrational in their opposition to Him, claimed that He was casting out demons because He was Himself possessed and in league with Beelzebub. Jesus replied by asking the people: 'Does this make sense? Would evil spirits be interested in destroying other evil spirits? That would be self-defeating, a house divided against itself." Such an explanation was obviously an absurd contradiction, and Jesus was intelligent enough to point it out. He was equally nimble witted when His enemies brought Him a woman taken in adultery and said: "Moses says stone her; what do you say?" In one deft move, Jesus turned the table and accused the accusers. He got to the real issue, which was not just her sin, but theirs also. "He that is without sin, let him cast the first stone," He said. And as they slunk away, self-condemned, He said to her. "I do not condemn you, but listen, don't keep on doing this. Go and sin no more." Only a Man for whom truth is really important could have handled His mind so well. Jesus was a Thinker as well as a Feeler.

And of course, He was also a Man of decisive action. In Him words and feelings did not evaporate into abstraction. They became flesh and blood and took concrete shape among men. He was a doer—He healed the sick, raised the dead, cast out demons, cleansed the Temple. He did not just feel sentimentally about the outcast or talk abstractly about the love of God. He proceeded to eat with sinners, to touch the bodies of lepers, and openly to associate with those who were outside the law and beneath the company of the respectable people. He was above all a strong Man of action who literally "went about **doing** good."

All of this reflects the balance that was so remarkable about Jesus of Nazareth. He really did know how "to put it all together," which is why Paul saw in Him the fulfillment of the Law. After all, Biblical religion is to be understood as God's way of taking what He has created and developing it until at last it fulfills His dreams. This is what agape-love is all about. It is God's love for the world, and it is seen most clearly in that Son He was willing to send—the One who lived and died and rose again that we might have life and have it more abundantly; that we might, by His grace, learn how to put it all together in our lives as well.

Authentic Christianity

Thus, the figure of Jesus Christ is absolutely central to Christianity, and as St. Paul establishes the norm, this is who he is thinking about. The famous description of love in I Corinthians 13 is simply a description of Jesus of Nazareth. He is the One who sat for this portrait, and to prove the point, simply substitute the name Jesus for the word "love" and see if it is not perfectly descriptive.

> "(Jesus) suffereth long and is kind. (Jesus) envieth not, (Jesus) vaunteth not Himself, is not puffed up. Doth not behave Himself unseemingly, seeking not His own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor. 13:4-7).

In terms of getting our bearing on authentic Christianity, here is the norm. The reality manifested in Jesus Christ is the heart of Christianity and any expression of it that unsettles this balance or emphasizes one aspect of it to the distortion of the other is to be suspect. This is always a problem, as Paul's beginning words in the chapter indicate. What God has joined together in the balanced life of Jesus, men are forever trying to pull asunder, and this is tragic.

For example, some in the church in Corinth had obviously seized on emotion and were trying to make ecstasy and eloquence all there was to Christian experience. Paul says "no" to this, as always must be said to such a distortion whenever it arises. We do need to feel deeply, and to allow our emotions to rise to conscious recognition. After all, this is the energy pool, the vital side of life. But to act solely on emotion, to shelve both reason and will, can only lead to chaos. So much of our feeling originates outside our personhood. What I ate for breakfast or how I slept last night or the conversations I have just finished can greatly color my feeling mood, and to be the slave of this sort of thing is in bondage indeed. Dominant emotionalism can only lead to personal disintegration and erratic self-centeredness, and a religion that is only feeling ceases to be faith as formed by the whole man, Jesus the Christ.

By the same token, Paul rejects an overly intellectualized religion where everything turns on doctrine and ideas and the right formulation of belief. Only to think religiously, and never to feel or to do, can lead one to utter abstraction, and what is worse, to becoming a cold and ruthless human being who is willing to destroy another just because he disagrees. To be honest, there is no type of person I fear any more than an idea-oriented, religious fundamentalist. They can utterly destroy you without shedding a tear, for they are convinced they are doing God's work in eliminating a dissenter. Back in 1553 in Geneva, Switzerland, a man named Servetus was publicly burned to death at the stake, his crime being that he could not accept the doctrine of the metaphysical trinity as formulated by John Calvin. This one reportedly watched the execution, and said with satisfaction when Servetus died that the event had been done "to the glory of God." Now I admit, this is an extreme example, but it shows how sick religion can get when the mind is divorced from "fellow feeling" and loving action. Jesus' most vicious opponents were the doctrine-hardened, idea-oriented Pharisees who strained at a gnat intellectually but cared not at all that human beings were suffering. This is as much a distortion of Jesus' reality as only emotion.

Paul also points out the inadequacy of religion that is only activistic, concerned solely with deeds, no matter how generous or self-sacrificing. The problem here is

that action needs to be related both to feeling and to thought if it is to be effective. If it is not, one soon runs out of motivation, or one sinks deeper and deeper into illusion, thinking he is doing one thing when actually he is meeting a very different set of needs and may well be simply manipulating others. I have seen people, particularly in the social activism that boomed in the 1960's, become very contemptuous of any other aspect of religion except human helping and problem solving. They felt disciplines such as theology or prayer or worship were utterly irrevelant. Yet the truth is, one ultimately needs a reason to explain why such service is important, and some access to energizing power to keep at it, and this does not come from doing—it comes from thinking and feeling. The woods are full of burned out activists today whose "cut flower" approach ran out of gas, which again, is St. Paul's point. Activistic service, no matter how humanitarian or heroic, set out by itself, is not authentic Christianity.

I repeat: the norm by which it is measured is this love that became flesh in Jesus Christ. Here is One sent from God who put it all together right before our eyes—deep feeling, clear thinking, and decisive acting, and in evaluating any religious phenomenon, here is where we get our bearings, and the vision in relation to which all is to be evaluated.

The Jesus Revolution

With this in mind, then, how are we to look at the rising "Jesus Revolution?" There is much positive to be said for it. It has about it that authentic mask of surprise and mystery. This is not something one would have predicted ten years ago. "The Wind which blows where He wills" seems to be stirring again, as He has time after time in history, confounding our wisdom and manifesting His ability "to make the things that are out of the things that are not and to make dead things come alive." The very spontaneous, unlikely character of the movement has a "right ring" to it. Its adherents are also characterized by a joy and freedom that is closely akin to the spirit of our Lord.

Now admittedly, the Jesus revolution as it is now happening is highly emotional, much louder and more energetic, for example, than the kind of worship we tend to practice here. Before any judgment is passed at this point, however, it needs to be understood in light of our present history. In the last several decades, our country has become a highly organized industrial state where individual freedom and feelings got squeezed out as society is ordered. This generation of adults have also been profoundly affected by the Great Depression. They remember what it was like not to have jobs and money and food, which means material security has become almost an obsession to them. These two factors have created a rather cold, impersonal atmosphere in which the youth of today have grown up, and the great hunger has been for warmth and feeling and individuality. Relationships, rather than possessions or ideas or status, are what today's youth feel the need of, so it is not surprising that the form of the religious revival is deeply emotional and person-centered. In God's characteristic way, a need growing out of one extremity is being met by a counter emphasis, and the high spiritedness of the movement should be recognized against this background. It is also significant that material things have a relatively low priority in this movement. Their life style is toward greater simplicity and gettir back to the essentials of human experience. Since the have never known a depression, the need to have ar consume and spend, which is so important to middl aged America, is lost on them, and this facet, as well a the free expression of emotion, may create the bigg obstacles in the established churches relating to th movement.

However, the whole thing does have considerab strength and merit, I feel, and from where I sit, appears to me to be of God. That is not to say I d not have some misgivings about the phenomenon. Fo example, it could move so far into the realm of emotio alism that the balance Jesus portrayed could be lo I found some tendencies in this direction when I visite several communes last January out in California ar talked with some of the "Jesus people." Many of the showed little intellectual interest in anything but a fe simplistic cliches. They spoke often of persons beir "demon possessed," and when I asked one how th compared to mental illness or schizophrenia, he strugg and said: "I don't know anything about that." I a guessing this is two ways of speaking of the same co dition, and I am dismayed a bit at the lack of intellectu curiosity the experience created. Another observer fee the impact of the Jesus movement is tragically to re trict the range of interest. He told of a girl who w wonderfully open and inquisitive to all of life befo conversion, but now all of this is gone and she is co tent to think only in a narrow vein.

Another potential danger is turning away from th problems of the world and withdrawing into a kind cozy escapism where one takes no responsibility f history. Part of the movement is influenced by th idea that Christ will return any day now and therefo one has nothing to do but prepare himself and sit dow and wait. This is certainly not the way Jesus lived. H said clearly the end of history was in the Father's han completely. Even He, the Son, did not know the da or hour. Nothing is more futile, really, than to resig from history out of some kind of "hunch" about th second coming. It could be this afternoon, or it cou be a billion years from now. The point is we have be commanded to love our neighbor and to have dominio over the earth, and when He comes, being faithful that kind of ministry is what will be more pleasing Him. I well realize that the complexities of life ju now are so great that escapism is very attractive. Ho ever, the kind of infantilism that wants to leave ever thing to God and proceeds to do nothing to be part the answer cannot be religion in the image of Christ.

All of which brings us back to where we starte Jesus Christ is big news again, at the forefront of revolution in His name. How are we to regard this ne thing that is happening? I feel it is an authentic mov ment of the Spirit, one that has much to offer and sho real promise. However, with it, as with all great awake ings, the balance of Christ must be our norm. He was the one Man who put it all together. He did lo God with all His mind and soul and body and strengt And so must we if we are to grow up into the ima God wills for us. To maximize only one side of self be it feeling, thought, or action, would be to disto Christ put them all together, and in relation to t Jesus revolution and all other movements, this is wh we must strive to do.

HI-LIGHTS OF 51st INTERNATIONAL C.E. CONVENTION

Youth from throughout North America were "turned
n" and challenged to new living in their individual
es and in their communities by speakers and leaders
the 51st International Christian Endeavor Convention
St. Louis, Missouri, July 5-9.

"We are in the beginning stages of a great spiritual
vakening," the Rev. Bill Glass, president of the Bill
lass Evangelistic Association and former football
ayer for the Detroit Lions and Cleveland Browns,
redicted. "The new morality is the biggest pact of lies
er put together," the evangelist declared.

"Historians will be forced to call our time an 'age of
evolution,' " the Rev. Tom Skinner, 29-year-old former
ader of a teen-age Harlem gang and now head of Tom
kinner Crusades, Inc., told the more than 1,500 dele-
ates. As he explained the tremendous changes taking
ace Mr. Skinner said he is involved in a new kind of
evolution—the Kingdom of God. "God has pronounced
idgment on all the systems of men," the evangelist
ated as he pleaded for people to get away from the
Americanization of God." He said that "God is not
merican, God is not communist, God is not capitalist,
od is not Republican, God is not a Democrat—Jesus
Lord of heaven and earth."

Vonda Kay Van Dyke, Miss America of 1965, who is
singer and author, was presented with International
outh's Distinguished Service Citation at the opening
ession in Kiel Auditorium Opera House. The award
as given because Miss Van Dyke "exemplifies the
art of the Christian Endeavor pledge." The citation
ated that "with God as her acknowledged source of
rength, this versatile young woman sings and speaks
r youth rallies and crusades, stars on television and
idio, and shares her philosophy of life in her writings."

Dr. LaVerne Boss of Grandville, Michigan, was elect-
l president of the International Society which has a
illion members in Protestant churches in North
merica. Dr. Boss, superintendent of the Grandville
ublic School system, succeeds Elwood Dunn. Jane A.
ow, Evansville, Indiana, was chosen associate presi-
nt. Vice Presidents were elected as follows: Lavern
illig, Greenville, Pennsylvania; The Rev. George L.
lackwell, Chicago, Illinois; Alice Goodman, Manikin
abot, Virginia; Timothy J. Kribs, Gladstone, Oregon;
he Rev. Ralph E. Bobrahn, Jamestown, Michigan, and
e Rev. Ray Zimmerman, Ayr, Ontaria, Canada. The
ev. Charles W. Barner was re-elected as general sec-
tary and publisher of the Society with headquarters
Columbus, Ohio. Phyllis I. Rike was again chosen
administrative secretary, treasurer and editor of
he Christian Endeavor World.

"We can't afford to let revolutionary forces that des-
oy life be more dedicated than we are," Dr. Myron S.
ugsburger, president of Eastern Mennonite College
d Seminary, Harrisonburg, Virginia, challenged the
ndeavors. He declared that some of the major prob-
ms that are still bugging us are civil justice, broken
omes, violence, and war. Presenting an optimistic view
r. Augsburger said, "God isn't going to stand around
d let the world go to pot." He acknowledged he is
aying that God will open doors in China that mission-
aries may enter. Dr. Augsburger stated "Three affirma-
tions I have discovered are that what you experience
largely determines what you believe; that it depends
on what you believe how you behave; and that our
behavior determines the character of our Christian
brotherhood."

"I challenge you to live globally," were straightfor-
ward words from Dr. W. Stanley Mooneyham, president
of World Vision International. "I detect that we are
entering into a period of new isolationism here in the
United States and I think it is not only unrealistic, but
for the Christian unthinkable. The world has become
a neighborhood. The speed of communication and trans-
portation now makes today's events in Nairobi
tomorrow's headlines in New York. There are no more
geographical and space barriers in the world—only
ideological and spiritual. Now the challenge for the
Christian is that in the name and spirit of Jesus Christ
we overcome these through the message of redemptive
love." Dr. Mooneyham asked his audience to live sing-
ularly with the "this one thing I do" attitude. He also
challenged people to live dangerously. "You cannot play
it safe," he explained. "God forgive us. This may be the
sin of the Twentieth Century that we have played it
safe."

Administrative Secretary Phyllis I. Rike was honored
when a silver tray was presented to her in recognition
of her twenty-five years of service at International
Headquarters.

Evansville, Indiana, was chosen as the site for the
next convention to be conducted July 2-6, 1973. It was
decided to hold the 1975 event in Oregon.

Message from the Honorable Richard M. Nixon, President of the United States of America, to the delegates of the 51st International Christian Endeavor Convention convening in St. Louis, Missouri, July 5-9.

THE WHITE HOUSE
Washington, D.C.

The Fifty-first International Christian Endeavor Convention furthers a dynamic commitment to the highest principles of human brotherhood and social justice. I recall with deepest satisfaction my past association with your very worthwhile programs.

It is most encouraging to know that so many young people from Canada, Mexico and the United States will again be gathering to reaffirm their spiritual traditions and reassess the activities which those traditions have inspired them to undertake for the good of society.

You continue to be a vital force in the lives of the nations you represent and in the well-being of your fellow citizens. And more than this, you offer to your communities and countries the promise of sustaining moral strength at a time that so urgently requires it.

May your sessions be highly productive for your own members, and for those you serve.

Richard M. Nixon

1,500 END JERUSALEM PROPHECY CONFERENCE IN MT. OLIVET COMMUNION SERVICE

Jerusalem (EP)—An impressive communion service on the Mount of Olives concluded the four-day Jerusalem Conference on Biblical Phophecy as approximately 1,500 Christians met to discuss ancient prophecies and modern Israel.

Believed to be the largest conference of its kind ever held here, the meeting featured conservative evangelical theologians discussing the fulfillment of Bible prophecies and signs of what many conservatives feel is the imminent end of the present age.

"God will determine the final chapter of earthly history," Dr. Carl F. H. Henry told the delegates from 32 countries.

Dr. Harold John Ockenga, president of Gordon College, Wenham, Massachusetts likened present society to that of Noah's time and noted there are at hand signs that the Second Coming of Jesus Christ is near.

Dr. Sam Wolgemuth and his Youth for Christ International team made a multi-media presentation, and black evangelist Tom Skinner, former Harlem gang leader, addressed delegates.

Skinner said God will pronounce judgment on all systems of men, whether socialism, communism, fascism, capitalism and democracy. Jesus Christ, he said, came "to do a new thing."

Former Israeli Premier David Ben-Gurion, in a talk that made no direct reference to current Middle East tensions, said: "Probably not in my lifetime, but ce tainly in yours, Isaiah's prophecy of peace, that t people shall no longer learn war, will come true."

Dr. W. A. Criswell, pastor of Dallas' First Bapt Church, observed that the survival of the nation Israel is proof of the Old Testament prophecy regai ing the valley of dry bones.

Dr. Arnold T. Olson, for 20 years president of t Evangelical Free Church, said the problems of ma kind will be solved only through the Second Comi of Christ.

Six churchmen attending the conference signed resolution commending Israel for "the scrupulous ca with which it has protected Christian places and peopl in the Holy Land. Signatories included Dr. Olson; I Harold J. Fickett, Jr., pastor of First Baptist Chur in Van Nuys, California; Dr. Douglas Young, preside of the American Institute of Holy Land Studies in Je salem who welcomed the conference; Dr. Myron Boyd, member of the Board of Bishops of Nor America, Free Methodist Church; Dr. John Warwi Montgomery, professor of Trinity Seminary, Deerfie Illinois; and Dr. John F. Walvoord, president of Dall Theological Seminary.

The Conference, said to be the first of its kind sin A.D. 50, was the idea of the Rev. Gaylord Briley, a dire mail consultant in Red Hill, Pennsylvania.

Washington, D.C.—In Chile, pastors do not need even a sixth-grade education, but they may be required to have up to twenty years of experience.

It's part of the adaptation of Christianity to the Chilean culture, according to an article in the current (August 6) issue of **Christianity Today** by C. Peter Wagner, of Fuller Theological Seminary. **Christianity Today** is a biweekly evangelical thought journal with editorial offices in Washington.

While Pentecostals who have made these ministerial requirements and other cultural adaptations are showing phenomenal growth in Chile, many denominations have remained sluggish transplants, writes Wagner. The contrast is evident in the rest of Latin America but is especially strong in Chile, where 82.8 per cent of the Protestants are Pentecostals.

"Fully two-thirds of Latin America's rapidly multiplying Protestants are Pentecostals of one kind or another. This proportion is likely to continue to increase," Wagner predicts.

The would-be Chilean pastor begins preaching in the streets and advances through seven levels of responsibility, including an assignment to plant a church on his own. He is promoted to pastor only if he succeeds in this and demonstrates that he can leave the secular world and be financially supported by the congregati he has gathered.

"Few seminary-trained pastors gain the affection a allegiance of the people in the way that the Chile Pentecostal pastors do," comments Wagner.

When offered formal ministerial training (by "re tively static, non-growing denominations"), the Chile pastors refuse it, fearing to lose their status by enteri some institution.

Citing an "appalling" lack of theological and biblic content in their sermons, Wagner suggests developme of "some non-traditional and non-institutional meth of theological training" that would prevent heresy a still preserve the cultural values of training in t streets.

Pentecostalism in Chile has been a largely indigeno movement, free to develop along Chilean cultural lin

A large church in Santiago precedes services w vigorous street evangelism, culminating in noisy parac to the church. During services, the 500-member orch tra p'ays hymns and special numbers, while some the 5,000 church-goers dance in the aisles. Instead passing offering plates, all make their way to the fr and leave offerings at the altar.

From Christianity Today

SISTERHOOD

Devotional Program for September

all to Worship

ong Service

ircle of Prayer

ible Studies:
Senior: God is Faithful
Junior: First Things First—
"You Must Be Born Again"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

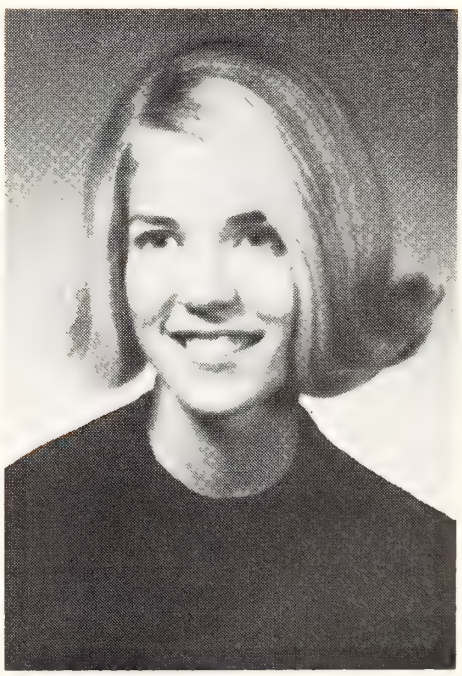
S.M.M. Benediction

THE SIGNAL LIGHTS' PROGRAM WILL NOT APPEAR IN THE BRETHREN EVANGELIST AS PREVIOUSLY. ARRANGEMENTS HAVE BEEN MADE TO HAVE THE WHOLE YEAR'S PROGRAM FORMULATED. THE LATEST INFORMATION PROVIDED TO US IS THAT THESE PROGRAMS CAN BE OBTAINED BY CONTACTING MRS. ROBERT (ALBERTA) HOLSINGER.

208 Sloan Avenue
Ashland, Ohio 44805

ENIOR BIBLE STUDY

Autobiography . . . Evelyn Ingraham



by Evelyn Ingraham

My junior year of college God's love became real. od used Campus Crusade for Christ to show me love, ie power and the life of the Holy Spirit working within ie. A speaker told a story that really blew my mind:

"An ordinary girl was asked out by 'number-one' man on campus. She was totally amazed that he would single her out; she wasn't exactly Miss America. After their date she thought, 'He'll never ask me out again, but to her surprise he did again and again. One day he said, 'I love you and I want to take care of you.' "

The girl in the story is me and the "number-one" uy is God. He is the Initiator: I'm the responder. This where my relationship is at—responding to Him.

GOD IS FAITHFUL

Lesson Introduction:

Receive from God Himself. So often we are commanded to give, give, give. Suppose you do that in a relationship with a friend: girl or guy. If you always give to a person and never receive from him, soon your relationship gets messed up. So it is with God. If you are always giving and never receiving—from God—you will surely become spiritually dry.

Suggestions for using this Bible study:

1. Ditto or have girls jot down the following Scriptures and questions.
2. Each girl should find a quiet spot in the building or home to read and study these verses and pray. Allow approximately 20 minutes.
3. Come together as a group after this quiet time.
4. Group leader will direct discussion of questions with Scriptures as reference.
5. Close with conversational prayer (as the Holy Spirit leads).

For the Bible studies in the coming year it will be necessary that each person has a Bible. May I suggest that girls buy their own, preferably a Phillips, Livin Letters, Reach Out, or Good News for Modern Man.

Lesson:

God is Faithful

Psalm 36:5; 89:1; 92:15; Isaiah 25:1; Lamentatior 3:22-24; Hebrews 13:5, 8, 9.

Questions:

1. Pick out as many terms as you can in the verse that describe God's faithfulness.
2. Discuss the significance of the "therefore" i Lamentations 3:24. Which comes first, our hope or H faithfulness? Why?

The Faithfulness of God: Assurance

Romans 8:1, 2; II Timothy 1:12; Hebrews 6:11; 10:2 Ephesians 1:11-14, 18-23; 2:19; II Peter 1:4.

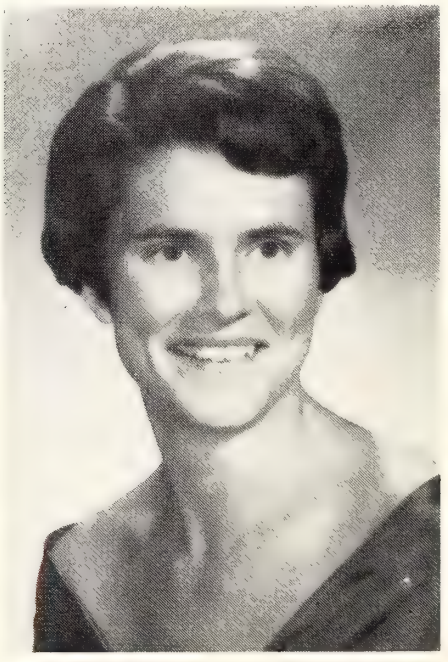
Questions:

1. List what we are assured of in Christ.
2. What ideas as shown in the verses are especiall meaningful to you?
3. Has God shown you any new truths in this stud either in studying or in discussion?

JUNIOR BIBLE STUDY

FIRST THINGS FIRST

You Must Be Born Again



by Mary Ellen Drushal

OUR THEME for the year is **First Things First.** When I was told of the theme, I immediately sat down and made a list of what I thought should be the **First Things** in living a Christian life. Therefore, this year, you will be studying about twelve attributes or **First Things First** as I view them. You might make your own list and see how we agree as to what are **First Things.**

At this time, please read John 3:1-21.

Once in a while, I feel very depressed because I read in the Bible some things I don't completely understand, but this portion of Scripture about Nicodemus always makes me feel better. Nicodemus was a very intelligent man. He was a Pharisee, and supposedly knew much about the Law of Moses—and yet, even he did not understand what Jesus was telling him about being born again.

Here we have Nicodemus, a good man, and a leader in the Jewish nation, and Jesus is telling him that he is not ready for Christ's Heavenly Kingdom until he is "born again."

Born again! Those are two words that we hear in church often—but, suppose we are as confused as Nicodemus was, what do those words mean to us?

When you were born into this world to your parents, you have what we call a birthday, and you celebrate a birthday every year on the same date. Now, beir born again is like having a spiritual birthday—or th day that you find you believe God sent His Son to d on the Cross for your sins. An example of being bo again or having a spiritual birthday is the conversic of Saul. Please read Acts 26:9-18.

When Paul talks of his conversion, or being bo again, he tells that it happened suddenly, and it was definite change from living an evil life of terrible ac to that of being a worker for God; a missionary Paul's case. But, does being born again always happe

o fast? To use a personal example, I remember the ay I was baptized and the day I went forward, saying, Yes, I believe Christ died for my sins." And yet, I elieve my conversion, or the changing of living as I leased to living as Christ would have me, has been a radual happening over a longer period of time. There ave been times when something has happened, and nen I sat back and said, "That must have been God orking in my life for that to happen to me," or "Now understand why it was necessary to God's plan that have that experience.

As passing southward I may cross the line
Between the Artic and Atlantic Oceans;
I cannot tell by any startling sounds or
strange commotions
Across my track.

But if the days grow brighter one by one,
And e'en the iceburg melt their hardened faces,
And sailors linger, basking in the sun,
I know I must have made the change of places
Some distance back.

When answering still the Savior's call
I passed the bourne of life and came to Him,
When in my love for Him I gave up all,
The very hour when I knew I knew Him
I cannot tell.

But as unceasingly I feel his love,
As this cold heart is melted to o'erflowing,
As now so clear His life shines from above,
I marvel at the change and press on, knowing
That all is well.

Author Unknown

It is my prayer that the **First Things First** in your life will be believing on the Lord Jesus Christ and being born again into His Kingdom.

N.S.S.A.

NEWS OF CONCERN TO MILLIONS OF AMERICANS

NSSA's Concept magazine to focus on teachers of today.

Dr. W. Joseph Hemphill, Executive Director of the National Sunday School Association announced that his organization will begin publishing a new Sunday School periodical, **Concept,** which will reach 100,000 Sunday School workers ten times yearly.

Serving as Editor of **Concept** is Donald L. Hughes, Director of Communications for NSSA. Hughes formerly served in the Department of Public Relations at Azusa Pacific College where he earned his A.B. Degree, and then as Assistant Editor with Christian Life Publications. He earned his M.S. Degree at Wheaton Graduate School.

Mr. Hughes said, **"Concept** will be reaching Sunday School workers for the first time in mid-September with information, inspiration and encouragement. Our 8-page tabloid format will be reminiscent of historical evangelical publications such as the old **Sunday School Times,** but will feature design and content focused on the teacher of today and his needs." Hughes added, "We hope to bring a new horizon to Christian Education in the Sunday School."

The first issue will reach Sunday School workers by mail through the National Sunday School Association and through some of the 40 denominations and 40 area Sunday School associations that are a part of the National Sunday School Association.

The lead story in the September issue of **Concept** will be "The Bible in Church Education," by noted scholar Dr. Wilbur M. Smith. The article will be re-establishing the importance of the Bible as the prime textbook for the Sunday School. Lowell G. Brown, Executive Director of International Center for Learning, will be contributing an in-depth article concerning the future of the Sunday School. Other special features will include an interview with Dr. Paul Loth, Executive Director of Evangelical Teacher Training Association, and a photo story about Sunday School picnics. Also built into **Concept** will be "how we did it" stories by successful pastors, Sunday School superintendents, and lay workers.

Appearing in the publication will be **Concept's** "Feedback"—Letters to the Editor; "World of Words"—In-depth reviews of significant Sunday School and Bible study books; "Point Counterpoint"—Editorial by NSSA Executive Director, Dr. Joseph Hemphill; and a column containing news of the evangelical world and Christian Education to be called "Newsreal."

Tedd Seelye, Christian communications consultant and WMBI radio personality, will write a regular feature called "Sound Advice." In this column Seelye will review selected recorded teaching aids and motivational materials.

Even before actual publication of the periodical the response from the evangelical Christian Education community and lay workers has been phenomenal. Although the publication is being sold by individual subscriptions, numerous denominations and several independent publishing houses are buying in quantity for distribution to their own constituencies. One denomination alone secured 15,000 copies of **Concept** for its members.

Subscriptions for the publication will be $3.00 per year with special promotions being carried out so that the entire Sunday School staff of a local church may benefit from this new publication.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Septembe

Topic:

THE NEW BIRTH — NECESSARY

Anything that must be had or done, or is impossible to do without is considered necessary. Man is universally in need of salvation and cannot bring it about by his own doing. Adam was given a choice when he was put in the garden of Eden; he was told what to do and what not to do. Satan who has been at war with God since before the beginning of time, beguiled Eve and convinced her that God lied. She believed Him, consequently, giving Adam also of the forbidden fruit, causing all man to fall. God in His mercy decreed salvation for man through the blood of Jesus Christ.

Early in the history of man we find Cain and Abel offering sacrifices, feeling their need to show their gratitude to God for His blessings. Men offered sacrifices to God in an effort to be reconciled to Him. L us read Scripture to explain this.

1. Atonement made by animal sacrifice (Lev. 4:2 5:6).
2. The new birth necessary to salvation (John 3:3-8
3. Atonement through Christ (Matt. 1:21; 20:28; Joh 1:29; 3:16; 6:51).
4. Salvation by grace (Rom. 5:15-17; Eph. 2:4-10; Titu 3:5).
5. Conditions of salvation (Matt. 18:3; 19:6).
6. All men may accept salvation (John 6:37; Acts 2:2 Rom. 10:11).

HOW MUCH IS A TEEN-AGER WORTH?

To the insurance company, he's a bad risk! To the patrolman, he's a hot-roddin' kid with too much time and speed on his hands! To city hall, he's a future taxpayer! To Uncle Sam, he's eligible for the draft at age 18. To the school principal, he's a spitballer! To Mom and Dad, he's a tax deduction, and he may either make or break the family! **But** . . . to the church, he's the gauge of what the church in a few years will be lik He's a weekly challenge and inspiration to have in th service! To the Sunday School Teacher, he's a burde to pray for and to win for Christ! To the Lord Jesu Christ, He's worth the whole world, for He gave Hir self for the sins of every individual—yea, ever teen-ager!



WANDERING WHEELS

This is a delightfully refreshing account of our youth, ung men in this case, which cleans off the sticky, phazard brushstrokes of an overpainting of some of day's young people, and reveals an original under- ath which portrays the real picture of what the ajority of our youth are like and what they can ac- mplish through consecrated Christian desire and adership.

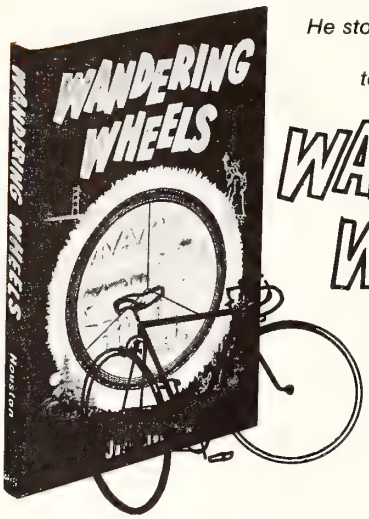
This book shows just one of the many ways young ople can take advantage of the opportunities for ristian service. It also proves that accepting the allenge to witness for Christ demands a self dis- pling program and requires stamina which is not sually required.

In writing this book, Jack Houston, who is a reporter r the **Chicago Tribune,** worked closely with Bob avenport, a coach at Taylor University and obtained any interviews with members of the group who took rt in the Bicycle Tours.

This is the official story of the group known as **'andering Wheels,** and it tells the complete story of this organization, how and why it was formed, how the riders prepare for the rigors of the trip (actually a primer for long-distance bike riders), how the men witnessed along the way, what really turns boys into men, and a host of other topics of genuine interest.

It is profusely illustrated with photographs portraying every phase of the cross-country trip from training to the type of bicycles used. Not only is the book highly recommended for all young folks, the adult reader will find this account taking him or her along as if a passenger riding tandem style with these young men.

Reviewed by The Brethren Publishing Company book review staff. G.S.





He stopped pedaling long enough to tell his story!

WANDERING WHEELS

by Jack Houston
Cloth, $3.95
Paperback, $1.95

LP record of
WANDERING WHEELS Choir.
$4.95



Teaching Christ thru Bikes . . . Young People riding coast to coast with Bob Davenport (former All-American from UCLA)

The Brethren Bookstores in Ashland, Ohio and Plymouth, Indiana have a limited supply of WANDERING WHEELS on hand and can be ordered through both stores. Baker Book House of Grand Rapids, Michigan is the publisher and the reasonable price is $1.95 for the paperback edition and $3.95 in cloth-bound

STEVE ROESCH JOINS "WANDERING WHEELS"

TEVE ROESCH, a junior at Taylor University, had a interesting experience this summer. He joined ith a group of college and high school students to cycle across the country. "Wandering Wheels" is onsored by Taylor University each summer. This mmer there were 20 young ladies and 16 young men ho started out on the ride across America. These ung people were from eight different universities. hey started from San Diego, California and ended up Savannah, Georgia just five weeks later, a trip of 500 miles. Steve said that they were well received by e people they met along the way. Two cooks and a otorcyclist accompanied them. They stayed at night churches of different denominations. The young people travelled during the day, riding in groups of six. In the evening they stopped at a church and took the opportunity to sing Christian songs, give testimony and witness to what Jesus Christ has done for their lives. While they were in Alabama, they had the privilege of singing for Governor Wallace. We are proud of Steve and are thankful that he was able to make this interesting and rewarding trip. He will be serving as athletic director during Senior week at Camp Bethany and then return to Taylor University this fall.

A book "Wandering Wheels" written by Jack Houston, published by Baker Bookhouse, lets you ride along with this group. It is available at the Brethren Publishing Company, Ashland, Ohio.

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962



The Brethren
EVANGELIST

Manchester College
North Manchester, IN 46962



CHRIST IS IN THE PICTURE . . . CAN YOU SEE HIM?

See Page 2

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIAT

NOTES and COMMENTS

This month's cover features one of those rare phenomena in photography. The photograph was sent to The Publishing Company by Rev. J. D. Hamel of the Sarasota Church in Sarasota, Florida.

Mr. LaVergne Stone, a member of the Sarasota First Brethren Church, and also an amateur photographer took the photograph of the steeple on the newly dedicated church edifice. As usual, no one sees all in the view finder when the photograph is taken, that becomes visible after the negative is developed.

What is unique about this photograph is that if it is held at a short distance away a very definite outline of a man's face appears in the cloud formation just to the left of the cross at the top of the steeple. Some who have seen this picture agree that the face in the clouds resembles Sallman's Head of Christ.

Usually, little significance is given to these r occasions of photographic phenomena other th they are simply a matter of coincidence. H haps this is also the case here, yet—a passage Scripture which is recorded in the Old Testam might be appropriate in connection with t particular photograph. "AND IT SHALL CO TO PASS, THAT LIKE AS I HAVE WATCH OVER THEM ... SO WILL I WATCH OV THEM, TO BUILD AND TO PLANT, SAI THE LORD" (Jeremiah 31:28).

Rev. L. V. King wishes to thank everyone for t cards and prayers while he was in the hospital.

By the Way

IT COULD BE TODAY!

One of my favorite songs written by Beatrice Bush Bixler is entitled, "IT MAY BE TODAY." The chorus contains these words, "The Christ I love is coming soon! It may be morning, night or noon; My lamps are lit, I'll watch and pray; It may be today, it may be today."

In a recent edition of THE SWORD OF THE LORD there was published a poem which has a direct relation to this subject of His coming, and since we have adopted the theme FIRST THINGS FIRST for the coming Conference year, after reading this poem we best get at it as soon as possible. (G.S.)



QUITE SUDDENLY—it may be at the turning of a lane,
Where I stand to watch a skylark from out the swelling grain,
That the trump of God shall thrill me, with its call so loud and clear,
And I'm called away to meet Him, Whom of all I hold most dear.

QUITE SUDDENLY—it may be in His house I bend my knee,
When the Kingly Voice, long hoped for, comes at last to summon me:
And the fellowship of earth-life that has seemed so passing sweet,
Proves nothing but the shadow of our meeting round His feet.

QUITE SUDDENLY—it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet
That through the roar of traffic a trumpet, silvery clear,
Shall stir my startled senses and proclaim His Coming near.

QUITE SUDDENLY—it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to weep,
That a call shall break my slumber and a Voice sound in my ear:
"Rise up, My love, and come away! Behold, The Bridegroom's here!"

J. Danson Smith





OUR NEW ENCOURAGEMENT

by STEVE ZERBE

1971 BYC MODERATOR'S ADDRESS . . .

Steve Zerbe of our Loree, Indiana Brethren Church has been BYC Moderator for the past two years. He was a member of the Crusader team at South Bend, Indiana this summer and is a student at Taylor University. Following is his address as it was presented to the National Youth Convention on August 18, 1971.

AS I TRIED TO THINK of a subject that our young people could apply to their everyday lives and experiences, I came across a passage that I believe could be used as this subject. I was encouraged as I read the words of Paul in I Corinthians 12:12-20. I was encouraged by the fact that even though there are many of us in the church and our youth today, we can all be one. I had realized that this fact was written down and that we sang about it in a lot of the songs we use. It took on a new meaning, and it gave me a new encouragement when I really thought about it. I hope and pray that during this little time we have together today, we can make it our new encouragement for this week and for the times to come.

Let us read this Scripture together. Paul here is talking about the huge body of Christ. He is writing to a church that may possibly be divided in many ways like some of our churches today. We may be able to analyze the problems of the Corinth church a little better if we look at the background of the city. During the time of Paul, the city was probably one of the most influential cities in all Greece. Its wealth was fabulous because it was a great commercial and industrial city. The city attracted great crowds of people from the east and the west. Most of these people spent their time in luxury, although some did work for their living. Two of these hard-working people were Aquila and Priscilla. You may remember that these were the two that gave Paul a job making tents which was a leading industry in that day. Paul was able to support himself because he did get this job. These two people helped Paul in the work in that city and probably were among the first mem of that church in Corinth.

Let us look at the religious culture of the city at time this letter was written. The Greeks worshi many gods in their time. They believed that their po was vested in a number of gods instead of one God. Most of their gods were gods of pleasure and This city was the home of the great temple to Goddess of Venus. So you see that there was much worship within the city.

Paul had a great task picked out when he start church in this city. Plus the idol worship, there was a devoted group of Jews that always gave the Christ a hard time. So even from looking at these few pressing around the church, I think you could see this new church needed a strong faith to stand upon.

What could be some reasons that Paul would w about the oneness of Christ to these people? Maybe people in the church were wealthy, and Paul real that they would need to bring their money togethe get anything done. Maybe some of the people were converts from the idol worshipping in the city, and realized that these people needed a lot of support to firm in their new faith. So he wrote to the strong pe for unity to help the others stay strong also. Paul ized that the people of the Corinth church neede stronger foundation for faith, so he pleads with t to strive together for their new search.

We as young people of the church today need to the same thing. We need to bring our wealth toge to help build God's kingdom. Maybe we don't have

aterial wealth, but we can use the talents that God s given us. We can use them together to help spread e Word of God to all places. How many times have u heard a person, or maybe even yourself, say that did not want to get involved and help? Why don't e want to help in spreading God's word? Why don't e want to give our life to Jesus so that He may use as He needs to? Jesus gave His life for us, what have e given back to Him? Listen young people, Jesus came this earth and died for us. He was scorned and tried a trial where the people knew Jesus had no chance. e was beaten and scourged with little steel rods tached to a rope till the blood ran down over His dy. He was crowned King of the Jews with a crown thorns and a purple robe that was caked with blood. n't you think that He didn't bleed! Jesus was a man, d you know how much you bleed when you get a rehead wound. Can you imagine what a pitiful mess sus must have been when He stood before the multide and they cried, "Crucify Him, Crucify Him"; the ame and agony that Jesus bore on that day when the ople struck Him and spat in His face; then the heavyk-tree cross that Jesus was made to carry up steps til He fell beneath the load; then the Place of the ull where the soldiers spread Jesus out on that cross d pounded nails into His flesh until blood ran down er the cross. Can you feel the pain when they took at cross and dropped it into a hole, tearing the flesh at held Him on that tree? Man, that is suffering, and us suffered and endured it all for us. Are we worthy a'l that? What have you given to Jesus lately? Look all He endured for you.

You may be saying to yourself that you do want to ve yourself to Jesus since you heard of the way He ve Himself for you. You know, it is easy to sit there d say you want to do something, man, you got to get t into this world and put your words to action. I've t in my seat during a church service and said to yself, "I will have to change my ways. I'll start first ing tomorrow morning, Lord. I promise that I will ange then." How many times have you made a comttment in your life like this and never kept it as I l? Jesus doesn't want put-off promises, He wants r lives now. What if Jesus had said to His Father, ll die next Friday, just let me have one more week to lp these people"? Where would you be now? Jesus ew it was time, and He was ready to die.

One of the ways that we can work together is dissed every year at our Youth Convention. This is rking together on our National Youth Project. I ve often wondered why almost every year we fall ort of our goal. Is it because of the thing we just entioned about not wanting to get involved and work little? Could it maybe be that we as a local youth oup cannot see the outcome of our National Project? is thought has been discussed in our Youth Council eetings that are held during the year. One of the as expressed there which I like in many respects is inging the project down to the district level instead the national level. This idea simply states that instead having a national goal where many times the local oups do not even know what the project is, each dis- ct would have their own goal. This would leave an portunity to maybe have the project in their own strict so the people would know what the goal was d see the outcome of it. By having the project close to the youth themselves, the groups could make trips there and see what their money is going for. By seeing the use of their money in action, it may strengthen their unity to raise money. The youth may want to combine more since they can see what they are giving for.

It is a noted fact that every year during the project money ingathering, certain districts give more than the others. This could be for a number of reasons which are irrevelant to my point of view. But by taking the project to the district level, the goal would not have to be something that would be outrageous and could not be reached. The goal could be picked according to the abilities of that particular district. This may also give the youth encouragement because they know their goal can be reached. You don't obtain a defeatist attitude before you get started. That particular district could also have the joy of reaching their goal for one year which would probably give them encouragement for the next year. I'm convinced that the National Youth has formed a pessimistic attitude toward our National Project before we have even selected it. I have often heard the statement, "We haven't made the goal for so many years, we won't make it this year either." This attitude, even though it could sound like nothing, effects the willingness to work for such a project.

So we have looked at one of the ways that our unity in Christ could help. I think that you can see that it is vital to come together with our wealth and talents to help the Lord even as Paul was pleading with the people of the Church at Corinth.

Paul wanted the people of Corinth to come together for maybe another reason that we mentioned earlier. This was the fact that some of the new Christians may have been converts from the idol worship of the city, and they needed all the encouragement and help they could get. I too plead with all of you here today to unite in Christ so that we may give encouragement to all the new converts that we come in contact with. These new converts are not from the idol worship of the city of Corinth, but could be from many other evil things that Satan has tried to possess us with. When a new-born Christian is brought into God's kingdom, we must strive to help him stay away from Satan. Just because we have accepted Jesus is no sign that Satan will leave us forever, because I guarantee that Satan will not leave. As a matter-of-fact, the more turned on to God we become, the harder Satan works in our life. If we never feel tempted or tried by Satan, don't say that we have gotten everything under control.

Take another look at yourself, Satan may have you exactly where he wants you, but you are just too blind to see it. When we feel proud that nothing is going wrong and that we are on top of the world, if Satan is not already in your life, this will be the time that he will try the hardest to get in. We must always humble ourselves before God, so that we may see the opportunities that He will give to us. Peter said this in his first epistle, chapter 5 and verse 6. Does this sound like your life? "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." Is that your life? Humble and willing to do anything that God tells us to do. Man, it's right there. How can we hope to work together and get anything done if our eyes are so blinded by pride in ourselves? How can we hope to help anybody stay close to God if we ourselves are slowly drifting away from Him because we care too

much for ourselves? How can we hope to work together if we can't lower ourselves to work with our brother sitting next to us because he is too dirty, stupid, or some other thing that doesn't fit into our mold?

Jesus felt no prejudice or hatred simply because He cared nothing for Himself as a man, but all He did was to the glory of His heavenly Father, God. That is exactly what we have to do in our lives today. We have to be able to say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me" (Galatians 2:20). Until we face the fact that we must die to our own selfish wills and desires, we will continue to live in hatred and bitterness and unrest. Is Christ on the throne of your life? He doesn't want part of your life, He wants it all, and He needs it all before He can ever hope to do one thing with your life. It will lie dormant, and finally become stale because the Giver of Life, yes Jesus Christ has not been allowed to come into your life. Are you holding Him out of your life, your frail, worthless life? Is He knocking at your heart's door right now? Don't let Satan talk you out of a life that can be so full and rewarding. Don't say to God that you will start tomorrow. You know, tomorrow may be too late. Let God sit on the throne of your life now.

We looked at a way we could unite our wealth and talents for the Lord now let us look at a way we can unite to help encourage the others around us. I believe that one of the big things that is lacking in this department in terms of the National Youth, is the relationships of the national officers to the districts and even the local youth groups. I think if at all possible, at least one of the officers from the national level should attend the District Youth Rallies. Maybe just being present and giving just a few words of encouragement would help that particular district in some way. By these officers travelling around to different rallies, the youth on the local levels may get a better idea of what the National Youth are doing. In knowing this, they may want to become better and more involved in their youth, which later on may lead to a deep committment to the National Youth.

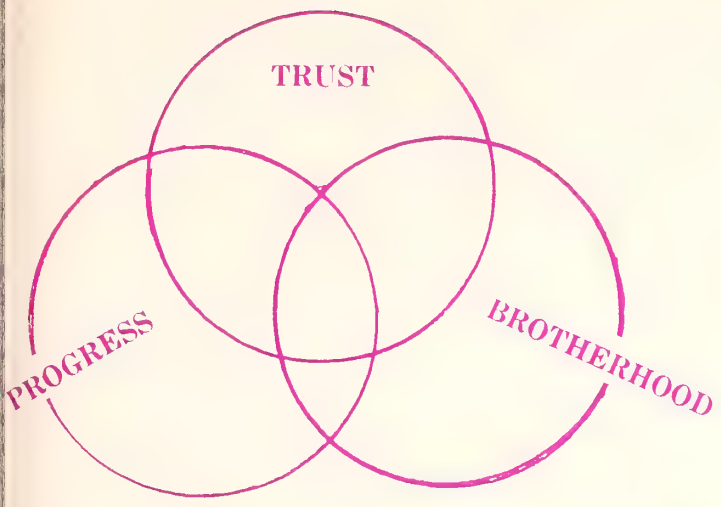
This idea may be an impossibility to fulfill, but I do have a idea that may help in solving this problem. I think that it could be arranged so that every month each officer on the national level would receive a letter telling them of the activities of that month taking place in the different districts. This letter would be issued at the beginning of the month so the officers could watch the schedule throughout the month. If an activity was coming up in a district close to where an officer was, maybe he could plan to attend that activity. Say for example, I am stationed in Upland, Indiana at Taylor University which is in the Southern District of Indiana. If I could look on my list and see that that district was having a Youth Rally, I may be able to attend. Dale, our vice moderator, is here at Ashland College, so he may be able to attend one of the Ohio District Youth Rallies. This plan may run into some travelling expenses, so a fund could be taken from our National Budget to allot a certain amount of money per mile to be given to the officer that makes these trips. I believe that through these efforts of the officers to make themselves available to the local youth, the local youth and the national youth may be united in their goals. I also thir that some encouragement would come for both t national officers that travel and the local youth group The local groups could see what is taking place on t national level, but the national level would also s what is being accomplished on the district and loc levels.

I believe that Paul was talking about the same thi we have been talking about when he goes on to say this same Scripture, "The eye cannot say to the hand, don't need thee.' Or the head say to the foot, 'I do n need thee.' On the contrary, we cannot get along witho the parts of the body that seem to be weaker" (I C 12:21, 22). Just because you are not a national offic is no sign that you are not important in God's pla Just because you do not hold an office in your distri or local youth group is no sign that God does not ne you. We need each other. A leader is nothing unless has people that are willing to follow and to help hi So never let anyone tell you that you are worthless a that God could never use you. Listen my friend, as lo as you have a goal in your life, and as long as you wa Jesus to use your life in some way, He will use you.

One—Our New Encouragement. I hope that you ha seen a little better the ways and places that it is vi to unite ourselves in our Lord Jesus Christ. I hope th we can make this unity and oneness our new encourag ment for this week. I'm sure that if we live it just f one week, then we'll take it home with us and be a to live it for the rest of our lives. It is not easy, b then Jesus does not want to make it easy for us. W have to prove to Him that we have faith in His wo by enduring a few trials here and there. But alwa remember that God is close to us whenever we come a trial.

You know that Jesus gave us a new commandm when He was upon this earth. It was during the L Supper when Jesus realized that He would be go from the disciples in just a few hours. Jesus said t to His disciples, "A new commandment I give unto y that ye love one another: as I have loved you, that also love one another. By this shall all men know t ye are my disciples, if ye love one another" (John 34-35). Just sit there and think about that for a minu Do you love everyone around you as Jesus would l them? If we would possess this love that Jesus is ta ing about, we would not have to worry about un among ourselves. I have an idea that may help us un ourselves this week. Everytime that you come up t person, or pass a person walking along this week, s to him, "Hey man, God loves you." And really mean down deep in your heart even as Jesus would mean Don't laugh after you say it, just put that big sm across your face. I want to be unified this week in eve thing we do, so I'm going to try this technique. I h you will try it.

Just think about all the things we've talked about this time, and think about all the things that you h given God. He gave you so much, and all He wants return are our lives. Let's be unified in the Spirit everything we do this week. Let's end with a song t sums it up a lot better than I could, **They'll Know Are Christians By Our Love.** Great. We have sung ab God's great love and the unity that He wants us all have. Now, all I can say to you is, "Hey man, God lo ya."





A TRILOGY FOR THE PEOPLE CALLED BRETHREN

by DR. CHARLES MUNSON

SOME IDEAS WE CAN **MOVE** WITH



The Church in the New Testament is called
a household
a household of faith
a building built on the foundation of Christ—which is a habitation for God's Spirit
the Church of the living God

Persons are members of that household if they maintain trust and joyful hope—hence the believers hope is set on the living God.

Examine these Scriptures for support of these ideas: Ephesians 2:19; Galatians 6:10; Hebrews 3:6; I Peter 2:5; II Corinthians 6:16; I Peter 4:7; I Corinthians 2:13; I Timothy 3:15; 4:10.

)me thoughts growing out of these Scriptural helps:
The Church is a household of persons—it is a relationship between persons and God
In which God lives by His Spirit and where faith permits the Holy Spirit to teach (support this with I Cor. 2:13)
By which Spirit the household lives in hope and trust in the living God.
This means that the Church is meant to be a household of trusting persons—trusting each other and God.

The challenge: we must engage in even more experiences of trust where the outcome is completely and totally God's.

A CHURCH WHICH TRUSTS

(continued on next page)



The idea of "Brethren" carries over or embodies the concept of household and re tionship. Consider Matthew 23:8 ff. a passage which our forefathers used. Compa this with Mark 3:35.

Now consider these ideas:

"Likewise the name 'Brethren' has a special meaning, or it did have for those who first used it; it pointed to a particular type of Christian, one who had pledged himself to implicit faith and full obedience in relation to the Gospel and to an attitude of equality and brotherhood toward other Christians.

"Those who first decided to be known simply as 'Brethren,' looked upon themselves as fellow-members of the household of God and sharers together of the love and brotherhood of Christ. They did not take upon themselves a name but a *relationship*, (italics mine) and fellowshipping one another in love and equality, they became known as Brethren." (See this article by George Baer in the **Evangelist,** LVI No. 28, July 21, 1934.)

Alexander Mack the younger says, "These persons convenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers." (See this in **Rites and Ordinances and Ground Searching Questions being the Writings of Alexander Mack, Sr.,** Mansfield, Ohio: The Century Printing Company, 1939, p. 14.)

Now look at two points:

1. Our forefathers took up a relationship with Jesus and the Living God in the following ways—
 A simple acceptance of the whole Bible,
 They had one Master Jesus Christ and all else were brothers and sisters,
 They attempted to order life simply,
 They tried to follow the commands of Jesus.

 In the light of these efforts let us view some contemporary needs—
 We must accept the love of God yielding to it as a gift not struggling for it.
 We must grow in that love, drawing closer in word and deed.
 We must participate in that love by being equipped (Eph. 4:12-13) to be active not passive believers.

2. Our forefathers took up a relationship w mankind.

 Consider some imperatives in the light of world relationship:

 We must learn how to talk—**A Christ Conversation in the World** (James 1: Eph. 4:29; Col. 4:6).

 Our words must be clean and pu before the world. In addition we n to learn how to express our faith the friendly circumstances of brotherhood so that we can talk in unfriendly circumstances of unbeli ers.

 We must learn who to help—**A Christ Concern About The World** (James 1: Luke 10; Eph. 4:28; I Tim. 6:17; Heb. 1-8)—not who is my neighbor but am neighbor. We need to look for places wh we can give a cup of cold water.

 We must learn how to keep unspotted fr the world—**A Christian Conclusion Ab the World** (James 4:4; Titus 2: 12; II Pe 1:4; I John 2:15 ff.). The Bible is full evidence of the nature of the "spirit of world," and we must be aware of that c dition and speak to it.

 We must be a Church with concerns ab being brotherly.

A CHURCH OF BROTHERHOOD

PROGRESS

The name "Brethren" (our branch) carries the idea of progress as we were at the outset called "Progressive." As it was given in derision it meant advanced, too fast for the Church, even too worldly.

Our history bears out the idea that our forefathers meant two different things by the use of the term:

1. Striving for perfection (maturity) for which idea they used Hebrews 6:1.

 Consider also Ephesians 4:15; II Peter 3:18; Philippians 2:12

 They meant making progress toward a spiritual goal.
 We can follow that goal and in addition mean by it pressing toward the goal of a vital trusting experience in God who could transform our denomination into a life-changing body of believers. I want that don't you?

2. Keeping pace with the times (not a change of principles) but methods

 Consider these gleanings from reading and application:

 †We need to change to make our churches living things scrapping the meetings with no spiritual meaning.

 †We need to seriously consider the image of our Church (locally and nationally) and find out whether we like it and if we don't what must we do to change the image. If we like it what can we do to improve it?

 †Everywhere the church is even a smattering of what it ought to be the youth will be there.

 †Do not regard anything in this world as permanent. Every organization ought to be made to justify its existence each year before some kind of church board.

 †The real revolution in our day is the reaction against the institutionalizing of life (in which the church has also engaged). We must be sensitive to people.

 †Be able to accept the judgment of God on your lethargy and indifference.

 †Consider everything free under the Spirit's leading. This may open you up to many changes.

 †Do you get the **Word** around? Are you personally and as a church getting to the parks, and trailer camps and lakes and marketplaces where the people are?

 †Let us not underestimate God's power and our faith to overcome our limited outreach. We must overcome our "think small' complex.

A CHURCH OF PROGRESS

Conclusion:

One concept of the Church in the New Testament is that it is a household of persons who trust the living God.

It is worth noting that our forefathers considered our church basically a relationship with God and man.

Putting together the ideas of trust and brotherhood and adding the double concept of progress (pressing toward a goal and keeping pace with the times) and you have a trilogy of ideas we can **move** with in this period of our history.

In Him we live and move . . .but if we do not move we do not live.

"FIRST THINGS FIRST"

Matthew 6:33

news ... from the Brethren

Nappanee, Ind. Revival Meetings will be held October 18 to 24 with Rev. Russell Gordon of Ft. Scott, Kansas as the evangelist. Mark this on your calendar, so that you can be free to attend these services.

New Paris, Ind. Thirty-two people from New Paris spent a weekend in Kentucky doing odd jobs for our mission there. Clothing, dishes, furniture and food were taken along.

Smithville, Ohio A "Doorstep Visitation" was held on Sunday, August 31, to invite and acquaint members and friends of opportunities for worship, study and fellowship at our church. The pastor's study has new bookcases and a new paint job which makes a great improvement.

Milledgeville, Ill. The Senior Boys' Brotherhood took advantage of nice weather and Sgt. Doug Cunningham while he was home on furlough, and enjoyed a "float trip" down the Rock River. They fixed up a 16 foot boat to their satisfaction and began the two-day trip with little other than faith and determination. Sailors were: Jeff Baughman, Jim Black, Mike Bushman, Kirt Millhouse, Perry Schreiner and Mark Slick. The skipper, Doug Cunningham, is on the way to Viet Nam.

Lanark, Ill. At the Laymen's Public Service the message was brought by two Laymen: Emerson Iske and LaVerne Edwards. The loose offering will go to their project.

North Manchester, Ind. Becky Baker is in Lost Creek, Kentucky where she will be serving as housemother to the girls' dorm, and she will also be teaching there.

Goshen, Ind. The bus that took members to Kentucky tipped over a 20 foot enbankment and landed on its top at the bottom. The rain had washed out under the blacktop causing the accident. Five people were taken to the hospital and treated. We are thankful to God that no one was more seriously injured. The bus is not salvagable.

Pittsburgh, Pa. A farewell party was held for Dick and Maxine Craver on Sunday evening, August 8th. The Cravers moved to Ashland, Ohio August 16th. Dick will start his studies in preparation for the ministry in September.

Levittown, Pa. On Friday evening, July 23, a group of 12 returned from a week at Lost Creek, Kentucky. During their stay they completed the following jobs: sickled weeds and grass, sorted paint, painted three classrooms, house cleaned and painted two offices, washed drapes, washed and restrung venetian blinds, shampooed rug, cleaned windows in two classrooms, cleaned desks in one classroom, fixed plumbing throughout, hung door hinges, painted church steeple and front, dug a ditch, shoveled coal and moved it, dug out for a side walk, painted girls' dormitory, wiped up sitting room and halls, patched holes in the walls in the girls' dormitory, creasoted wood for the sidewalk, got their own breakfasts and washed dishes. They might have been described as tired, weary, satisfied, happy, exhausted, thankful, and blessed of the Lord.

Johnstown, Pa. The Third Brethren Church will hold revival services October 11 through 17. Rev. Alvin Grumbling will be ministering among us as the Spirit leads. Pray for these services.

Pleasant Hill, Ohio. Revival servi will be held September 1 through 19th this year. R Richard Kuns will be the ev gelist.

Bryan, Ohio. Plans have been c pleted at Bryan First Breth Church to black top the chu parking lot and driveway. W was to be finished in August. the absence of the pastor, R Jack McDaniel filled the pu August 22. His topic was "F Friendships."

New Arrival

REV. AND MRS. KENT BI NETT are the proud parents o boy born August 14, 1971. Jeff Raymond weighted in at 8 pou and 4¾ ounces.

* * *

REV. AND MRS. JERRY WI are the proud parents of a daugh born August 19, 1971. Christy L weighed 7 pounds and 12½ our at birth and has two brothers, Ja David and Timothy Mark.

* * *

REV. AND MRS. JOSEPH H. NA announce the birth of a dau ter, Heidi Ja, who weighed 8 pou and 8 ounces at birth. The Han also have another daughter, Heat Jo. Rev. Hanna is pastor of Second Brethren Church in Jo town, Pennsylvania.

Weddings

OXENRIDER - NICHOLLS. marriage of Kathy S. Oxenrider Ralph E. Nicholls was solemn on June 12, 1971 at the Bryan F Brethren Church with the pas Rev. M. W. Dodds officiating. E are members of the church.

Louise Bisho

RAHN. Henry P. Rahn passed way Sunday, April 25, 1971 in Tucson Medical Center. He was a ormer member of the Milledgeville Brethren Church but now was a nember of the Tucson First Brethen Church. Funeral services were onducted at the Tucson First Brethren Church by Rev. Clarence Stogsdill. Interment was in the East Lawn Memorial Park.

KAISER. Vern H. Kaiser, 73, passed away July 24, 1971 in Bryan, Ohio. Services were conducted July 28 at the First Brethren Church, where he was a member by the pastor, Rev. M. W. Dodds. Burial was at Fountain Grove Cemetery.

Louise Bishop

* * *

LIVENGOOD. Henry Livengood, deacon, moderator and beloved friend and worker in our community and the Milledgeville Brethren Church, passed away August 8 at age 55 years. Services were conducted by the pastor, Rev. James R. Black.

PARKER. Miss Joyce Annette Parker departed this life to enter her heavenly home on August 6, 1971. Joyce was twelve years old and was a member of the Loree Brethren Church.

Rev. W. E. Thomas

* * *

MANNING. George Manning, 69, Bryan, Ohio passed away August 26, 1971. Funeral services were conducted Saturday, August 28 at the Bryan First Brethren Church where he was a member. Rev. M. W. Dodds officiated and burial was in the Shiffler Cemetery.

BRYAN, OHIO



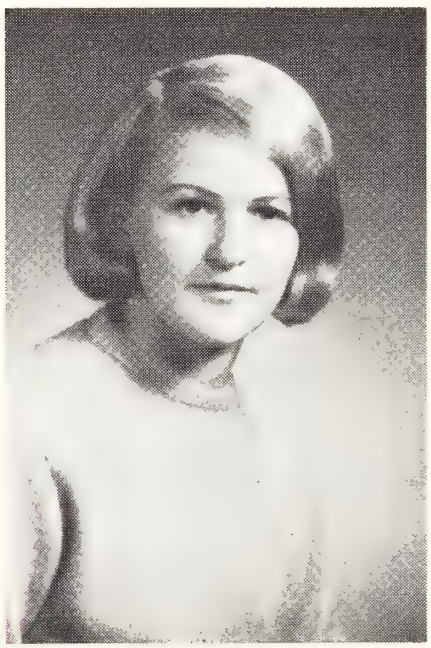
to r. (front row): Tommy Davis, Teresa Manning, Cindy Brenner (second row): Phillip Whittington, Lynn Hancock, Terry McDaniel, Rabbi Dodds (Rev. M. W. Dodds) was a surprise guest performer with the First Grade Class.

THERE WERE approximately 110 in attendance for the Church School Fellowship Night. This was eld to honor the winning classes and individuals in the ttendance crusade, in which 24 new members were dded to the Church School roll.

The evening started with a pot-luck dinner in the ellowship Hall, followed by a program in the church anctuary. General Superintendent, Jim Manning served s program chairman, with a five-minute presentation rom each class.

Special recognition was given to the leading classes Grade 12, Goodwill, Willing Hearts, Ever Ready and rade 5) in the attendance crusade. Members of the inning 12th grade class (Jack McDaniel, teacher) were resented booklets entitled, "The Greatest Life Ever ived." New Testaments were presented to the five leading individual point scorers (Rex Lawrence, Clara Shinew, Bruce Dodds, Rev. Dodds and Inez Rogers).

Grade 1 (taught by Audrey Dodds) sang "Jesus Loves The Little Children." They were dressed to represent different nationalities of children.

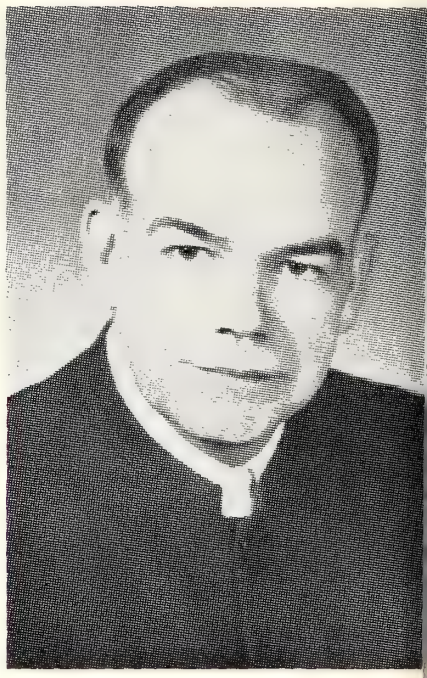


Beth Gilbert, daughter of Paul and Martha Gilbert, Bryan, Ohio was selected to tour seven European countries by the American Youth Symphony and Chorus. Selection was based on musicianship, academic standing, citizenship, moral standards and ability to present a desirable picture of American youth.

Beth, a 1971 Bryan High School graduate, plays cello. She states that there was ample time for sight seeing during the five weeks on concerts.

Beth is a member of the Bryan Brethren Church.

THE MAGNIFICENCE OF JESUS



Unfolding the wonders of Jesus is an almost impossible job. Eternity itself cannot suffice completely to unfold Him. He is both the beginning and the ending of all things.

"He never wrote a song, yet He has furnished the theme for more songs than all songwriters. . . ."

by Harold S. Martin

This article, written by Harold S. Martin of rural York, Pennsylvania was suggested for reprinting in THE BRETHREN EVANGELIST by Dr. John Locke, pastor of The Bethlehem Brethren Church, Harrisonburg, Virginia. The MESSENGER, from which this article is taken, says about the author, "he is an articulate spokesman for the Brethren Revival Fellowship." We are indebted to the Church of the Brethren General Board for permission to reprint the article. (Ed.)

JOHN THE BAPTIST pointed out Jesus as the Lamb of God, baptized Him with the approval of heaven, and then said of Jesus, "He that cometh from above is above all" (John 3:31). Paul says to the Philippians, "Wherefore God also hath highly exalted Him, and given him a name which is above every name: That at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God" (2:9-11). Certain men say that it's wrong to worship Jesus, because (they say) He was not divine. But Jesus wants us to worship Him! When Cornelius fell on his knees before Peter, and worshipped him, Peter said, "Stand up; I myself also am a man" (Acts 10:26). When the people of Lystra brought oxen and garlands and wanted to offer sacrifice to Paul and Barnabas, the apostles rushed out among the crowd crying, "Why do ye these things? We also are men of like passions with you" (Acts 14:15). You see that none of these men accepted worship from others, but when Thomas fell down at the feet of the risen Christ and worshipped Him and said, "My Lord and my God," Jesus accepted his worship. Jesus allowed Himself to be worshiped as God. And just so He wants to become the idol of our hearts.

We can never make too much of Jesus. He is the marvel of all marvels. The Bible says of Him, "He that cometh from above is above all." Jesus is the central subject of the Bible. Anyone who reads the Old Testament and doesn't see the many Scriptures that prophesy of Jesus to come must surely read it with an unspiritual and an indifferent heart. And as for the New Testament, Jesus Christ is everywhere on its pages. The very first verse of Matthew says, "The b of the generation of Jesus Christ," and the very l verse of the Revelation says, "The grace of our L Jesus Christ be with you all." The first name in the fi verse of the first book of the New Testament is Jes and the last name in the last chapter of the last b of the Bible is Jesus. What is it about Jesus that ma Him different from an ordinary man? What is it t makes Him unique and magnificent? Why is Je given such a prominent place in the Bible?

1. Jesus is magnificent as to His eternal source

Jesus did not begin to exist when He was born Mary. John 17:5 says that Jesus had glory with Father "before the world was," and verse 24 says t He was loved by the Father before the foundation the world. Jesus had been present with God in eternal ages before the world began. The birth of Je in Bethlehem did not mark the beginning of a new p son, but rather it marked the incarnation of the eter Son of God who had been present with the Father "became flesh and dwelt among us." The life of Je on earth was merely an episode between two eternit one reaching back before all creation, the other reach forward forever. Jesus did not begin to exist when was born of Mary, for the Bible says, "In the beginn was the Word, and the Word was with God, and Word was God" (John 1:1-2). And so we see that Je was the Son of God long before He became the of Mary.

Jesus was not just another man. He lived way b in the beginning when every thing was started. In f before the beginning began, Jesus was. And beca

esus has always been with God, He knows all about s. He knows how we are made. He knows the secrets f our hearts, He knows our needs, and what's more, eing God, He is able to supply them all.

. Jesus is magnificent as to His miraculous birth

The Bible declares that our Lord's mother was a irgin, that His conception was miraculous, and that he agent of conception was the Holy Spirit. The Bible ays, "But when the fulness of the time was come, God ent forth His Son, made of a woman . . ." (Gal. 4:4). he birth of Jesus was no ordinary birth. When the ewish virgin Mary went down into that mysterious nd of motherhood, she came back holding in her arms he only baby in all the world who had never had an arthly father. No birth like this had ever occurred efore; no birth like this will ever occur again. Jesus who made man) was born in the likeness of men. esus (who created angels) was made "a little lower han the angels." Jesus (who was before Abraham) as born two thousand years after Abraham. Jesus who was David's Lord) became David's son. Jesus who was the great Creator) was now born of the reature, woman.

If the birth of Jesus was not supernatural, then He annot be our Savior, for then He was born a sinner ke all the rest of us, and then He needs salvation imself. But God was not limited to the ordinary. God is ot bound by the laws of nature which we have dis-overed. One who takes away the supernatural con-eption of Jesus by the Holy Spirit (and puts Joseph here instead) takes away our only hope of a perfectly ure, sinless Savior. We can't understand it, but we can elieve it.

. Jesus is magnificent as to His perfect life

Jesus was perfect God, and yet at the same time e was perfect man. As man, He hungered; as God, e is the Bread of Life. As man, He said, "I thirst"; s God, he says, "Let him that is athirst come unto me nd drink." As man, He was weary; as God, He gives est to all who come to Him. As man, He prayed; as od, He hears and answers our prayers. As man, He ept; as God, He wipes away our tears. As man, He as tempted; as God, He did not sin (I Peter 2:22). The fe of no other man has been so carefully and so criti-ally examined as the life of Jesus, yet men of all gen-rations have confessed that Jesus was the only perfect lan who ever lived. Not a single time did He ever make mistake. Not a single time did He ever utter a word hat He had to take back. Not even His bitterest enemies, hough they hounded His footsteps day and night to rap Him, could ever find anything for which to accuse im. His own challenge in John 8:46 was this: "Which f you convinceth me of sin?" The thief on the cross as compelled to admit, "This man hath done nothing miss" (Luke 23:41). Judas, the one who betrayed Him, ame with that blood-money and threw it at the feet of he Sanhedrin, saying, "I have betrayed innocent blood." nd Pilate, the one who sat in the judgment seat and assed sentence on Him, three times over declared, "I nd no fault in him." Every man has some good points, ut Jesus has them all!

Jesus is magnificent as to His supernatural power

Jesus has such mighty power that when Peter drew he sword and slashed off the ear of the high priest's ervant, Jesus immediately touched the ear, and it was healed. And no marvel, for actually He created the ear in the first place. John says in 1:3, "All things were made by him; and without him was not any thing made that was made." Who conceived the grace of the young deer? Who conceived of the majesty of the mountains? Who put the song in the throat of the mockingbird? One name answers all these questions, the precious name of Jesus.

When He stood before the disciples on the Mount of Olives (just before He ascended into heaven), Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18). Jesus walked on the waves, stilled the storms, healed the lepers, raised the dead, and opened the eyes of the blind.

Jesus meets every need. He satisfies every desire. He hushes every fear. He calms every trouble. He is the Rose of Sharon, the lily of the valley, the balm of Gilead, the fairest of ten thousand to the soul. He created the worlds. He changes the destiny of nations. He has power over death and disease. The Bible says that even the wind and the sea obey Him!

5. Jesus is magnificent as to His authoritative teaching

Matthew says at the close of the Sermon on the Mount, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (7:28-29). The scribes were the learned men and teachers of the Jewish nation. They were largely Pharisees who taught chiefly the sentiments of the rabbis and the traditions which had been handed down from the fathers. They spent much of their time in vain disputes and in quoting authorities. But Jesus of Nazareth spoke so differently. There was an air of complete and final authority about all that He said. He never said, "I suppose this is the way it should be," or "It is probably this way," or "Consult the experts on the subject." Jesus Christ is the authority on every subject! Jesus over and over again said, "But I say unto you," not, "So-and-so said."

Jesus began the Sermon on the Mount by saying, "Blessed are the poor in spirit," and then, "for theirs is the kingdom of heaven." Jesus can claim this unique authority because He is the Son of God. His wisdom is from above.

6. Jesus is magnificent as to His sacrificial suffering

Great men of this world may be valued for their lives, but Jesus is known above all for His death. The atonement of Jesus is the scarlet cord running through every part of the Bible. His death was prophesied in the Garden of Eden. His death was pictured in the sacrifices of Israel. Jesus spoke of His death when He said, "For this cause came I into the world."

There are 255 verses in the New Testament that refer directly to the death of Christ. One fifth of the gospel according to Matthew, and almost one-half of John's gospel, is a record of the last week leading up to the Cross. Contrast this with the records of the lives of great men. The Encyclopedia Britannica contains a 16,000-word article on Napoleon Bonaparte—and the only thing that is said about the death of Napoleon is this: "Napoleon died on the morning of May 5 in his fifty-second year. His body was dressed in his favorite uniform."

Nineteen words. That's all it says. The death of Napoleon was not important. But the death of Jesus

Christ is of supreme value. On that afternoon when the sky was darkened and the sun hid its face and the veil of the temple was rent in twain and the Son of God cried out, "It is finished"—on that great day, the price of our redemption was paid. And now, because of His magnificent suffering, Jesus can reach down into the pit of corruption and lift the sinner up from the miry clay and wash him white in the fountain filled with blood drawn from Emmanuel's veins.

That was no ordinary death that Jesus died—that was God Almighty taking upon Himself the sin of a fallen race. "He was wounded for our transgressions, he was bruised for our iniquities . . . and the Lord hath laid on him the iniquity of us all" (Isa. 53:5-6). Jesus bore my sins in His own body on the tree. Jesus stood where I should have stood. The pains of hell that were my portion were heaped upon Him.

7. Jesus is magnificent as to His promised return

As surely as Jesus came the first time, so certain is it that He will come again. One of these days this magnificent, wonderful, incomparable Jesus will come in all His glory, and all His holy angels with Him. In the 260 chapters of the New Testament the second coming of Jesus is mentioned 318 times. Jesus Himself said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

When Jesus comes again in power and great glory, He will be the judge from heaven who will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). The books will be opened; the secrets of all hearts will be brought to light. No wonder the second coming of Jesus is made the basis of every appeal to high and holy living in the New Testament. In Hebrews 10:25, when we are urged not to forsake "the assembling of ourselves together," it's because we "see the day" of the Lord approaching. In I Corinthians 11:26, when we are told to partake of the communion bread, it's because "ye do shew the Lord's death till he come." In II Timothy 4:2, when the young minister is urged to "preach the word," it's because Christ shall judge the quick and the dead "at his appearing and his kingdom." In Titus 2:12, when we are urged to live clean and pure lives, it's because we are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The second coming of Jesus is made the basis of appeal for every New Testament plea to high and holy living.

When Jesus comes back, His second coming will be the watchman's looked-for day, the husbandman's ha vest day, the builder's completion day, the master reckoning day, the servant's payday, the bride's weddir day, and the King's coronation day!

Jesus is the light of the world, the bread of life, tl true vine, the good shepherd, the door to heaven. Th Jesus whom we love and serve is peerless, matchles incomparable, magnificent! He has no equal! He's abo all! There is no other that can be compared with Him

Jesus was born contrary to the laws of nature; H lived in poverty; He was reared in obscurity; He on once crossed the boundary of the land of His birth, a that was in childhood. Yet, in infancy He startled king; in boyhood He puzzled the doctors; in manho He ruled the course of nature. Jesus never wrote book, yet all the libraries in the world would not ho all the books that could be written about Him. He nev wrote a song, yet He has furnished the theme for mo songs than all songwriters combined. He never pra ticed medicine, and yet He has healed more brok hearts than all the doctors in this world have ev healed broken bodies. Herod could not kill Him. T devil could not seduce Him. Death could not destr Him. The grave could not hold Him. Time cannot e tinguish Him. Great men have come and gone, b Jesus lives on!

The question we must honestly face right now is t one concerning His supremacy in our lives. Where ha you placed this magnificent Jesus whom God has high exalted? Are you giving Him the highest place? Jes is supreme in every other realm; how can we forb Him complete reign over the little empire of our heart

And if you have never accepted Him, if you have be saying, "I want to run my own life, I want to padd my own canoe, I want to be king of my own castl remember this: There is a day coming when eve knee shall bow and every tongue shall confess th Jesus Christ is Lord to the glory of God.

During the trial of Jesus, Pilate raised the questi "What shall I do then with Jesus who is called Christ That is the question you need to answer today. Wh will you do with Jesus? Your answer will determi your eternal destiny. You are either going to be f ever with Him or forever without Him. Today t question is, "What will you do with Jesus?" If y reject Him all your life and die without Him, the qu tion someday will be not "What shall I do with Jesus but "What will He do with me?" Believe the gospel, pent, and be baptized today.

ABOUT THE AUTHOR—Harold S. Martin was born August 7, 1930, in Ephrata, Pennsylvania. He serves in the plural free ministry at the Pleasant Hill Church of the Brethren in York County, Pennsylvania. He has taught high school mathematics for twenty years and holds three earned college degrees.

Mr. Martin has conducted revival evangelistic services in churches across the country, having preached in sixteen states. He is presently chairman of the Brethren Revival Fellowship, an organization committed to the task of calling the church back to its Biblical foundations.

The Martins have six children ranging from two years to nineteen years in age. He is presently still teaching school, and conducting evangelistic services during the summer.

POETRY CORNER

by Helen Barnhart

WORLD DAY OF PRAYER

God makes miracles, it is true
He makes them for you—and you—
and you.
And for this day we get to share
In one that shows He'll always care.

Today we know that millions pray,
How many, really, we can't say;
That in itself is a miraculous thing,
But still it isn't the message I bring.

While here we meet to worship and pray,
Others are joining, in just this way;
While we are breaking bread, you know
The King is here, a seed to sow.

He promised us where two or three
Are gathered together—O can't you see?
If in His name we meet this day,
Right this minute, He hears us pray.

Now that's the miracle I tell about,
Tell, I say, but I'd rather shout;
If you believe, you know it's true,
That He's with all of those others, too.

Helen Barnhart

"For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

BE STILL, MY CHILD

Sometimes we fret and worry so,
Forget we reap just what we sow;
To try and do God's work for Him
Is one sure way to just not win.

There comes a day when we must wait;
Just stall for time, and hesitate.
God takes the reins right from our hands,
Just to show He understands.

He is our Lord, and always there,
He knows, forgives, erases care;
Be calm and still—in constant prayer,
For He is with us everywhere.

A child of God is never lost,
Though he is often tempest tossed;
Be still, I say, and hear His voice;
Let all who trust in Him, rejoice.

Helen Barnhart

"Be still and know that I am God" (Ps. 46:10).

THOU ART MY LAMP

The darkness came as we had thought,
A little time he dearly bought;
Right by his side we sat that spring,
A bit more courage him to bring.

We hovered near to shield him from
This fearful thing already come;
Two by two we watched each day,
But he was drifting far away.

At first our weakness held us fast,
But strength did come from You at last;
He loved his Lord—he told us so,
And so in time he had to go.

He's laid to rest atop a hill
With all of nature round him still;
He loved the woods and birds
and streams,
A country boy at heart, it seems.

His body is a temple there,
His soul is gone—we know just where.
Light a lamp, O Lord, please do
And from this darkness, we'll see You.

Helen Barnhart

"For Thou art my lamp, O Lord; and the Lord will lighten my darkness' (II Sam. 22:29).

ANOTHER COMFORTER

By faith my life He did enhance,
Through this Good Book with things
to tell;
Before, I'd only had a glance
When life was good and I was well.

Then darkness came, I saw no light,
My soul was troubled, fear was there.
I called on Him, I thought it right,
He came at once, my trials to share.

He said, "There's one I'd have you meet,"
And close beside me led the way;
O, it was right, and good, and sweet;
I'm finally in His arms to stay.

Helen Barnhart

"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever" (John 14:16).

"BITS & PIECES"

by Mrs. Elton Whitted

I'd like to label this MUSINGS BY MEW, but I cannot hide behind that pleasant little title. It is not musing; it is hard-won knowledge—given me by God in bits and pieces as I was able to comprehend. It has come in the past four years after a rarely honest moment, when I apologized to God. "I'm sorry, Lord, that I have the kind of mind I have—a mind that wants to know how these things can be, how all this works. But I do have it, Lord, and I do want to know." Patiently, bit by bit, He gave me knowledge in terms I was able to understand. He will do the same for you in terms you can comprehend, if you will but ask. Just be honest with him.

THANKS TO REV. BENNETT (Nov. 21, 1970 Evangelist) for so clearly setting forth the distinctive characteristics of Brethren. He helped me immeasurably to crystalize some of my own thinking along this line—and spurred me to the writing I have been wanting to do for a long time. I, too, have felt that the Brethren Church has something to say to the world—a reason for existing, albeit seemingly in virtual seclusion and under wraps. Exactly what, we have been unaware of; even that we have anything the world needs.

I was intrigued by the three-ness he stressed as he referred to our **baptism, communion** and **non's** (of which he mentioned three) and the points he discussed (family, openness, eagerness). One of my "bits" dealt with this triuneness of the universe as it reveals the three-in-one. The author of the book, "The Secret of the Universe"—Wood, says ours is a three-dimensioned world because a triune God made it, and we perceive it this way because we are made in His image. So—**three-ness is natural to us.**

This brings me to the great discovery I made. Our Brethren way of life is just that—A Way of Life! It is not a theology or an elaborate organization. It is simply Christians living a way of life in order to be close with Christ. For this reason it has not been strongly evangelical or mission-minded. We have concentrated on developing families which create Brethren homes and communities. And I have come to believe one may be Christian, but **not** Brethren without certain ways of doing things.

We are told that our early Brethren searched the Scriptures for the instructions about ways of doing and came up with certain practices. Going on the assumption that if it is in the Scriptures there must be some good, practical reason for doing it that way, I tried to understand what that might be. And a "bit" came to me: th physical parallels the spiritual, each in its own realr As one learns how best to live in this world by follo ing the laws of the physical universe, he gains the kno ledge which will enable him to live best in the spiritu realm, translating physical into spiritual. Thus, if th direction is given to baptize (and if this means dippi —repeated action) then there must be some physic reason why this will enhance one's spiritual state.

Kathy's brain injury and our studies about the bra gave me the clue. The brain cells develop by havi sensation fed into them through the five senses. Th amount, order, and intensity of the sensations and th personal attitude of the individual involved are all i portant in how well the brain develops; and the pe fection of brain development determines responses all subsequent stimuli.

Thus, public confession completes the establishme of a mind set (initiated by the Holy Spirit), total i mersion gives **maximum five sense stimuli;** triu immersion gives an indelible sense of **three-ness;** f ward motion is **voluntary,** not helped by another as backward motion from a knee-sitting position. The to neurological make-up of such an individual is forev after different from that of one receiving any oth kind of baptism. When later a spiritual stimuli is r ceived by that brain, it is well prepared to receive and act in response, either following the Holy Spi or rejecting any other.

So our strong family system which creates an atm phere conductive to leading family members to th initial physical experience is vital. Yes, our Brethr family is distinctive, a vital part.

Rev. Bennett says we are also a non-credal grou His explanation of this is excellent. Thanks to him f

xplaining it so well. The openness he describes is quite ontemporary, isn't it? The freedom it allows is breath-aking, and many times one could wish that not so nuch responsibility went with it. To read and study the criptures in order to be kept up-to-date on what the Holy Spirit is trying to teach **me today** requires a bit of oing. That we have been a Bible teaching group nrough the years we took as a matter of course and ave, perhaps, not been too much impressed with the eaching we've done and the materials we've produced. 'oday when others are so very pleased with our adult unday School materials we can well take a good look t what we are and do. We can recognize just what we o have for the world; a contemporaneity that is built nto our very church structure by its whole organization —and literature produced through the years that is nore valuable than we knew.

The eagerness Rev. Bennett listed as the third dis-nctive Brethren trait is interesting to me. I had not hought of it in just that way, but he is exactly right. 'erhaps we are just now ready to understand and use his part of us. However, he is, I think, seeing the trees nstead of the woods when he decries the lack of eager-ess in today's Brethren.

If one thinks of us **as a whole** and then **as individuals** ather than as churches, he gets an interesting picture.

Consider these things—as a denomination we have:

. A Publishing Company which is newly modernized in Print Shop and Bookstore outreach, and is beginning to develop new literature.

. A Benevolent Board in process of building nursing home facilities and retirement housing to reach out to serve humanity.

A Mission Board whose program has developed flourishing churches on two continents and started still another work on a third continent; has developed varied types of programs in Home Missions; and is developing valuable teaching materials about mission work.

A college and seminary second to none.

The possibility of a radio work facility that can open up all kinds of avenues for outreach.

A camp system that can become real outreach posts.

A C.E. Board that is capable of real leadership in our Bible teaching ministry.

And **individual families** whose homes have been **Brethren Houses** in each block, providing the daily kindness and oasis of spirituality in a hurried, restless world.

As individuals, maybe we haven't been out marching demonstrating; but I'll bet we've been PTA-ing and irl Scouting and Council membering and nursing and orking steady on jobs and paying our bills and raising e neighbors' kids and teaching and all the things that e so daily. For 18,000 people that sounds kind of npressive.

When I stop to think about it, in our quiet way we've t done so badly. But, Rev. Bennett is right; we've not ne well enough to be very proud either. We have not nown what we have or **Whose we** are. So we have llen short of the glory that might have been.

Our teaching has been very effective. We have so any young people stepping out for full-time Christian rvice that we have been hard put to provide paying bs for them. Instead of crying about our failures we ought perhaps simply to take the next step in our development: Streamline our physical lives so we can provide livelihood for those who have learned so well through the church; teach ourselves up-to-date ideas for our physical lives: Physical Education, Economic Education, Political Education, Christian Education; teach ourselves how to streamline our physical lives so we can be about our Father's business and then get on with it. Devise proper nutritional, **low-cost,** easily-available, and prepared diets and attractive, low-care wardrobes and easy-care household furnishings so we may be healthy and free from the burden of great monetary need and time consuming household chores. Then our extra money could become pay for jobs for more of our young people, in church work. In such work a man is still free to get at and work to his heart's content the very thing our youth want.

An effective approach might be the set-up whereby interested people could contribute money to Camp Boards who could then hire Brethren young adults to be trained and to staff our camps and pay them enough to enable them to attend Ashland College without having to seek other employment. Then at Ashland College the Christian Education Board could develop a real training program for them and give them good in-service education at the same time they are getting good college training for the world's jobs they will be holding down.

In this way, both lay and pre-seminary students would be developed. Our camp system would be strengthened and could be developed as real outreach and teaching posts. At Ashland College Brethren Students could be trained and encouraged to become all they can become. The radio-TV facility envisioned by Dick Leidy and Charles Beekley at Ashland College could be developed into a real teaching outreach of the church. The Publishing Company could develop Christian literature outreach. The Benevolent Board could expand its Care Centers with proper management. The Mission Board could send corps of trainees into areas needing new Brethren outreach.

The Brethren House is especially needed today, when the land is full of church buildings but the church is immobilized in a mobile civilization. We must go where the people are if we are to be used of God to reach them. We must be eager and open. Rev. Bennett described it well.

We need Brethren students training in **every department** at Ashland College if we are to properly maintain and develop the Brethren facilities now in existence, and we need a few way-far-out ones to do the "crazy useless things" that prepare them to meet God's needs in the future. You and I don't know what God will need thirty years from now any more than my grandparent (A. L. Garber) knew what I'd be doing in 1970. But he told his grandchildren, "You know that there are certain things that must be done. If you do those you won't have to worry about the other things." He also told us, "Don't try to interpret or 'read into' the Bible. Your job is just to read it. When you have need of the knowledge God will tell you what it means. You just read the Bible." He meant constantly, over and over, not just once or twice but keep on reading. He was training us to be flexible and eager and open and thus usable.

Yes, Rev. Bennett put it well—family, eagerness, openness. I thank him.

THE JEFFERSON BRETHREN CHURCH

WE HAVE SET our hearts and hands this day to build a house for worship of God, and as we break ground to lay its foundation in the good earth, we shall set our hands resolutely to the task of building to the glory of God.

The August 8th morning worship of the Jefferson Brethren of Goshen, Indiana, was a joyful occasion for the congregation. At this time ground was broken in preparation for building a new sanctuary. Construction will begin immediately. The service was held at the site of the new structure.

The new complex will incorporate the three mobile units now in use. These units will be used as class and social rooms.

After an inspiring sharing and consecration service, and the singing of hymns of praise and thanksgiving, our pastor, Rev. Richard Allison, reminded us that the church cannot be built by the building committee, nor by Mr. and Mrs. Solomon Kropf who gave us the land and two of the units, nor by the moderator, nor by the board of administrators, but by a united effort from the whole congregation. As a fitting portrayal of a united effort, a rope was attached to a plow and each one present took his place with his hand on the rope and together we plowed the first furrow.



Rev. Richard Allison and a very happy congregation

The Jefferson Brethren Church was organized Ja uary 1, 1969 and it is our hope that our church will co tinue to stand open to all the people of the communi to come and worship the Lord Jesus Christ.

Mrs. Myrtle Miller

SURVEY

Jeffrey K. Haddon in "The Gathering Storm of the Churches" reports some findings from the Glock and Stark survey relative to current unbelief in the major Protestant denominations. In response to the survey: 87% of the Methodists, 95% of the Episcopalians, 88% of the Presbyterians, 67% of the American Baptists, and 77% of the American Lutherans did not believe that the "Scriptures are the inspired and inerrant Word of God not only in matters of faith but also in historical, geographical, and other secular matters." In answering the question whether "Adam and Eve were individual historical persons" 82% of the Methodists, 97% of the Episcopalians, 84% of the Presbyterians, 55% of the American Baptists, and 51% of the American Lutherans said no. Sixty-six percent of the Methodists, 44% of the Episcopalians, 49% of the Presbyterians, 34% of the American Baptists, and 19% of the American Lutherans did not believe that the virgin birth of Jesus was a biological miracle. Fifty-eight percent of the Methodists, 60% of the Episcopalians, 54% of the Presbyterians, 35% of the American Baptists, and 22% of the Americ Lutherans said that "Hell does not refer to a spec location after death, but to the experience of se strangement, guilt and meaninglessness in life."

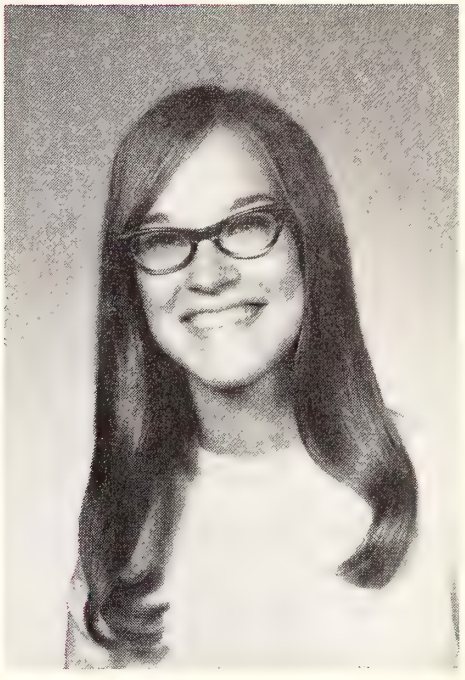
> "We are living in a fog in the strangest and wei est and the most uncanny period in the history churches. Black and white have become gray. Ev church leaders are lost in the mist."
>
> —Vance Havner

We of the Brethren Church, as born-again Christia believe that God's supreme revelation has been ma through Jesus Christ, born of a virgin, the Son of G We believe in a literal Hell. We believe that the H Scriptures of the Old and New Testaments, as origina given, are the infallible record of the perfect, final a authoritative revelation of God's will.

from Sarasota Brethren Church bulleti

SISTERHOOD

ROM THE NEW GENERAL SECRETARY . . .



by Sherry Barnhart

I! Most of you probably already know that I'm your new general secretary. I'm really keyed about is new year, and I know we'll all work together with ur Lord for Sisterhood.

Right now I'd like to introduce our officers for this ear and give you their addresses and the low down.

Our president, Sherry Shannon, is a junior at Ashland ollege, and she "thinks" her major is home economics. er school address is—102 High Street, Ashland, Ohio 805.

Gloria Stout is our new vice president. She is a sophnore music major at Ashland College. Her school ldress is—Room 204, Kilhefner Hall, Ashland College, shland, Ohio 44805.

Donna Miller is again our financial secretary. This ear Donna is an assistant to a professor in the Science epartment at Malone College in Canton, Ohio. Her ldress is—1846 Edmar Street, Louisville, Ohio 44641.

Our new literature secretary is Paula Tinkel. She new on Ashland College campus this year (but we e freshmen anyway). She is majoring right now in ciology and her campus address is—Amstutz Hall, shland College, Ashland, Ohio 44805.

Norma Grumbling is our treasurer. She is a junior me economics major and was recently engaged to n Waters. **Congrats!** Her school address is—Room 4, Kilhefner Hall Ashland College, Ashland, Ohio 805. (She and Gloria are room mates this year.)

Our patroness is Mrs. Dee Keplinger. Her address is—18 Scottish Avenue, Suitland, Maryland 20023.

Mrs. Grace Radcliff, our assistant patroness, is now Indiana. Her new address is—Box 427, Milford, diana 46542.

All of us would be very willing to help you all in yway we can. Please . . . please feel free to write us come bunk on our floor anytime. If you're lonely have a prob'em or just want to write, we're always cited to hear. (It keeps dust out of our mail boxes o!)

Conference was really great, and I'm sorry that I could only go on the week-end. I hope that you girls who didn't come this year will get here next year. Ask anyone; they'll tell you how great it is to meet new people and to take part. Things are really happening. Don't get left behind.

The theme of conference this year is "First Things First." I think we as Sisterhood girls need to stop and put "First Things First." Officers, business, money, goals; these things are all important but . . . let's not get lost in the mechanics and forget the chief reason for our existence—**God!!** You know He's the whole thing. We love Him and He loves us and we love others. Because of all this love we serve Him and others and ourselves. **Wow!!** That's a big order but it is possible if we put God at the head of the list.

Wouldn't it be great to really reach out to more girls and light a fire under them for Jesus? Let's go Sisterhood. If anyone can do it we can. Right? Right.

Sherry

MISSIONARY NEWS

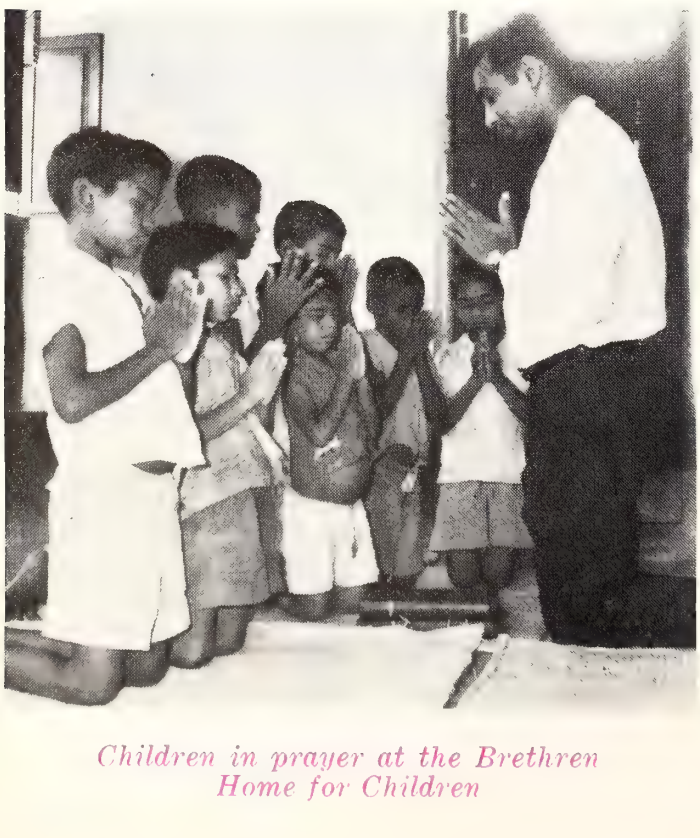
MISSIONARY ACTIVITIES OF REVEREND AND MRS. KADMIEL PRASANTHA KUMAR IN INDIA 1970 - 1971

In the last issue of THE BRETHREN EVANGELIST we had the beginning of this report from the Kumars dealing with the Evangelistic Thrust in The Brethren Bible Mission in India. This completes the 1970-1971 report from India.

BRETHREN HOME FOR CHILDREN

THERE ARE presently ten boys in the home. Some of them are orphans and the others though having parents are from poverty stricken families who do not have one average meal a day. The names and ages of the boys are as follows:

1.	Ambati Abraham	8 years
2.	Chakala Devasahayam	14 years
3.	Chiluvuri Bangarraju	11 years
4.	Chiluvuri Suryanarayana	13 years
5.	Konduru Anoku	8 years
6.	Konduru Eliah	9 years
7.	Mandapalli Satyam	15 years
8.	Medi Mark	6 years
9.	Nallapaneni Satyanarayana	11 years
10.	Ravadi Satyanandam	6 years



Children in prayer at the Brethren Home for Children

The Brethren Home for Children was officially inaugurated on the 30th of September, 1970, by the Minist of Religious Affairs and endowments, Government Andhra Pradesh. On October 19, 1970, the Minister f Social Welfare, Government of Andhra Pradesh, visit the Orphanage on the request of the missionaries, a distributed books and clothes to the local poor peop provided by the Brethren Bible Mission. He was w impressed by the service the Brethren Church is doi for the poor in India.

PRAYER THROUGH CORRESPONDENC

The Brethren Bible Mission is advertising Gosp messages in the secular newspapers and inviting peop to write for their prayer needs. On every Wednesd night some interested Christians join at the missionar house for midweek prayer. The prayer group is nam **"Bhagavath Sannidhi"** (In the presence of the maste Many write to the Bhagavath Sannidhi for solutio to their economic problems and physical well-being. T gives a gateway to their spiritual needs. Letters a tracts are sent to these requests in addition to t prayers for their souls as well as solutions to th stated problems. Many showed their interest in knowi about Christ by asking for tracts and Bibles. In t year the missionaries responded to 586 letters.

In order to reach the average educated person t missionaries are using the secular newspapers a magazines to proclaim the Gospel. There is a great mand for free literature. The Brethren Bible Mission l given 200 Bibles, 150 New Testaments, 150 Gosp 10,000 booklets, and about 30,000 tracts free of c Some of these are sent by mail and some are given evangelists and colporteurs and the rest by the missi aries themselves.

BRETHREN BIBLE INSTITUTE

The missionaries felt the need to start some kind of raining program to train preachers. During their visits o villages they were able to develop friendships with ome Christian men who are interested in spreading he Gospel. By keeping good contact with them the nissionaries encouraged them to associate with the Brethren Bible Mission. The missionaries were successful in securing the co-operation of ten men who accepted o join the Brethren Bible Mission.

On November 28, 1970 the Bible Institute was prayerully started. The Institute is named Brethren Bible nstitute. Ten students who are members of the Brethen Church joined the training program to be evanelists and pastors. Prasantha Kumar is doing the basic eaching. Learned Evangelical Theologians are invited o be the guest lecturers. The training is given on the nes of the Theological Education by Extension, and ducation by extension has been called "the most sigificant break-through in missions in this century."

The names and the places where the students are orking are as follows:

1.	Mr. T. Raja Rao	Rajahmundry
2.	Mr. S. Solomon	Rajahmundry
3.	Mr. A. Prasada Rao	Palacharla
4.	Mr. V. Yohanu	Divancheruvu
5.	Mr. P. Eliah	Podagatlapalli
6.	Mr. D. Anantha Rao	Boduluru
7.	Mr. T. Christiandasu	B. Velamalakota
8.	Mr. B. Moses	Rajavolu
9.	Mr. B. Bhushanam	Gokavaram
10.	Mr. G. Krupanandam	Ethakota



Ten men training at Brethren Bible Institute in India for a preaching ministry.

By giving training to the above ten men the missionies are hoping to establish at least five churches by e end of the year 1971. Thus far they are able to tablish four churches and five prayer groups.

PROJECTIONS

Reverend Kumar is making necessary attempts for inter-Church participation and fellowship with other evangelical organizations. In the month of November, Reverend Kumar met Dr. Ben Wati, Executive Secretary, Evangelical Fellowship of India, in New Delhi, and obtained his guidance in inter-Church participation and co-operative Evangelism. At the same time Reverend Kumar met Dr. Akbor Haque, Evangelist of the Billy Graham Evangelistic Association, in New Delhi, and attended the All India Istitute of Evangelism for a few days.

The Brethren Bible Mission is making necessary attempts to join the Evangelical Fellowship of India, and also to associate with the Union Biblical Seminary. The missionaries are trying their best to fulfill the requirements. In the month of January Reverend Kumar attended the annual conference of Evangelical Fellowship of India at Vellore. The Brethren Bible Mission is a bonafide member of "The Association for Theological Extension Education (TAFTEE) and Reverend Kumar is attending their meetings. In the month of April he attended the meeting of the general body of TAFTEE in Bangalore.

STREET PREACHING

The Gospel of Jesus Christ is preached in the streets by using modern methods. On Sunday evening, May 16, 1971 a platform was arranged in the corner of an important street in the center of the city of Rajahmundry. The Public Address System was arranged with high powered loud speakers and played Christian music. Many people gathered around in curiosity. The missionaries are planning to arrange similar street preaching in other towns.

NEWSLETTERS

The missionaries are mailing newsletters to the mission-minded people in the States. They are sending the letters with pictures and information about their activities in India. These letters are well received by the Brethren and some of them are writing very encouraging letters to us. We are planning to write and send out these letters as often as possible.

In order to proclaim the Gospel in an effective way the missionaries are using the press media to a large extent. They published Christian messages in the secular newspapers and magazines by paying for it. So far they are using only two languages, English and Telugu. They are making necessary attempts to publish in other Indian languages also.

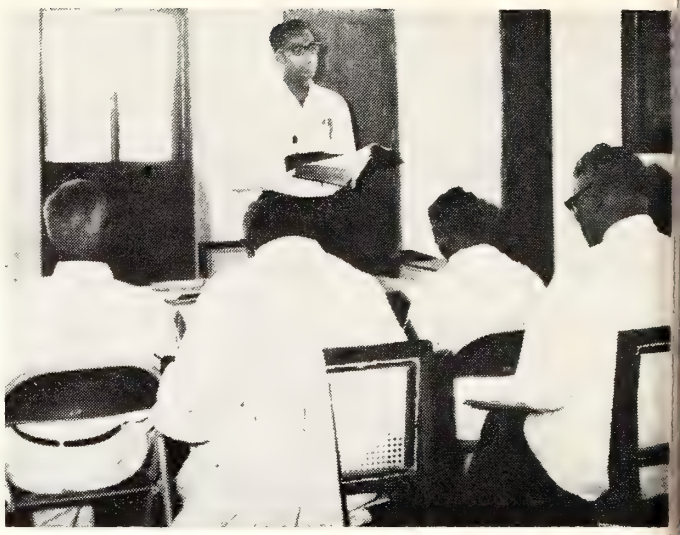
In India there is a great need for free literature. Many people who can read and write cannot afford to buy books though they have an interest. Taking advantage of this the missionaries are hoping to start a magazine

(continued on next page)

of The Brethren Church in India. They are thinking of starting the **Brethren Evangelist** in Telugu.

The missionaries are using the help of visual aids in proclaiming the Gospel. Huge sign boards in the size of 18' x 10' are erected in Rajahmundry with Christian pictures along with the Gospel message. The public is reading the Gospel messages with interest. The missionaries are planning to erect some more sign boards in other important towns.

In order to make the public understand that the Brethren Bible Mission is concerned about the welfare of humanity, Reverend Kumar was involved in some philanthropic activities. The missionaries made good use of the gift packets sent by the kind hearted Brethren from the States. They distributed food and clothing to the poor and needy people. They gave notebooks to the poor students and presented scholarships to five college students. They started adult schools in Rajavolu, Palacharla and B. Velamalakota. They are running a dispensary in B. Velamalakota to give first aid medicines to the people living in forest areas. The missionaries are planning to start more adult schools and dispensaries. The missionaries express their concern for the community and get involved to meet the social needs and are ready to give their assistance.



Indian men studying at the Brethren Bible Institute

NEEDS

It is with great pleasure the missionaries want to express their sincere thanks to all those who are praying for them and supporting their mission work with material gifts. The missionaries want to express special thanks to the Brethren for supplying them funds to buy a Public Address System. They felt the need of an automobile and they are pleased to hear that the Missionary Board of The Brethren Church gave them approval to buy the car. The Lord is supplying all their needs.

The missionary activities of The Brethren Church are progressing well in India. The Brethren Bible Mission is keeping evangelism as their main thrust and is using all the possible means to spread the Gospel. T establish a stable organization, the missionaries a feeling the need to own a property for the mission. T spot where they selected to start their work in Raja mundry is a promising area. The city is growing that direction and seldom is vacant land available.

The land they have rented now is of 800 square yar which will cost about $2,500. It is the only good piece land that is available in a convenient location. T missionaries believe that the Lord who opened the doo for the Brethren Church in India will supply all th needs for effective ministry.

God has given good health and great zeal to Rev. a Mrs. K. Prasantha Kumar to bring men to Christ India. They are dedicated to move forward to the cau for which they are ordained. They express great ne for prayerful support of the Brethren in U.S.A. and other parts of the world. They thank God for all th He has done for them to proclaim the Gospel in Indi

—Rev. K. Prasantha Kumar
Rajahmundry, India



Dick and Kitty Winfield with Melissa Jo, ha returned to Nigeria to continue their work at Ku Bible School. Their new address is:

Mr. & Mrs. Richard Winfield
c/o C.B.M. Box 626, Jos
Benue-Plateau State
Nigeria, West Africa

Air Mail rates to Nigeria are $.21 per h ounce or Air Forms may be purchased from e Post Office for $.15 each

HOW TO IMPLEMENT CHURCH GROWTH

by DR. MEDFORD H. JONES

ntroduction:

God wants your church to grow. His insistent will is he prime and prior motivation.

. **God wants the whole world won to Christ "that his house may be full"** (Luke 14:23; Hab. 2:14; Rev. 11:15). This happens as churches grow and multiply through self reproduction (Matt. 28:18-20; John 3:16-18).

. **It is in the nature of the Church to grow** (Matt. 13: 31-33). It is characteristic of living organisms to grow and multiply. The church as a living body must enlarge and reproduce itself in growth.

Growth must be the increase of committed stewards erving Christ and leading people into service for Him Acts 1:8; Matt. 28:18-29; Eph. 4:11-15; Eph. 2:19-21). lence, actively calculated effort must seek to deliberately win every winnable person to Christ.

Your church can grow. God has made every needed lement available. Since your church can grow and God vants it to grow, God is not pleased if your church just olds it own (Col. 2:19, Phillips; Mark 4:26-28, "automatic" in the Greek)!

Make facilities contribute to growth

A. An annual average attendance of 75% of the easy seating capacity in worship is saturation level. It is possible to average more than this with high morale, but is sustained only with great difficulty.

B. At the 75% attendance level start a second worship service if growth potential is present.
 1. Take into account the size of the membership, the size of the Sunday School, the percentage of turnover from Sunday to Sunday in worship and community growth potential.
 2. Multiply the church-related fellowship groups to undergird the new service.
 3. Adequately advertise and explain the procedure in advance.

C. Start a second Sunday School session if space, clutter, noise, or the number of classes limit.

. **Utilize the Sunday School for church growth**

A. The Sunday School must nurture and edify the Christian for growth.

B. The Sunday School must be the evangelizing arm of the church.
 1. Under the current conditions growth will be through the Sunday School or it will be negligible and poorly conserved.
 2. Motivate and effectively organize to enlist, fellowship, love, teach and win people to Christ. Utilize the manpower and opportunity for contact inherent in the Sunday School.

C. The Workers Conference
 1. Weekly for teachers and workers.
 2. Make sessions effective. Open on time, have brief information presentation of general interest, send the departments into departmental meetings re-assemble for brief inspirational report and devotion. Must focus on learning and means of growth rather than on routine business matters. Absolutely essential for growth.

D. Departmentalization
 1. Departmentalize and motivate for growth whenever two or more classes have mutual age or interest.
 2. Departmentalization permits maximum specialization and puts the responsibility at the point of interest. The departmental superintendent is "line officer" for growth.

E. Records
 1. Records make your school people-pointed and contribute to growth. Records must be current and readily available. They must set in motion the process of putting the necessary information into the hands of the working force weekly. They must provide the means of follow up and report on assignments. There can be little growth without adequate records and constant application.

F. Leadership Recruitment and Training
 1. "Pray the Lord of the harvest." God provides adequate potential workers for any existing church. He has the primary concern for church growth.
 2. Dignify teaching with its biblical stature (Eph. 4:11-16). Any person serving to the extent of his talent and opportunity is a minister ranking equal to any other minister within the church.
 3. Recruitment
 a. Find the workers
 (1) Go over the church roll with enough different people so information will be available on every member. Ask the question, "Could this person become a worker or teacher if helped?" Keep abreast of new members coming into the church constantly. Be sure that competent leaders are not lost in inconsequential tasks.
 (2) Do not overlook or underestimate the youth.

b. Enlist the workers. Do not beg or plead, indicating that they are desperately needed and that little is required. Every person has responsibility before God to exercise a full stewardship of his talent and opportunity for Church Growth. Give them assurance that they will be helped to achieve proficiency. Call on them in their homes to enlist them.

c. Train the recruits.
 (1) Use "on the job" training by giving people positions as assistants while they learn. Let them share in some part of the weekly presentation and in visiting. They learn and contribute to growth during the process.
 (2) Keep at least one technique-oriented class and one content class operating.
 (3) Develop a graded family program on Sunday night or mid-week. Use maximal participation in the program.
 (4) Develop the following minimal characteristics in the worker.
 (a) Personal dedication to Christ and belief of Scripture.
 (b) Desire for growth in the church and realization of responsibility for it.
 (c) Love for people.
 (d) Realization of the presence of the Holy Spirit and His blessing in the transmission of the Word to others.
 (e) Realization of the importance of teaching, for decision, for development of workers, and for proper orientation to the church.
 (f) Commitment to the task. Their primary work. Insistence upo placing visitation ahead of othe details.

G. Enlargement
 1. Morale. Constant attention must be given t this subtle, though essential element. It mu be infused throughout the entire school.
 2. Visitation. Thorough and continuing visitatic must be carried out on absentees and pro pects. Names must not be lost and follow-u must be persistent and prompt.
 3. Unit growth by classes.
 a. Classes, department and the total scho must be looked upon in turn as units f growth production. Each of these must l constantly observed and adjusted to mai tain a growth climate.
 b. Begin each teaching year with classes a justed so growth is possible. Give the teac ers goals.

Conclusion:

Brevity of time has forced the omission of many i portant elements in Church Growth implementatic Most present can greatly improve their situation bringing God's will for growth to the areas we ha studied.

Note

The above is an outline of two periods of study church growth presented by Dr. Medford H. Jon during the sessions of the Evangelical Home Missio Association at the Convention of the National Assoc tion of Evangelicals in Los Angeles on April 20-22, 19

The outline was obtained from the:

Evangelical Home Missions Association
P.O. Box 242
Wheaton, Illinois 60187

CHURCHES

I think that I shall never see
A church that's all it ought to be
A church whose members never stray
Beyond the straight and narrow way.

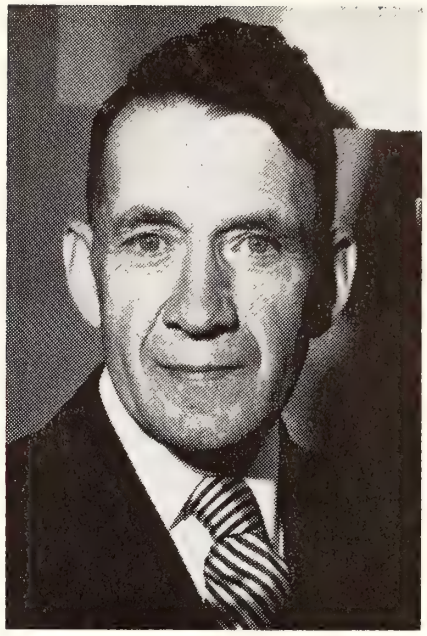
A church that has no empty pews,
Whose pastor never has the blues;
A church whose members always tithe,
And none is proud, all look alive.

Whose gossips never peddle lies,
Or make complaints or criticize;
Where all are always sweet and kind,
And to others' faults are blind.

Such perfect churches there may be,
But none of them is known to me.
Still, we'll work and pray and plan
To make our church the best we can.

from Nappanee Brethren Church bulletin

THE GREATEST INSPIRER IN THE WORLD



by L. V. KING

IRST CORINTHIANS 13:13 says there are three things that last. We so often stress the first and the st of the three but neglect the second, yet it is the iddle one that holds the other two together. This may e due to the fact that faith and hope seem so much ike. We can see the difference between faith and love ut not between faith and hope, yet each of the three ffer, else Paul would not have mentioned them sep-ately as virtues that last. They are united as one in at they are the lasting things of life, yet they each ear an important place among virtues.

Faith is defined as the substance of things hoped for. aith receives its power from hope, but hope receives s perfection in faith. Love is the greatest because it sts on both. Love is greater because God is love. We not say that God is faith nor God is hope, but we do y that God is love. That is, love is of God's nature. aith and hope are both of God's creation and ppointment.

One writer has said that God loves but never that God lieves and hopes. The reason is that God clearly sees d therefore need not hope. We can have faith and pe because we cannot see clearly. Love arises above ith and hope because love is of God, but faith and pe are toward God. Faith embraces testimony while ve embraces the testifier. Hope has regard to the ture while love has regard for all time. Faith, hope d love are graces God implants into the life of the rrendered saint. The purpose is that the soul might ng to God. So faith rests on God's love, hope builds God's love and hope inspires in God's love. Another iter has said: "Hope is a light shed down from heaven cheer a dark and troubled scene." Another has said: Iope is like moonlight borrowed from the sun to miti-te the darkness." Therefore hope can be called a nant, not of a heart that was never broken, but of a art that was broken and healed again. Another has id that faith leans on Christ, hope hangs by faith and ve leans on hope.

All these mean in simple words that faith is confi-nce in God and hope is expectation of future good. ve is the mainspring of faith and hope. Faith is belief ile hope is desire. Christian hope is desire plus expec-ion. If a minister announced from the pulpit that xt Sunday he would give $1,000 to the person holding lucky number, most of the persons would say, "I pe I hold that number." They are not quite sure they l be the lucky person. The odds might be 150 to 1. w that's hope in its natural sense.

But Paul doesn't use it in that sense. Hope that lasts a much stronger word. Christian hope expects the lization of the desire. For a person to say, "I hope to saved for heaven" is expressing a stronger term than say, "I know." For knowledge will cease but not hope. u not only hope to be saved, but you have faith to believe you will. You have confident expectation. This because you are basing the facts upon Scripture and the promises of God. So hope is faith being realized. Since it follows faith, in a sense it is stronger than faith, just as love is stronger than hope. And I believe that the strongest and richest hope of the Christian is the hope of immortality.

So hope is a Christian virtue or grace that reaches out and extends into the future. I want to prove this in this article.

I. Hope inspires first because **hope is pure.** First John 3:3 reads, "And every man that hath this hope in him purifieth himself, even as he is pure." We know that God is pure. Therefore to be like Him we must be pure. We cannot hope to be otherwise. So hope purifies in this life, and how badly we all need this purification. If your life is not daily being purified then you do not have this hope.

II. Hope that inspires is also lively. First Peter 1:3 says, "Christ . . . hath begotten us again unto a lively hope. . . ." This must mean that hope lives, acts, and performs. In this one thing it is like love. Hope renders one active and alive in good works. Hope is not a passive possession; hope is an active grace. Hope gives us the incentive to strive because we know that hope lives. Take for example a man on a cake of ice in the river nearing the falls. As long as men on the shore struggle he struggles. When they cease, he ceases. The same thing would be true of a man in a cave or well.

Hope gives us the incentive to effort, to struggle on. It is the hope of a crop that inspires the farmer. The general that inspires hope in his men is the one who wins battles. The teacher must inspire hope in his pupils. The same things must be true of ministers. Some ministers fill their congregation with despair. They find them in the ditch and leave them there. They find them on the brink of the falls and say, "Oh, there is no hope." The business man invests because he hopes for gain, so the Christian does not invest in something that is fleeting.

(continued on next page)

III. Hope inspires again because it is courageous. In I Thessalonians 5:8 we are urged to put on the helmet, "the hope of salvation." The helmet defends the head and therefore gives courage and fortitude in the midst of trouble. The psalmist asks in 42:5, "Why are thou cast down, O my soul? and why art thou disquieted in me?" The answer is, "Hope thou in God." Hope prolongs life, hope endures, so in the midst of the hardest battles we fight on. It gives courage because it is an anchor both steadfast and sure.

IV. Hope inspires because it is **steadfast,** because it rests on a solid foundation, because it is anchored in God Himself. It is not wavering. It is not up and down. For the person who is up and down is down most of the time. It is steadfast and true because it rests on God. You can avoid being a wavering Christian if you have faith, hope and love.

V. Hope inspires because it is **sure**. It is both steadfast and sure. Not just the one or the other but both. If anchored we shall never sink; we are as unsinkable as He is. Oh, we may have to do a lot of hard swimming, but our anchor will hold. The Scriptures tells us so. Our experience tells us so. What more do we need?

VI. Hope that inspires is also **joyous.** Romans 5:2 reads, "By whom also we have assess by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Here we have faith and hope both pr claimed, and we have steadfastness and joy linked t gether. There is a sundial in England which reads: " 'T always morning somewhere in the world." We can s "The sun is always shining somewhere in this world

VII. Hope reaches out because it touches:

1. The life of the mourner. It seems all is gone a then hope reaches out.

2. It touches life in the hour of sickness. It carri us on in the struggle. It is life in the lonely hours life.

All of us need **hope** the inspirer of life. We need say with the psalmist: "And now what do I hope for And the answer comes clear and loud, "My hope is Thee."

This is yours, O Christian;
Take it at the hands of God.
Claim it from the hand of God,
Use it to the Glory of God.

There is a sad story of warning in the Scriptur They speak about "having no hope and without God this world." It is not ours until we take it, and as take hold we have hope. If you take hold of hope y will find hope taking hold and lifting you up and up a up. How much better this is than despair. So cling this hope, the anchor of the soul.

LOVE FOR THE PEOPLE WHO KILLED THEM

Murdered Missionaries "too successful"?

EARLY THIS SUMMER, unknown intruders—presumed to be Communist terrorists — beat and slashed to death two American Baptist missionaries in their beds. The bloody bodies of Paul and Nancy Potter, 38 and 36, were discovered by their children, Susan, 12 and David, 10. The boy fainted while his sister ran screaming for help.

The most recent missionary martyrs had served since 1966 in Santiago, 100,000 population, and second city of the Dominican Republic. No one knows for certain why they were killed. But it may have been because they were too successful in reaching Dominican youth.

I visited the Potters, natives of Missouri, while researching the missionary documentary **Intrigue in Santo Domingo**. I found a church full of eager, zealous dark-skinned youth in their late teens. One told me frankly that he disliked "Yankee gringos," but that Paul Potter was "different because he cares about us." He saw no incongruity between listening to Radio Havana and the young Southern Baptist missionary.

Outside the church I saw freshly painted signs saying, **We Support The North Vietnamese** and **Viva Castro.** When I asked the missionary if he planned to paint over the slogans, he replied, "No. They'd just do it again."

The lean, soft-spoken native of Marshfield, Missouri told me his church had only eight members, but that 143 had attended a recent Bible School. "We could start five mission congregations in a month if we had the leadership," he said.

He looked at a knot of youth gathered under a tree near the church. "They are through school and m are willing to work. They have looked and looked a are almost ready to give up hope. Even if they co get a job, they could earn only five or six dollars week. It's almost as expensive to live here as in States.

"With the political and economic problems as criti as they are," he continued, "I'd say that if Christian doesn't reach them in the next few years, then C munism will."

The young graduate of Southern Baptist Theologi Seminary smiled. "I hope to train some of these yo men for the ministry. That's the only way. We missi aries can't do it alone. They aren't foreigners and d speak with an accent. They know how to speak to people.

"I never had such a challenge when I pasto churches in Missouri and Kentucky. I just wish m preachers at home could see this need. But I'm afr too many are waiting for dramatic experience of calli instead of letting the Lord show them people hun to hear the Gospel."

We drove a few blocks to the Potter's home o pleasant street graced with stately sentinel palm tr I learned that his lovely wife Nancy, a former secret and high school home economics teacher, shared vision.

"This poor country has had so much trouble w dictators and revolutions," she said. It's a beaut country and we love the people. I just wish we c do more."

Paul nodded his agreement and added, "We fee frustrated at being only one couple."

—James C. Hefley

THE PEACE SYMBOL

A number of articles and comments have appeared recently about the peace symbol. Here are excerpts from a reply by Dr. David Poling, Editor of the CHRISTIAN HERALD MAGAZINE, to the inquiry and concern of people (December, 1970, issue).

R. POLING writes:

"The folder enclosed in a letter from an inquiring erson described the peace symbol as the communistic roken cross' signifying anti-Christianity, and also as sign popular in the Middle Ages called the witch's ot or the crow's foot and representing the devil. The merican Legion and the John Birch Society also sug- st that this is the sign of the medieval devil, and the epublican Congressional Newsletter compared it to e swastika of Naziism. Personally, I cannot agree ith these allegations. The Mercedes car uses a some- hat similar symbol, and the same symbol, resembling B-52 bomber or 'chicken track' is used by Oldsmobile. et one can hardly accuse such automobile manufac- rs of being interested in a medieval devil.

"This particluar peace symbol originated in England the time of the first peace march in February, 1958, Britain's nuclear weapons plant at Aldernaston, a wn about fifty-three miles from London. The objec- e of the march was to promote nuclear disarmament, d this symbol was developed by superimposing the maphore (arm and flag) code signs for N (both arms t like an inverted V) and D (one straight up and the her down), standing for nuclear disarmament.

"As you can see from the above, any resemblance tween the peace symbol and those others is coinci- ntal. Ed Doty, of the American Friends Service Com- ttee, says that research offers this explanation of the symbol: 'As nuclear war becomes "thinkable," the significance of the symbol as a gesture of human despair is relevant. Thus in the Aldernaston march the symbol was described as follows: "The central motif—a human being in despair; the circle—the world; the background—eternity; the meaning—a call for practical action on world disarmament." '

"The symbol was used in 1961 by the British Campaign for Nuclear Disarmament and the Committee of 100; by the American Friends Service Committee and the War Resisters League. However, most peace groups have their own individual peace signs. An interesting one is used by the Another Mother for Peace organization. It is a large sunflower with the inscription, 'War is Not Healthy for Children and Other Living Things.' Is that one devilish, too?

"Whatever emblem is used will, in my opinion, be misinterpreted and denigrated by the antipeace groups. The next world war will be a nuclear war and no sane person can approve of a nuclear war. The United States is still the only country that has dropped a nuclear bomb, but the world in the 1970's is quite different from the 1940's. We dare not consider nuclear warfare, for as President Nixon pointed out, this time we, as well as the enemy, will be consumed.

"It is time that we channel all our efforts, energy and strategy toward peace. For regardless of the design of the peace symbol, its message is vital, particularly in the nuclear age."

THE BRIDGE YOU'LL NEVER CROSS

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.

Press on with courage toward the goal,
With truth your shield emboss;
Be strong, look up and just ignore;
The bridge you'll never cross.

NO INCREASE IN THE COST OF PRAYER

Uncle Sam has increased the rates of postage and it will cost you more soon to write to friends. God has made **no** increase in the cost of communication with heaven. Prepare your message with sincerity, address it with care, seal it with faith, and it is sure to be properly delivered. Don't forget to pray.

from the New Paris Church bulletin

World Religious News in Review

FIRST LSD DOSE KILLS SUPER-STRAIGHT KID

Seattle (EP)—A 16-year-old boy described by his pastor as one of the few people he had met who were more concerned about others and less concerned about himself died following his first taste of LSD at a party.

James John Condeff, likeable, dedicated senior at Kennedy High School, expired following a celebration for a school chum who was leaving on a fishing boat for Alaska.

Parents and friends say the lad succumbed to "group pressure."

'DEAR ABBY' SPIRITUALIZES ANTI-HAIR PHOBIA

Chicago (EP) — The Anti-hair phobia of parents against their sons who sport long tresses is in some "mysterious, but deeply fixed way connected with the Bible and religion," advises Abigail Van Buren in her newspaper column, "Dear Abby."

"It serves as an unconscious reminder of the way we have lost, the message we have ignored," she says. "Nothing less than this can explain the ugly and irrational rejection and contempt we express for the ancient tresses."

Quoting a fellow columnist she said; "If Jesus returned today he would probably be stopped, searched and carted off to the precinct station by the first cop who spotted him. Shoulder length hair, bearded, with sandals, a dropout from school, hanging around with dubious characters, and a notorious frequenter of low places, what chance would he have today? Even less than the Romans gave him."

WORLD RELIEF COMMISSION AIDING CHILE EARTHQUATE VICTIMS

Valley Forge, Pennsylvania (EP)—Some 10,000 victims of the recent quake in northern Chile are receiving food, clothing, blankets and roofing material from the World Relief Commission.

Chilean evangelical churches in the unaffected areas are aiding by collecting food and clothing for the survivors, according to James Linhart, coordinator for WRC's Chile outreach.

The commission's counterpart agency in Chile is the **Junta de Accion Evangelica Nacional.**

Sent to Chile also by WRC were funds to purchase 25 stoves for clinics in the current severe winter in Chile.

REGAL PUBLISHES DAVE WILKERSON'S 'JESUS PEOPLE' MATURITY GUIDE

Glendale, California (EP)—David Wilkerson, a young Pentecostal minister who pioneered in efforts to preach to drug-oriented youth and became a leader in the so-called "Jesus Revolution," has written a maturity manual to guide new converts to Christ.

"Make no mistake about it," the Rev. Mr. Wilkerson says in his book titled, David Wilkerson's Jesus Person Maturity Manual, "we are in a genuine Jesus Revolution. It goes deeper than anything we have ever known."

Regal Books, a division of Gospel Light Publications, will issue the manual August 1. It is described as a straight-forward challenge to study God's Word, to memorize it and to obey it without compromise.

GOSPEL LIGHT PUBLICATIONS ISSUES NEW AMERICAN STANDARD BIBLE

Glendale, California (EP)—Reg Books Division of Gospel Light Pu lications here, one of a select group of publishers to do so, a nounces the issuance of the Ne American Standard Bible.

The 1,730-page annotated volur was hailed by Dr. Wilbur M. Smi in the May 1971 issue of Decisi magazine as a work "produced real scholars" and which has "e cellent footnotes."

Fifty-eight scholars have work on the volume for 10 years to pr duce this edition of the Scriptur Distribution plans are being ma through Regal Books to assure th the NASB is available through t worldwide distribution facilities Gospel Light.

This new edition is also bei handled by Brethren Publishi Company stores.

LAST GONG BY FIRST MATE BOB COMING

Hollywood, California (EP)—Af 37 years of broadcasting, "Fi Mate Bob," founder of the ra program Haven Of Rest, is retiri from regular programming.

Paul Myers, now 75, will leave post July 27. Following two ma operations, as well as cataract s gery on both eyes, he now "na gates" by either cane or wheelcha

The Crew Of The Good Sl Grace, Inc. was organized in Mar 1934, with Myers at the helm. Sin that time its ministry has grown include missionary work in G many, Philippines, China and Kor as well as assisting in various otl evangelical ministries.

Myers expressed confidence in men who will steer the vessel i its 38th year. They are: Val Hel son, president and general manag Paul Evans, radio pastor; Bob B man, radio speaker and president Far Eastern Broadcasting Compa and the Haven of Rest musicia Dean McNichols, Ernie Payne, J Bergthold, Paul Sandberg, Fra Alpers, and Truitt Ford. In words of First Mate Bob, "Haven Rest is going to continue on cou —straight ahead . . .for Jesus."

First Mate Bob will remain honorary chairman of the board directors and will be on deck special broadcasts now and then.

ON'T IMITATE PUBLIC OLLEGES, BAPTIST DUCATORS URGED

Nashville (EP)—The president of ne Southern Baptist Convention arned denominational educators ere against imitating public colges and universities that have owered the bars against drugs, sex nd alcohol on campus.

In an address to the annual meetng of the Association of Southern aptist Colleges and Schools, Dr. arl E. Bates said that higher eduation has suffered a general loss f confidence that could be attriuted to campus disorders, extremist roups on the campus, the failure f many administrators to act decively and a general lack of comunication.

Dr. Bates, who is pastor of the irst Baptist church in Charlotte, .C., commended Baptist university residents who took a strong stand n such issues as "open" dormitories nd unrestricted drinking on the ampus.

JU—NORTH AMERICA'S ARGEST EVANGELICAL HRISTIAN SCHOOL

Greenville, S.C. (EP)—Bob Jones niversity is the largest evangelical hristian school in North America, cording to a Christian Life magane survey published in the June sue of the nationally distributed eriodical.

Calvin College of Grand Rapids, ichigan, is listed in second place ith an enrollment of 3,140.

In third place numerically were e students of Ashland College, shland, Ohio, with 2,504 students.

Others listed in the first 10 are ennessee Temple Schools of Chatooga (2,100); Seattle Pacific Colge (1,860); Olivet Nazarene Colge, Kankakee, Illinois (1,843); heaton College, Illinois (1,750); ethany Nazarene College, Bethany, klahoma (1,737); Anderson Colge, Indiana (1,688); and Biola ollege, La Mirada, California ,550).

UMAN VOICE'—NEW PPROACH IN GRAHAM USADES REACHES MANY

Los Angeles (EP)—The telephone d batteries of callers who stormed gh-rise apartments, black ghettos, taverns, night clubs and filling stations through the electronic medium, was a highly successful technique used in the 11-day mid-June Billy Graham Chicago Crusade.

The Rev. Hubert Mitchell, founder of Los Angeles Youth for Christ and a missionary to Borneo, said Evangelist Graham addressed a total attendance of 326,300, fewer than his crusade drew in Chicago eight years earlier although "decisions for Christ" were up 25 per cent to a total of 12,000.

Mr. Mitchell said the successful telephone campaign reached some one million people with a personal invitation to attend the crusade.

"All of this is due to one thing—the human voice," Mitchell said.

He told also how approximately 250 young people attempted to disrupt the meeting, stamping, jeering and yelling slogans. But young "Jesus people" surrounded them and cried, "Jesus loves you"' until the disruption was contained and the police were not needed.

CHURCH SNOOPING OFFERED TO THE GREEDY

Miami (EP)—The morning mail in mid-summer brought to the desks of newsmen and editors an attractive money-making offer "on the side."

A Florida organization, making no pretense at being philanthropic, wanted help in finding churches in need of construction loans.

The offer promised that the journalists would become only a number in the company's computer system and that "Only our computer will know for sure who you are."

The firm asked the writer to snoop around looking for churches with financial woes, offering the finder half a point on the loan when it was made.

Many disgusted journalists saw it as another attempt to widen the credibility gap between reporters and their readers. The idea that somebody down in Florida assumes that Christian journalists will leap to his bait like hungry trout is a bit humiliating. Let us hope that the manipulator across the country will find that he has been woefully misinformed about this work.

STATEMENT CONDEMNING ABORTION ISSUED BY ISRAELI CONFERENCE OF RABBIS

New York (EP)—A strong position against abortion and attempts to prevent pregnancies has been taken by the Conference of Rabbis of Israel.

The text, issued by the office of Chief Rabbi Isaac Nissim of Israel, was made public in the U.S. by Rabbi David B. Hollander, vice president of the Rabbinical Alliance of America, the organization of Orthodox rabbis.

Anti-abortion laws in Israel are very strict. According to the statement, "women activists" are trying, "supposedly, for the sake of improving the circumstances of families with many children," to influence "women to employ various means to limit births."

The Conference of Rabbis said "abortions are in the category of the taking of human life, and it is also a threat to national security. For while there is a struggle to bring immigrants from other countries, there is a reckless attempt to reduce the population internally."

HAL LINDSEY'S 'LATE GREAT PLANET EARTH' THRICE HONORED

Grand Rapids, Michigan (EP)—A TV special in Los Angeles, a reference in **Time** magazine and a print order surpassing the 400,000 mark—these are the triple honors accorded Hal Lindsey's book, The Late Great Planet Earth.

Published by Zondervan Publishing House, the book is now in its twelfth printing in as many months and sales continues to climb.

39 HURT IN BUSSES TRAVELING TO KATHRYN KUHLMAN SERVICE

Los Angeles (EP)—A collision between two busses carrying 85 San Diego County residents to a Sunday afternoon healing meeting here left 39 passengers injured—the driver of one bus seriously.

Two of the injured were in passenger cars involved in the accident.

Many of the travelers were elderly people anticipating the weekly service of the nationally known television evangelist in the Shrine Auditorium.

THE AVERAGE AMERICAN'S TAX BILL:

OVER $3 EVERY DAY THIS YEAR



It's easy to see what the term "good old days" means when you look at the history of tax growth in this country, the Chamber of Commerce of the United States points out.

Even the year 1960, when per capita taxes were more than $600, would qualify for this description compared to the present. A National Chamber study shows that in the current fiscal year, governments at all levels will collect an estimated $1,175 in taxes for every man, woman and child. This averages out to more than $3.20 for every calendar day of 1971.

Despite predictions of bankruptcy of our cities and states which bring calls for federal revenue sharing, these smaller political units have been raising taxes at a faster rate than Uncle Sam. Federal taxes, which have doubled in the past 10 years, were surpassed by the two-and-a-half times increase at state and local levels.

At the beginning of this century, the federal, state and local governments were averaging $17 from every American. But the passage of time—plus some tax-raising measures—saw this figure soon become a memory.

Real growth in taxes, however, took place since 1940, when per capita taxes were $96. In 1950, the average tax load jumped to $337 and in 1960, it stood at $628.

Federal income taxes produce the bulk of all tax receipts. In the past fiscal year they totaled $123 billion. This is nearly double the $62 billion collected in 1960 and almost five times the revenue from this source in 1950.

Difficult as it may be to believe, the federal government in 1940 was realizing only $2 billion from the income tax.

Some other findings and statistics of the National Chamber study are:

> The $48 billion in taxes collected by the states during the fiscal year ending in 1970 will go up by more than 16% this year, when an estimated $56 billion will be taken in.
>
> In 1970, all but 12 states increased taxes in one form or another, with sales, income, alcohol and tobacco, and motor fuels being the major taxes raised.
>
> Local governments will again look to the proper tax for most of their revenue. The $35 billion e pected to come from this source into both sta and local coffers represents a per capita tax $176 for every American.

The National Chamber sees a trend toward mo municipalities turning to nonproperty taxes as a sour of revenue, such as sales or income taxes. About 3,0 local governments are now imposing sales taxes, a 19 cities with populations of over 150,000 are levying o form of income tax or another.

State governments have long used both these taxes vital ways of raising revenue. At the beginning of 19 41 states were imposing personal income taxes, and states had sales taxes. Almost half of this latter gro had rates of 4% or higher, and National Chamber t experts foresee the possibility of some of these ra climbing as high as 9% by 1980.

The property tax provides about 40% of all tax c lections of state and local governments, and the dem of this revenue producer is not in sight. A moderniz version of this tax, however, could be expected to ma property tax systems more equitable and efficient many of the states.

LOOK FOR TAXES TO DOUBLE BY 1980

Your family's income will jump 60% during t 1970's, but don't plan on spending that amount ur you hear from your tax collector. Taxes during t same period will rise 100%, the Chamber of Comme of the United States reports.

Robert S. Statham, the National Chamber's taxat and finance manager, says that a family of four w a $10,000 income last year will be earning $16,000 1980. But federal, state and local taxes will double d ing this same period, partly as a result of the phenc enal rise in state and local government spending.

To show how state tax receipts are growing, I Statham points out that the $48 billion collected states this past fiscal year is 14% more than the p vious year. Income taxes imposed by states show an even higher jump; 22% from 1969 to 1970.

Proposed federal revenue sharing won't meet t payers' problems, Mr. Statham continues. Foreca several years ago of a "national dividend" to fina revenue sharing have not materialized, and any a tional money for states and municipalities from Ur Sam must be either at the expense of existing progra or from higher federal taxes, he warns.

(from Business News Featur Chamber of Commerce of th United States/Washington)

CHEEP ADVICE



The true work of art is but a shadow of the divine perfection.
(Michelangelo)

Art is a collaboration between God and the artist, and the less the artist does the better.
(Andre' Gide)

You may easily play a joke on a man who likes to argue—agree with him.
(Ed Howe)

"Nowadays the young people get married in a hurry and then expect the parents to be good supports about it."
from Wayne Heights Highlights

A gossip is a person who will never tell a lie when the truth will do more damage.

One of the biggest troubles with success is that the recipe is often the same as that for a nervous breakdown.

The best way to cheer yourself up is to cheer somebody else up.
—Mark Twain

Accuracy is to a newspaper what virtue is to a lady, but a newspaper can always print a retraction.
(Adlai E. Stevenson)

LAFF-A-LITTLE

Two men were examining a newly written motto, inscribed in the lobby of their club. It read:

"The faults of our brothers we write upon the sand; their virtues upon tablets of love and memory."

At that moment, there was a loud noise in the street outside.

"What was that?" inquired one of the men.

"Probably," said his cynical companion, "a truck bringing up another load of sand."

The operator of a sawmill wanted to buy some timber from a mountain landowner. But the owner was asking the top dollar, and refused to lower his price.

"Why, old man," the sawmill operator protested, "I can buy timber from the government cheaper than that."

"Mebbe so," agreed the mountaineer, "but the guvmint's in debt and I ain't."

After the barber had finished with his next-to-last customer, he said to a teenager with long hair, "Your turn!"

The teen-ager replied, "Oh, I'm not waiting for a haircut."

The barber then asked, "Well, why have you been sitting here all day?"

The teen-ager said, "I'm hiding from my father. This is the last place in the world he'd think to look for me."

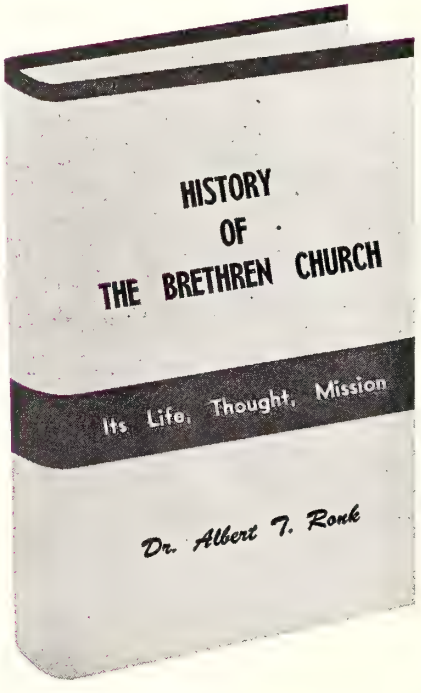
Salesman: "This machine will cut your work in half."
Customer: "Great! I'll take two."

The second day at camp, the teenager called home: "Mom, send me some food packages. All we get here is breakfast, lunch and dinner."

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A Prayer

That I may grow a little braver
to face life's trials and
never waver

From high ideals that I have
made. To face life squarely
unafraid.

That I may yet more patient be
with those, who faltering
lean on me.

To profit by mistakes I've made
and let them from my memory
fade.

That I may always faithful be
to those who put their
trust in me.

For these, dear, heavenly Lord,
I pray that I may prove
worthwhile today!

Jean Brenneman

By the Way

WHAT PRICE ETERNITY?



In a recent telecast of a Billy Graham Crusade which as held in Oakland, California, I observed that about venty-five percent of the audience was predominately ose in their teens or early twenties. I also observed eir countenances as the various cameras stationed ound the coliseum zoomed in on various individuals. e seemed to be viewing a close-up of many who were terested in or were a part of the group Dr. Graham ferred to as The Jesus People.

Regardless of where this movement began, whether Berkeley, California, or on Sunset Strip located in a esumably sensuous Hollywood, in coffee-houses from attle to New York, the movement seems to be under se scrutiny by many Americans and people in other untries; especially where Christianity is supposed to ound.

In an article about the Jesus People published in the gust 25th issue of **Christianity Today,** Donald M. illiams states how he was asked by a Methodist pastor ether this movement was not just a resurgence of d "fundamentalism." Fundamentalism can mean only e thing, and Dr. Williams points out that the heart the movement is both spiritual and personal. So idently orthodoxy and legalism go out the window. e article states: "Youth who have been saturated with rock music, sex, and drugs are not reverting to a sterile, authoritarian religion. The new birth, and the death to ego that were promised through LSD but never found are now theirs in Christ.... While the churches have often been little more than social clubs, youth today are finding spiritual power and life back on the streets, where it was in the first century."

There is no refuting the fact that many who were wandering around in a hopeless maze of drugs and alcohol, drifting around through the cities and the land, were brought back to a transformed life by the personal involvement of someone who showed the compassion for them which was exemplified by Christ.

Although I have not seen the play or heard the record, JESUS CHRIST SUPERSTAR, I am a bit dubious about portions of both, and I get this impression from reviews of critics whose views are published in many periodicals. Yet, the fact remains that our young people are being turned "On." This is evidenced by the sale of the album JESUS CHRIST, SUPERSTAR which has sold more than three million copies in less than a year.

The Christian World Liberation Front, which claims to be first in the so-called Jesus Movement, decided to do a little "looking into" of their own in what was referred to as "Investigating Jesus Christ," and many discovered that He is just as the Scriptures tell it; He is the Living Saviour.

In a recent issue of **Decision Magazine,** one of the articles tells how a Billy Graham Crusade showed how God demonstrated His love for a great city for 11 days. After reading testimonies of a few who went forward in this crusade, I know that many of these people are quite sincere in their being converted.

Yet, one thing still disturbs me. To those who might agree in this respect, we might be called a different breed than the present generation. One thing seems to be lacking today which seems to portray shall we say, interrupted eruptions of a spiritual volcano. In other words, in contrast to conversions of yesteryear, there seems to be a definite lack of extremely hot tears of remorse pouring out to burn away the tempting weeds of sin.

I feel many in the new Jesus Movement might be afflicted with the malady that has long been felt in the church of Christ, lo, many long years. I picture this as a sales representative who comes to the door whose company is the only one who handles the commodity that has been desired but was not known to be on the market.

After a demonstration which proves its worth and heightens the desire to possess it, the story of one of His parables is illustrated. The price is too high.

The irony of the whole situation, as it seems to be today in all areas, is that the sales representative is so anxious for the person to possess it that he offers it as an outright gift. But ... the price is still too high.

(G.S. ed.)

CHEEP ADVICE



God has two thrones: One in the highest heaven and the other in the lowliest heart.

Every man who is high up loves to think that he has done it all himself; and the wife smiles, and lets it go at that.
(James Matthew Barrie)

Positive anything is better than negative nothing.
(Elbert Hubbard)

"If you would have God's guidance, you must listen as well as talk to the guide."
from Pleasant Hill Lamplighter

I fear explanations explanatory of things explained.
(Abraham Lincoln)

America—our country right or wrong. When right, to be kept right; when wrong, to be put right.
(Carl Schurz)

Statesmen: A fellow who stands upright due to equal pressure from all sides.

The apathy of the people is enough to make every statue leap from its pedestal and hasten the resurrection of the dead.
(William Lloyd Garrison)

LAFF-A-LITTLE

The man who pokes fun at a woman trying to drive into a 12-foot garage opening usually sobers up when he tries to thread a needle.

For three nights, a father had struggled dutifully to help his little daughter unravel the puzzling arithmetic problems she had been given for homework. They were not making much progress.

"Daddy, it's going to be even worse next week," she warned.

"What happens next week?" Dad asked, his drooping spirit sinking to his boots.

"Next week," she said, "we will start learning the dismal system."

Sign on Church Bulletin: We're working to beat the devil.

In Culver City, Calif., a mail carrier reported to the postmaster that a dog had bitten him on the leg that morning.

"Did you put anything on it?" asked the postmaster.

"No," the postman replied. "He liked it just as it was."

Matt Weinstock in
Los Angeles **Times**

Fond Mother: "How was the singing test, dear?"

Daughter: "The examiner said I have a haunting voice."

Fond Mother: "Oh, that's nice, but what did he mean?"

Daughter: "I asked him and he said, 'There was a ghost of a resemblance to the original tune.' "

MISSIONARY NEWS

K. VIJAYA KUMAR ARRIVES IN THE U.S.

THE LORD'S BLESSINGS on the new mission field in India has already created a tremendous load on Prasanth and Nirmala as they direct the Brethren Bible Mission, the Brethren Home for Children, the Brethren Bible Institute, and all the evangelistic thrust among the many nearby villages to Rajahmundry.

It is imperative that another worker join them who has adequate Christian training and with a good understanding of Brethren doctrine, who can help in the organization and training aspects of the work in India. It was understood that this worker should be a national due to the restriction of an American entering the country for such a mission venture, and to a thorough grasp of the language and culture.

The Lord raised such a man with high qualifications. This is K. Vijaya Kumar, brother of Reverend K. Prasantha Kumar, now of Rajahmundry, India. You will recall that Rev. Prasantha is a graduate of Ashland Theological Seminary with a Master of Divinity degree. Vijaya received his Bachelor of Science Degree with three majors in 1963, a Bachelor of Law Degree in 1966 and Master of Arts Degree in Social Work in 1968. All his degrees were received from Andhra University, Andhra Pradesh, India. He was registered as a advocate, practicing law in Rajahmundry.

During his university training he felt the call to the ministry, but at that time he entertained the thought of secular work and volunteer service in a ministry. While at the university he did volunteer service with the Billy Graham Campaign at Akbar Haq, with Dr. Stanley Jones Evangelistic Campaign at Visakhapatnam and other parts of India and also distributed Christian tracts and literature. This past year he felt led to give up his law practice and go into full time service, definitely feeling a Call from the Lord at this time. He had recently been assisting Prasanth with witnessing among the villages.

At a Missionary Conference this past year, when the problem was presented concerning the need for Brethren leadership in India, the Loree Brethren Church encouraged supporting an India student to study at Ashland Theological Seminary for further training for the work. They advanced a Scholarship Fund for the support of such a student and Vijaya is the recipient of this educational support this year while in his study program.



Rev. M. Virgil Ingraham, K. Vijaya Kumar, and Rev. Spencer Gentle at Cleveland Hopkins Airport.

August 25, he arrived in Cleveland, Ohio after a 30 hour air trip from India. He was met at the Hopkins Airport by the Moderator of the General Conference of the Brethren Church, Reverend Spencer Gentle, from Tempe, Arizona: the General Secretary, Rev. M. Virgil Ingraham, and Associate Secretary, John D. Rowsey of the Missionary Board of The Brethren Church.

Vijaya is enrolled in the Ashland Theological Seminary at Ashland, Ohio. We would request your prayers for his adjustment to our culture, for the transition period to educational involvement and for his separation from his loved ones in India. Pray for his health, strength and dedication to purpose as he becomes accustomed to life in the United States.

His accomplishments here could mean so much to the new work in India. This new missionary operation in India has truly been blessed by the Lord, and the saga of Kumar substantiates the premise that we need to look to other ministries in our stewardship of the Gospel.



LETTER FROM CHANTAL LOGAN

Dear Brethren:

We are settled down now, even though I have not made any curtains yet or other little things like that, but we feel right at home now in our apartment. I have learned where to get the best meat at the best price, where to get my eggs and my milk and so on. I have even established some personal relationships with some of the shopkeepers. It seems to be part of a routine now. I learned too how to use a washing machine which does not spin and the best way to clean and wax an Argentina floor. Of course I did not learn all that by myself, but Fran Curtis and some of the ladies of the church have been very helpful. It takes some time to learn how to live in a new country, but I think being European helped me to get accustomed. As for the language, it is becoming easier every day although the Spanish of Spain is somewhat different from that spoken in Argentina. I have to learn a new vocabulary. I can still point with my finger to what I need, and up to now they always have given me what I asked for.

I think that we both are able to find our way downtown; and use buses, trains, and the subway. I must say that Mark is a lot better at it than I, but we both have learned when we are in the bus how to guess who is going to get up from his seat first and to stand up right by him and then slide swiftly into it when he or she finally gets up. We learned too, how to cross "Cabildo," where there is no traffic light, without getting hit by a car.

We do feel at home with the people of the community of Nunez. The fellowship of the church is very nice and we seem to be one family.

As there is another lady in the church who is expecting about the same time as I am, we like to share together our discoveries and our problems. We exchange ideas and tips. It is her first child too, so it is a new adventure for both of us. There is always somebody to ask me how I am feeling and to offer her help if I need it. The husband of one of the ladies of the church, who is a doctor, is attending me free of charge whenever I need some help.

Sunday School is well attended by young children, and the pastor has a gift to talk to them and interest them in the Bible lessons. He asks them to come up in front of the church and sing a "corrito." They usually like it, and it is fun to watch them making a lot of faces while they are singing. After we have sung together we are separated into different classes and then get together for the closing. It seems very familiar and is a real pleasure to be a part of a group. The worship service takes place in the evening, and although it finishes at 8 p.m. you are still visiting there at 8:30 or later.



Mark and Chantal Logan in Argentina

I think that our sharing with the people in these ne communities has deepened and renewed our faith i Christ. These people who are new to the faith and t the church help us to awaken, and their enthusiasm a blessing: we seem to live the kind of experience tha the first Christians did. They have brought me a l more than I have given them, and I really feel like I a receiving more than I am giving. So this is a discover that I have made: in missionary life you receive mo than you give, Christ is faithful to His promises, I ofte remember the verse that says anyone who leaves hom or wife or brothers or parents or children for the sak of the Kingdom of God will receive much more in th present time and the eternal life in the time to com (Mark 10:29-30). This has become a reality in my ever day life.

Another blessing of missionary life is the fellowsh shared by missionaries. I remember, before we left, Joh Rowsey gave us a book telling about some problem of missionary life: they mentioned that sometim missionaries had a hard time to get along with eac other. On the contrary, we have been very happy to fi that the missionaries of the Brethren Church enjoy great fellowship which we have begun to share rig away. It is always a great time when we gather togeth at Soldini at the Bible Institute and have lunch or supp or just coffee. We do have a lot of fun (the wome teaching each other new recipes and then trying the and we like to go shopping together and spend o husband's money while they are having importa

meetings. They always seem somewhat frightened when they see the three of us coming back from our shopping spree with smiling faces. They usually know that we have been to some of those yarn shops.

Another blessing of missionary life is to know that there are many people praying for you. We don't only know it, we feel it in our lives. Sometimes I am surprised at how easy some difficult times seem to be, how peaceful and happy I feel in circumstances where I usually would have felt blue and worried: only the prayers of people, for us, can explain it. It seems to me like a gift which is given to me by God through the prayers of those who are in the States. We are very thankful for this, and we can tell the people back home are praying for us, that their prayers reach us, and help us. We need their prayers very much, and we thank them for remembering us.

As I am teaching both at the Allianza Francesa and in a French high school my work keeps me busy. I was not planning to work so much, but so many opportunities of teaching were offered to me that it was hard to say no. Besides I enjoy very much teaching French which I could not do as I would have liked in the States. The doctor advised me to stay as busy as I could, so I also have had a lot of contacts with the French community in Buenos Aires, and I'm making some friends among them. Of course there always comes a time when they ask me why I came here, what my husband is doing and so on. So I start by saying that my husband is North American, and they wonder what I am doing in Argentina. I tell them he is neither a diplomat nor a businessman which seems to make things even more odd. So I explain to them that we are missionaries, and that Mark is working as a technician. Thus, they become more and more confused when they find out that he is not a pastor; and the more I explain the more confused they become. When finally we come to the end of the explanation, I am not quite sure what they understand, but they know we are here to help the Good News to be broadcast, in other words they know that we are Christians. I always try to keep this in mind that I might be a testimony of Christian life among them. I know they are watching me, and it feels like a heavy responsibility on me as I seem to be the only "professing Christian." This is an area for which I need your prayers also. I think that I have talked enough already. We are waiting for spring to come as it will bring us sun, warmth, a new birth of nature and a newborn baby.

We thank you again for your prayers.

God Bless you,
Chantal Logan

KENTUCKY TRIP

THE GOSHEN CHURCH hosted a mission to Krypton, Kentucky, August 2nd to 6th. The following 36 representatives from seven area churches made the trip to Krypton: Tiosa—Kenneth Vanduyne; Mishawaka —Steve Duranek, Cathy Comfort, Ken Hunn; Ardmore —Wendy Kring, Barb Basham; Nappanee—Betsy Best, Terri Bellman; Ft. Wayne—Steve Troup, Doug Troup; North Manchester—Kevin Neuhouser, Marsha Duffy, Janis Warren, Kavena Anderson; Goshen—Max, Julie and Dan Slabaugh, Beverly and Mary Baer, Onnie, Shirley, David and Tim Puro, Grace Rowe, Emily Sarbaugh, Cathy, and Pam Delcamp, Bobbi Miller, Roger Simmons, Sammy Sorg, Brett and Roger Troger, Lois and Lane Raby, Nancy Reith, John Smith.

Our mission was to present a program of activities to Miss Margaret Lowery's Bible School students. We worked with students from three different communities; Dunraven, Krypton, and Meadowbranch. The daily programs included devotions, singspirations, recreation, Bible dramas, flannelgraphs, testimonies, and in closing an invitation to accept Christ.

On Tuesday evening we planned to present a vesper service at a nearby forestry camp. While enroute to the camp the bus overturned, due to the condition of the road. A tremendous amount of rain had caused a washout underneath the surface of the dirt road and it just gave way. God richly blessed us in that all 37 passengers, including Miss Lowery, escaped without any real serious injuries.

The question was asked, "Are we going to be able to present our remaining programs?" Yes, God gave us the necessary strength to carry on and that we did.

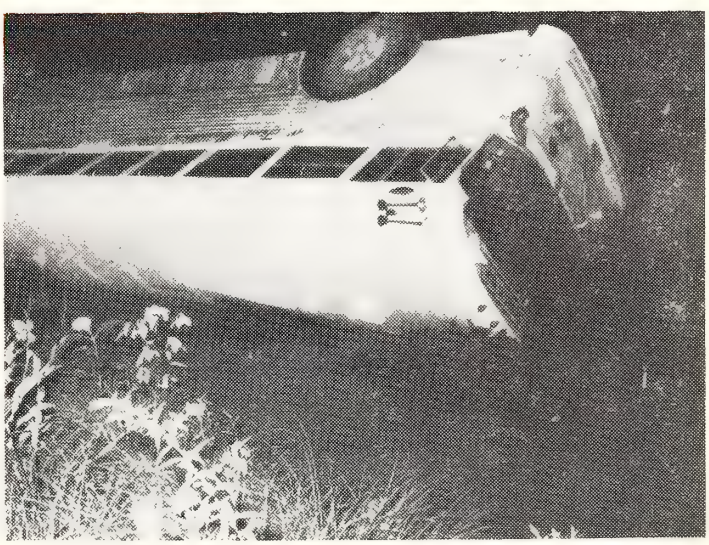


Photo by Sewell Landrum

Overturned church bus in Buckhorn Creek of Breathitt County, Kentucky

On Wednesday evening several of us went to Lost Creek and presented a skit and a few songs at their Bible School Program.

Thursday was truly the climax of our mission. At the close of the program 19 young people went forward to make first-time confessions and to rededicate themselves to Christ.

Ten cars from Goshen arrived Thursday evening to transport us home on Friday.



NEWS FROM THE BRETHREN'S HOME

DURING THE PAST THREE MONTHS the following have come to reside here at the Home: Miss Elizabeth Ridenour a member of the Burlington Brethren Church; Mrs. Olive York Glascock a member of the Peru Church; Mrs. Rebecca Shoemaker a member of the Denver Church. It is a joy to have them here at the Home and to be able to fellowship with them.

At present 22 of the 39 residents are Brethren.

Maud Clingenpeel Flora Church
Luema Flora Flora Church
Olive York Glascock Peru Church
Gladys Hanley North Manchester Church
Ona Humbarger Flora Church
May Kreitzer West Alexandria Church
Nellie Kurtz Elkhart Church
Mary Maus Corinth Churc
Grace Paxson West Alexandria Churc
Grace Porte Warsaw Churc
Audrey Randall Dutchtown Churc
Elizabeth Ridenour Burlington Churc
Eva Rummel South Bend Churc
Ida Rummel Goshen Churc
Pearl Rummel South Bend Churc
Salena Scott Tiosa Churc
Rebecca Shoemaker Denver Churc
Goldie Stonebraker Flora Churc
Bertha Tombaugh Williamstown Churc
Charles and Selesta Wharton .. North Liberty Churc
Gladys Whetstone Flora Churc

If you are interested in becoming a part of our famil please contact the Home.

THE BRETHREN'S HOME

Birthday List

January	24	Grace Porte
	30	Charles Wharton
February	2	Daisy Callane
	20	Ellen Hodges
	21	Flossie Burton
	21	Elizabeth Ridenour
	25	Olive Glascock
	26	Roxie Bowman
March	4	Mary Maus
	9	Cathryn Bankert
	11	Vera Fooshee
	15	Bertha Tombaugh
	24	Hattie Miller
April	19	Anna Walter
May	8	Helen Rupley
	18	Audrey Randall
June	3	Gladys Whetstone
	11	Laura Wise
	16	Gladys Snell
July	2	Arzula Flora
	4	Nellie Kurtz
	5	Howard Smi
	11	Selesta Wharto
	17	Pearl Rumm
August	5	Lucy Be
	19	Mary Alice Coome
	22	Goldie Stonebrak
	23	Salene Sc
	24	Nina Kenwortl
September	18	Grace Paxs
October	15	May Kreitz
	23	Nora Mi
	24	Blanche Bowm
	31	Millie Crom
November	19	Ida Rumm
	22	Luema Flo
	25	Maud Clingenpe
December	17	Gladys Hanl
	25	Eva Rumm
	27	Ona Humbarg
	29	Rebecca Shoemak

POETRY CORNER

AN EVENING PRAYER

And now, dear Lord, at end of day
On bended knees to Thee I pray.
Asking Thy help for peace of mind
So healing sleep I soon will find.

Bless those who need Thy love tonight
As they wait the morning light.
The darkness then will hold no fear
Since You will wipe away each tear.

Rock me gently, sing to me
A lullaby of joys to be;
This child of Yours needs tender care,
Constant loving, constant prayer.

I'm sleeping now, my dreams are sweet,
Soon another day I'll greet;
With things to tell and tasks to do
Just a witness, Lord, for You.

Helen Barnhart

"I will both lay me down in peace, and sleep: for thou, Lord, only, makest me dwell in safety" (Ps. 4:8).

I ONLY HAVE JESUS

I need someone to tell me true,
O Jesus, I believe it's You.
I need someone to comfort me,
My Jesus, I can come to Thee.

Please make me right with God above
I need His ever constant love.
Ask Him to share His Son with me
The soul Who died on Calvary.

I know that things will work for good,
For You have promised me they would.
Truly, I have loved You more
Because my sins You did endure.

I need someone to stand by me
When here I will no longer be;
A guide to see I'm heaven bound,
O Lord, all this in You I've found.

I pray for help from guilt and fear
Since at my side You did appear;
I'm satisfied, a seed I'll sow,
It all depends on Who you know!

Helen Barnhart

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

JESUS SAID, "CUT IT OFF"

If something is keeping you back
from God's best
If a feeling of guilt keeps you
from night's rest;
When there's no point to an
entangled life
Then Jesus suggests one thing,
a sharp knife.

The real antidote is easy to find,
Involved in God's work, you're left
with no time;
Fill up every minute, forget what is past,
This time you made it, this time will last.

No Christian can afford to be caught
in a snare,
His Father has promised to ease
every care;
The victory is found in freedom from sin,
The sooner the better, surrender to Him.

Helen Barnhart

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:30).

HE LOVES ME

I whisper low, I talk with Him
Of life and love—of greed and sin.
He answers me in just one voice,
"To you I leave the final choice."

You just must try to live this life
So full of tempting, full of strife
With faith enough to see you through,
And follow Christ in all you do.

He says be kind and gentle too,
In every day, His ways pursue;
Use your gifts with grace He'll give,
In you the Spirit then will live.

Love sincerely, hold to good,
Show respect just like you should;
Work hard each day, be patient, too,
For He is always watching you.

Dedicate your life to Him,
Peace of mind you'll finally win;
Comfort comes from brotherly love,
Taught by a Master up above.

Helen Barnhart

"Hear me, O Lord; for thy loving kindness is good" (Ps. 69:16).

HOW MUCH DO WE KNOW ABOUT JESUS?

by Jerry Flora

TWENTIETH-CENTURY Biblical research has demonstrated in a new way what the early Christians took for granted: our four Gospels are not biographies of Jesus, nor were they meant to be. They do not furnish sufficient information of the kind needed to solve major historical problems. For example, "the silent years" of which we have no record amount to more than nine-tenth of Jesus' life. Someone has estimated that the Gospels inform us about only forty individual days of His assumed thirty-three years. What of the other thirty-two years, ten months, and two weeks?

We possess only a select sampling of events from a very busy life, as John admitted: "There is much else that Jesus did. If it were all to be recorded in detail, I suppose the whole world could not hold the books that would be written" (John 21:25, N.E.B.). The purpose of the Gospel writers was not to satisfy historical curiosity, whether of professional or armchair variety. Their intent, rather, was to go beyond communicating information about Jesus and mediate the life of eternity through Him. Their books are missionary tracts written from faith for faith, calling men to salvation and confirming them in their Christian experience. "These (signs) here written have been recorded in order that you may hold the faith that Jesus is the Christ, the Son of God, and that through this faith you may possess life by his name" (John 20:30-31; cf. Luke 1:1-4).

The Gospels, then, are not literary documentaries of Jesus' life but personalized portraits, each contoured and shaded by the impact life in Him had registered on its author. Knowing that so much of these portraits depended on their individual artists, second-century Christians called them "memoirs of the apostles" and taught that they were not composed with close attention to chronological order. Each Gospel's presentation depends on the original audience and situation to which it was addressed. Mark, writing for Roman Christians at the time of Nero's persecution, described Jesus as the divine man battling to the death against the forces of evil. For Matthew, facing right-wing Judaizers and left-wing Gnostics, Jesus was the messianic man fulfilling in himself all that Moses and the prophets envisioned Israel to be for the nations. Luke the cultured Gentile pictured Him as the universal man giving Himself fully to anyone who needed Him, regardless of origin or status. Writing in cosmopolitan Ephesus, John portrayed Him as God-become-man catching up all of human existence into His eternal "I am." The jewel of His life sparkles more brilliantly for being viewed from such different facets.

Modern studies have emphasized the diversity that exists in the New Testament portraits, and rightly so. But what can be said of the life described? How much do we really know about Jesus? Three small books published last year address this question and attempt to answer it.

The Founder of Christianity[1] is by C. H. Dodd who, at eighty-seven, is the dean of British Biblical scholars. Professor Dodd, best known for his research on early missionary preaching and the Fourth Gospel, devoted twenty years of his retirement to directing the translation of the New English Bible, completed in 1970. Now out of his rich experience he has published a smal volume on the life of Jesus, summarizing what he ha discovered in the Gospels. He sketches in clear styl the times in which the Christian movement began an characterizes its foundational writings, then moves o to describe traits of the Nazarene whom many calle Rabbi and some, Messiah. The book closes with thre chapters on "the story"; Galilee, Jerusalem, and th sequel.

Donald Guthrie's **A Shorter Life of Christ**[2] is one o the excellent new series "Contemporary Evangelica Perspectives." A well-know English conservative Guthrie here provides a treatment originally writte for a Bible encyclopedia. His introductory chapters ar especially helpful, dealing with background, variou approaches, and literary sources for the life of Jesu After attempting to trace the course of Jesus' life, h concludes with essays on His teaching and miracles a well as His place in early Christian thought. The dil gent reader will appreciate the six-page bibliograph with its brief annotations.

John Wick Bowman, one of America's best-know New Testament scholars, is now living in retireme at Sun City, Arizona. For his adult Bible classes the he prepared a series of informal talks now publishe as **Which Jesus?**[3] Demanding more of its reader tha the two other volumes, this book surveys representativ twentieth-century ideas of Jesus. Among them a Albert Schweitzer's view that He was a prophet wh mistakenly thought His death would trigger the er of the world and H. J. Schonfield's recent theory th He arranged His own crucifixion in a fantastic passov plot. The final chapter offers Bowman's interpretatio of the Gospel evidence and challenges the reader make a personal decision on "which Jesus."

No one, of course, will expect to agree with ever thing written in any book, but these three togeth would make a fine addition to a church library or to t working shelves of a serious Bible student. Bowma will help the inquiring reader orient himself to son of the diverse modern opinions about Jesus. Guthri cautious survey is clearly outlined and stays with t Gospel materials. Dodd's is the easiest to read b deserves to be pondered, for under the surface of i lucid prose is the bedrock of a lifetime devoted patient, detailed research. As we move from faith faith, trying to discover how much we can know abo our Lord's earthly life, we need to consider eve reverent approach. Here are three steps in the rig direction.

[1] C. H. Dodd, **The Founder of Christianity.** Ne York: Macmillan Company, 1970. 181 pages. $1. paperback.

[2] Donald Guthrie, **A Shorter Life of Chri** Grand Rapids: Zondervan Publishing House, 1970. 1 pages. $2.45, paperback.

[3] John Wick Bowman, **Which Jesus?** Philad phia: Westminister Press, 1970. 168 pages. $2. paperback.

WERE YOU THERE?

by Mrs. J. W. Deardurff

Were you there—in Memorial Chapel, Ashland College on August 18, 1971?

Were you there—for the Board of Christian Education Inspiration Service.

Were you there? The prelude was different. Some people said, "Is that music?" Remember this is today's youth speaking primarily to youth.

Were you there—when 60 members of the youth choir and many youth marched in singing, "Here Comes Jesus" led by Steve Zerbe, National Youth Moderator (chills went up my spine)?

Were you there—when Rev. Carl Barber asked God's blessing on the evening, and it was there?

Were you there—when the praises of God rang loudly as everyone joined in "They'll Know We're Christians" and somehow you just believed it?

The top Sunday Schools were honored, and we know that this is the grass roots and nourishing of our future leaders of the church.

Were you there—when Mr. and Mrs. Rick Huber from Goshen, Indiana received the Christian Educator of the Year Award? Wasn't it great to see two young parents who are so honored for their work for the Lord?

Were you surprised—how many BYC'ers were there to participate in the Bible Quiz Team?

Did you ever hear—such singing, as the 60-voice youth choir led by Rev. Bradley Weidenhamer sang three selections from, "Who Wants To Be Free?"

You heard about the "Summer Crusaders." **Did you know what they did?** The St. Petersburg team of Becky, Ruth and Donna said, "It was work, conditions were crowded, but working with children, teens and adults is great when it is for the Lord."

The South Bend Team gave a very graphic description of the inner city, its problems and "Christ" the solution, as Dale gave a reading "Light in the Asphalt Jungle" with Randy's appropriate background at the piano. Steve and Mike assisted.

The "Jesus Brethren Team" traveled for eight weeks to eight cities. Ron told of training 112 teens "to **know** Christ as Savior" and to **share** their faith with others. **Did you hear**—that **teens are interested** in a Savior and in sharing Him? Mike and Gloria sang their testimony in beautiful harmony. Did you notice one member, Patti, was missing. (Well, wisdom teeth can interrupt anyone's plans.)

Did you know the song Steve led "Be Thou My Vision?" We didn't, but the message was really there in the words.

Had you heard of a multi-media presentation—three projectors and three screens run at the same time? I couldn't believe it, but there it was. I can't forget the song, "Look Around," and live. It made you think!

Rev. Burkey said it had been a good summer and that much can be expected in the future. I think he's right.

Were you there—when Rev. Barber didn't throw cold water on the whole evening, but started everyone singing, "They'll Know We're Christian." The youth started out of the chapel hand in hand and with tears in their eyes.

You know I think the Lord blessed each one there, and we will never forget that night.

Forgive my enthusiasm, you see I was the only mother in the chapel with two crusaders on the platform. May they continue to serve their Lord and Master.

"THERE IS A GOD!"

"There is a God," all nature cries.
I see it painted on the skies,
I see it in the flowering spring,
I hear it when the birdlings sing,
I see it in the flowing main,
I see it on the flowering plain,
I see it stamped on hail and snow,
I see it where the streamlets flow,
I see it in the clouds that soar,
I hear it when the thunders roar,
I see it when the morning shines,
I see it when the day declines,
I see it on the mountain height,
I see it in the smallest mite.
I see it everywhere abroad—
All nature cries, "THERE IS A GOD."

from Tyndale Pub. Co.
"Have a Good Day"

THE AD COLUMN

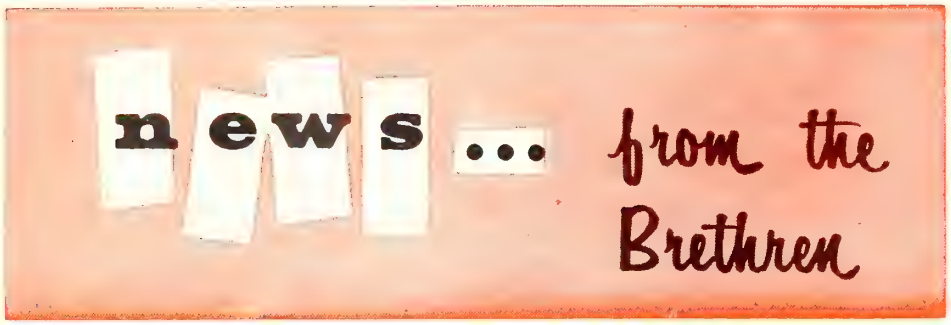
We do not ordinarily use our pages for advertising, but the below-mentioned items seemed worthy enough of an alloted space:

Wanted—A good recipe for preparing a Sunday School lesson in fifteen minutes, as I am too busy to give more time. Address Miss Society Belle, corner Gadabout and Folly Streets.

For Sale—My teacher's Bible, as I haven't much use for it. The quarterly is good enough for me. Call or write Mr. Haventime to Studymuch, corner of Carelittle and Doless Avenues.

Wanted—A recipe for interesting my class without the bother of being interested myself. Will pay liberal price. Address Miss Takeiteasy Restwell, 27 Hammock Row.

from Derby Lamplighter



Waterloo, Iowa. Revival Services will be held October 17-24 with Rev. Louis King, a chaplain in the Cook County Jail and Bridewell House of Correction in Chicago, as evangelist.

Cedar Falls, Iowa. Revival Services will be held October 4th to 10th with Rev. J. D. Hamel as evangelist.

Lanark, Ill. Rev. James Rowsey was the guest speaker on September 12th and 19th during the absence of Rev. Paul Steiner. The Steiners were in California where they visited both the Manteca and Stockton Brethren Churches.

Bellefontaine, Ohio (Gretna). Evangelistic Services were held September 13 through 19, 1971, with Rev. W. E. Thomas as evangelist. The parsonage and Sunday school rooms have been insulated in preparation for winter.

Vandergrift, Pa. The newly formed Gospel Team from Johnstown, Pennsylvania presented their ministry in the Pleasant View Brethren Church August 29. The members of the team are young people from the Second and Third Brethren Churches of Johnstown.

South Bend, Ind. On September 13th the Northeast Indiana Laymen's Rally was held in the First Brethren Church.

Goshen, Ind. "Rap Sessions" are being held for High Schoolers, Post High and Young Married people. They talk about issues of concern of the moment. The Junior Choir visited the National Nursing Home to present a program.

Fairless-Hills, Pa. The motion picture "His Land" was shown. It is a picture that confronts you with the challenge, significance and meaning of the events now happening in the Middle East. The Missionary Committee sponsored a fellowship supper on September 25 to emphasize the Ten Dollar Club.

Smithville, Ohio. Rex and Bobbi McConahay presented slides and shared their experiences of the Holy Land on September 26. Plans are being made to show films regarding Explo '72.

Ashland, Ohio (Park St.). A very special teacher training course had been held this month of September. Dick and Gloria Holmes taught a class on "teaching methods."

Elkhart, Ind. The Planning Committee of the church is busy planning for a Homecoming on Sunday, October 31. Watch for further announcements.

Adrian, Pa. (Brush Valley). Rev. Charles Lowmaster will be holding services for a week starting on October 24th. Earl Crissman started classes at Ashland Seminary desiring to follow wherever Christ leads. Rev. Leonard Bennett will be bringing the evening message on October 3rd.

Nappanee, Ind. Revival services will be held October 18 to 24 with Rev. Russell Gordon as evangelist for the week. On August 29th a group of youth from six Indiana Churches presented a program of testimony and praise.

Weddings

VAN TESLAAR-SHANK. Lois Van Teslaar and Richard Shank were united in marriage on July 30, 1971 at Waikiki Beach, Hawaii. Rick has been in the Valley Forge Hospital. Lois completed her tour of duty in Viet Nam as an Army Nurse in September.

* * *

BECHTOLD-NEHER. Miss Shelba Bechtold and Dean Neher were united in marriage on July 31 in the First Brethren Church of North Manchester, Indiana with Rev. H. F. Richards officiating.

* * *

BATES - AYRES. Miss Carolyn Bates and Dennis Ayres were married August 7th in the Central Baptist Church, Little Rock, Arkansas. Dennis is the son of Mr. and Mrs. Arden Ayres. They are completing studies in LeTourneau College, Longview, Texas.

* * *

DAVENPORT - NEWMAN Linda Davenport and Jerry Newman were united in marriage in the First Brethren Church, North Manchester, Indiana with Rev. Woodrow Immel officiating. Jerry is the son of Mrs. Robert France.

* * *

SMITH-URSCHEL. Jacquelin Smith and Mr. Kent Urschel were united in marriage August 21 in Indianapolis. They will both be continuing their studies in Ball State University. Kent is the son of Mr. Lester Urschel.

Memorials

GRAY. Mrs. Ralph (Hazel) Gray passed away August 14, 1971, in the Wabash Hospital. Services were held at the Bender Funeral Home with Rev. Woodrow Immel officiating.

MEMBERSHIP GROWTH

Cedar Falls, Iowa.—5 by baptism

WATERLOO, IOWA

VACATION BIBLE SCHOOL

THE FIRST BRETHREN 1971 Vacation Bible School was held for one week, June 14th-18th for ages three through 6th grade, and a two-week session for Junior and Senior High School students was held June 14th-25th (9:00-11:30).

There were 58 students enrolled, 18 teachers, and four helpers. The average attendance for the entire school was 76 (pupils, teachers, helpers). The offering for the week was $75.04 and is to be used to finance needy campers for summer church camp in 1972.

The 5-day Gospel Light Course of Study—"Search for God's Hidden Treasures"—was used. The children learned that God has many hidden treasures, and that you could never find all of them if you looked all your life. But the greatest treasure of all is the Lord Jesus and God's Word (the Bible) where you learn about Him.

It was a rewarding week. The staff was exceptional, faithful, dedicated, and well prepared to teach the Word of God. We wish that more children could have taken advantage of the wonderful training in Christian Education that DVBS had to offer. We thank God for another successful school, the rich blessings received, and His guidance through our Bible School week.

Helen E. Moser, Director

MANSFIELD, OHIO

APPROXIMATELY TWENTY from the Walcrest Brethren Church saw the movie, "The Cross and the Switchblade," at Ashland, and a lively discussion came of it that evening.

Our Sunday school superintendent, Ralph Fairbanks, is recuperating from back surgery. This faithful and dedicated servant is grateful for the concern and prayers said for him.

On August 15, Pastor St. Clair Benshoff brought us the message in the morning worship service, and a carry-in dinner was held at noon in the church basement. That evening Pastor and Mrs. Benshoff presented a program of organ and piano music. This was a very inspiring evening.

Our annual church picnic was held at Camp Bethany on August 21st. Fifty-six attended and were well fed.

A larger number from our congregation attended the chapel service in Ashland on August 22nd this year. Some of us look forward to this special Sunday each year. The messages, music and fellowship never fail to inspire us.

Brother Kenneth Sullivan, from the Ashland Seminary, brings us weekly messages packed with information and wisdom and is showing us how to get more out of our Bible study. This young, ambitious and concerned servant shows great potential.

Brother John Crawford, from the Ashland Seminary, substituted for Brother Sullivan during the month of June. We can see that Ashland Seminary is doing a terrific job in the work of the Kingdom of God.

Mrs. Frank Pounds

TUCSON, ARIZONA

FAITH PROMISE

WE ADOPTED the method of using Faith Promise on a monthly basis. The first Sunday each month during the Sunday school opening we present one of our missionaries. Since last October when our program first began, we have presented pictures and news on all of our missionaries covering Argentina, Africa, India and the home mission field of Kentucky.

We have set September as missionary letter month and hope to send at least one letter a day to one of our missionaries.

Our Faith Promise goal for the year is $3,900, and to date we are excited about the $2,714.03 which has been given. By our faith and dependence on our Lord, our brethren have been blessed in their giving.

True religion does things. Happy is the man who meets the conditions of Christ. Christ said, "Go ye!" and as His disciples we have a very special obligation to reach those who have not heard the message of salvation through Jesus Christ.

A giving church is a living church. This does not just mean giving of our money but also our time and talents.

We are looking forward to our fall missionary conference with Rev. Virgil Ingraham. The dates are set for November 19, 20 and 21st.

Hebrews 11:1, "To have faith is to be sure of the things we hope for, to be certain of the things we cannot see" (Good News for Modern Man). It is by faith that the Faith Promise of the Tucson Brethren has reaped great blessings from our Lord. We know in a personal way, "without Him we can do nothing."

We are looking forward to great things in missions this coming year. Remember us in your prayers and that all we do will glorify Him.

Sandy Yarian

SARASOTA FIRST BRETHREN CHURCH GOES ON COLOR TV

AFTER SIX YEARS of radio broadcasting we are now going on television. It is a startling but true fact that more people will live in our generation than have lived from Adam until now. This means that Christians now living enjoy a greater opportunity to serve God than was given to the total of all the patriarchs, prophets, and apostles from Noah to the Apostle John. With this opportunity comes a responsibility upon us greater than that laid upon any other people.

At First Brethren we are prepared to claim boldly mass communications for the Lord Jesus Christ. Very seldom in one's lifetime do occasions of the magnitude of TV expansion of ministry come. Therefore, the heartfelt expression "Hallelujah" comes with its full meaning of thanks and praise to the Lord and to our sponsors for making the broadcast possible.

The "Brethren Hour" will be sponsored by three leading Christian business men of our church and community: Mr. Robert Hawkins, Hawkins Funeral Home, 135 North Lime Avenue, Sarasota, Florida 33577; Mr. Harley Rathburn, Esquire Pools, Inc., 5646 Swift Road, Sarasota, Florida 33581; and Mr. Billy Bixler, Sunshine Plating Company, 2176 Princeton, Sarasota, Florida 33577. The total annual cost of this program will be over $7,000.

The "Brethren Hour" will be viewed on the new Sarasota Television Station WXLT, an affiliate of ABC and will be shown on Chanel 40. It will be a half-hour program to be aired Sunday mornings from 7:30 to 8:00 a.m. with a listening audience made up of eight counties: Pinellas, Hillsborough, Manatee, Sarasota, Hardee Desota, Charlotte, and Lee. It will be the second most powerful station on the west coast of Florida. Its facilities are: Visual 1,405,000 watts, Aural 281,000 watts and Antenna Height, 761 feet AMSL. It will be complete Color operation, with local live camera, slide, film and video tape; and will begin broadcasting in about a month.

The "Brethren Hour" will be dedicated to the express purpose of broadcasting the good news of Jesus Christ in the Twentieth Century. It is my prayer that our people will feel the sense of joy and awe which I feel as your pastor as we use this modern-day miracle of God. "Redeeming the time, because the days are evil" (Eph. 5:16).

Continue to remember this new ministry in your prayers. "Bless the Lord, O my soul, and forget not all His benefits" (Psa. 103:2).

J. D. Hamel, pastor
Jeremiah 33:3

Dear Brethren:

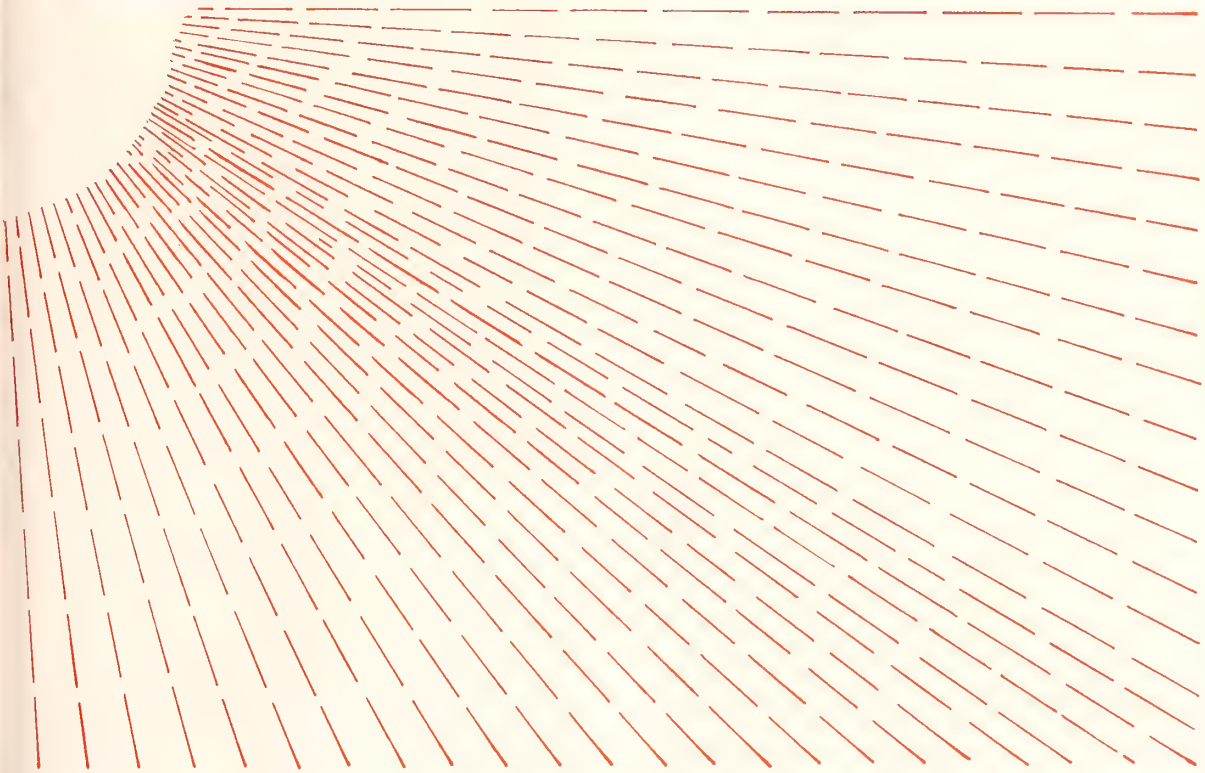
This is just a note to inform you that our three-year-old daughter, Janelle, had a tumor removed from her chest and left neck region on the 27th of August at the Parkview Hospital in Ft. Wayne, Indiana. It was necessary for me to leave conference on Tuesday because her condition medically had worsened. She was admitted to the hospital the next day. She was in surgery five hours with the surgery being quite difficult because of the cystic tumor involving many vital nerves and blood vessels in her chest and left neck region. The tumor is benign but has a potential for local recurrence. We feel confident she can be healed and that there will be no recurrence of the tumor but only as the healing power of the Holy Spirit is at work in her. We would cherish the prayers of all of our Brethren friends throughout the church in her behalf.

We praise God for the love he has shown toward us during the trying days of the past week, but most of all we are thankful for the prayers of many of our Christian friends in the Body of Christ. Our union with Christ has been such a sustaining influence to bring us peace, confidence and courage.

In Christian Love
Dr. Lloyd and Joann Smith



GOD'S WORD KEEPS SPREADING



by Viola Larson

THE CAMPUS of the University of California at Berkeley, where I work, is alive with students doing their thing. Near Sather Gate classical music may be pouring forth from one violin or from several instruments. Yonder under a wide-spreading tree, some country music catches your ear. Farther away on the lower plaza, a group of students use loud speakers to blast their swinging, swaying music to the crowd. Long or short-haired youth, mini or long-clad girls, all shapes and sizes, but seemingly with one intent—to enjoy life as they see and feel it.

But look! There are other students on this far-out campus whose "thing" is God's Word and the reality of Jesus in their lives.

See there on a beach under the pipa tree are two Chinese girls! One has an open Bible in her hand, telling the other of her Friend and Savior Jesus Christ.

Later I passed a tall, blond, bushy-haired youth. He was standing at the campus cross-roads smiling as he gave out tracts. The caption on the one he gave me read, "God loves you!"

"Do you believe this?" I asked curiously.

Emphatically he replied: "Yes Ma' am! I wouldn't be handing out tracts if I didn't believe God loves me."

Returning home one evening, I walked through Sproul Plaza. There on the steps of the Student Union, a young girl was sitting. Her hair was long and so was her dress. On her lap was a guitar, and in her hand the opened Bible. Two bearder men, sprawled out beside her, listened intently as she spoke to them of Jesus.

These young men and women use the loud speaker also to tell what being "turned on" to Jesus means. Almost daily they set up a table in Sproul Plaza to give out Christian literature. Unbelievers attempt to ruffle and confuse them. A heated question is fired at them —"Are **you** God? Quietly and confidently a student replied to the question. God's Word was alive in him. His reply cooled the outburst from the inquirer.

The Brethren Layman

The Laymen's Meeting

James E. Norris

PROGRAM FOR OCTOBER

Topic:

LOVE

Scripture: I Corinthians 13

In this letter St. Paul sets forth the true meaning of **Love.** He separates **love** from the many good things people do. In I John 4:7-8 we read, "Beloved, let us love one another: for **love** is of God. . . . He that loveth not knoweth not God; for **God** is **love.**" Speaking in terms of today's language, there are three kinds of love, God's love for man; man's love for God and man's love for one another. God's love is supreme. It is incomparable to any other kind of love. It cannot be understood by man. The supreme manifestation of this love was the sending of His only beloved Son into the world.

Topics for Discussion:

1. **How do we know that God loved us?**
"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins" (I John 4:9-10).

2. **Read I Corinthians 13.**
Note all the good things named, tongues, lanugage prophesy, knowledge and faith, liberality, personal sa rifice and patience. All these things put together a not equal to **love.**

3. **God is love.**
When patience ends **love** begins. Love is not for se but for others. (Have a Layman elaborate on this.)

4. **Love abideth forever (v. 8).**
Since **God** is **love,** He abides (lives) forever.

5. **The proof**
"Hereby know we that we dwell in him, and he in u because he hath given us of his spirit. . . . Whosoev shall confess that Jesus is the Son of God, God dwelle in him, and he in God" (I John 4:13-15).

6. **God is love**—Satan is lies (John 8:44).

Additional Bible References:

John 4:18; I John 2:15; Song of Solomon 8:6-7; R mans 13:8; I John 4:19; Revelation 3:19

"FIRST THINGS FIRST"

Matthew 6:33

Not the imposter . . .

CHRIS PIKE TO LEAD CHRISMATIC CLINIC

THE SON of the late Espiscopal bishop James Pike, who perished in Israel while searching for the historical Jesus, will lead a Charismatic Clinic at Melodyland Christian Center, Anaheim, California, August 15-23.

"Our speaker is not the imposter who has taken in a number of clergymen and lay people," Melodyland Pastor Ralph Wilkerson made clear.

The real Christopher Pike is 21, and taller than the imposter. Bishop C. Kilmer Meyers, who succeeded Pike as bishop of California, issued a letter to Episcopal churches last week warning that the imposter was still abroad and was receiving food, clothing, shelter and money from unsuspecting clergymen and laymen.

The young son of the famed bishop was recently described in **Time** magazine as a convert to Christ who was able to turn off drugs and Eastern religions through a Christian experience. He has become a spokesman among the Jesus People.

Young Pike became a believer a year ago in a Berkeley, California, rooming house after years of spiritual searching. A friend had introduced him to marijuana at 15, another gave him LSD soon afterward.

"(Those) were days of badly shaken home life" for Chris, writes Ed Plowman in his new book, The Underground Church, issued by David C. Cook this month. "Lonely, insecure, and puzzled about life, Chris turned to Yoga for answers. On occasion he sensed his soul leaving his body on mystical trips into an ethereal realm. He sensed too that an evil force out there wanted his soul. . . ."

The decision came after Pike listened to converted hippie Ted Wise rap about Jesus Christ on the steps of Sproul Hall at the University of California. For many days Chris read a New Testament in a rooming house, encountering the true historical, living Jesus. Says Plowman:

"Chris felt drawn toward Him. He got down on his knees and let his heart pour forth the sorrows and anxieties that had welled up for years. **I need you, Jesus, I want you!**

"Outside, he spotted Koala Bear, a bearded street-Christian leader. 'Hey,' said Chris. 'I just became a Christian, and I'd like to meet some others.' "

The others promptly baptized him in a nearby park fountain.

A sermon by Chris on an Ephesian passage about conflict among spiritual forces struggling for the souls of men was described by a veteran pastor as one of the most profound Bible messages he had ever heard.

THE NEXT FIVE YEARS will be critical in the country's history because of a growing dissatisfaction with governments as they are presently organized, one of the nation's leading business spokesman forecasts.

Dr. Carl H. Madden, chief economist for the Chamber of Commerce of the United States, asserts that taxpayers are becoming "fed up with government" and the unalterably rising tax bill which the Federal, state and local governments keep presenting. These taxpayers are seeing their hard-earned dollars go for more and costly programs which fail to deal effectively with the nation's problems, Dr. Madden declares.

The answer is not a greater role of government but returning "the flow of power and money to U.S. families, allowing them to make more of their own decisions," the National Chamber spokesman says. Tax relief was successful in inducing growth and reducing unemployment during the mid-50's and mid-60's, while recent problem-oriented spending programs such as the war on poverty, welfare, and compensatory education have been "unproductive and unsuccessful in reaching their goals," the Chamber federation's economist states.

Tax relief will not only be a spur to the economy but provides "a greater role for the individual in the national decision-making process," Dr. Madden points out.

PUBLIC NEEDS MORE ECONOMIC UNDERSTANDING

Full employment and price stability are incompatible for any appreciable length of time in this country, and will be practically impossible to maintain through 1972, says the chief economist for the Chamber of Commerce of the United States.

But the American public does not understand this, and is not prepared for a return to full employment without a return to inflation, says Dr. Carl H. Madden.

Dispelling the lack of understanding about this economic eventuality is the "major task of responsible political leadership," he continues, but the lack of candor in the 1970 fall elections fails to show much evidence of this public educational process.

The American people should be told what to expect when full employment is attained, Dr. Madden states. Likewise, the public should be told of the need for changes to correct the imbalance of power that unions have, that prolong inflation long after monetary restraints are imposed to achieve price stability.

(from Business News Features
Chamber of Commerce of the
United States/Washington)

Boys' Brotherhood

LET'S STUDY THE LETTERS

REVELATION 2:1-7

by STEVE ZERBE

THE FIRST LETTER that we will study is to the church at Ephesus. This city was the capital of the province of Ionia. It was one of the greatest of all cities in all Asia Minor. Ephesus served as a great commercial center as it was located right on the sea coast. This city was also the meeting place of the certain Oriental religions and Greek culture. Here was the home of the great temple of Diana, which was one of the seven wonders of the ancient world. Yes, Ephesus was prosperous, wealthy, and magnificent.

Ephesus was also rich in the holy tradition of the believers, Paul established the church here, and he served as their minister for about three years. The great Apollos, who is thought to be the author of the letter to the Hebrews, also preached here. Timothy ministered here for a while and is thought to have been martyred here. The apostle John probably spent his last years here and perhaps died in this city. Also Mary, the mother of Jesus, was here with John because you remember that Jesus told John to keep care of her while he was on the cross.

What did John have to say to this church in this great city? What did John say good about this church? Let us remember that whenever I say John, I only mean that he was the writer and our Lord was the dictator. The Lord was the one talking to these churches. He was walking in their midst, He knew what they were doing good and bad. Let us also observe that each time the Lord goes to a different church, John uses a different characteristic of the Son of Man standing in the midst of the candlesticks that he saw before when he was first caught up into Heaven. Notice what the first characteristic is. "The words of Him who holds the seven stars in His right hand, who walks among the seven golden lampstands" (Rev. 2:1). I think that John used this specific description to show that the Lord was still in their midst and still cared for them.

Many of the early Christians believed that God had forsook them because of all the torture that they had been receiving. The "words of Him who holds the seven stars in His right hand," points out to me that God is still all powerful and is still God. He can hold the seven stars in His right hand, so what does Caesar think he is against God.

You may wonder why the word seven has been use so much in just this first letter. This letter is writte in sort of a code to the early church. The Jews knev this code very well. It was used in the Old Testament i the book of Daniel. It was called Apocalyptic writing. I this type of writing, there is much symbolism, and th number seven, along with many other numbers, is sym bolic. This number happens to be perfection. It is th divine number that is associated with God. So the Lor holds seven stars in His hand. He has divine or perfec power over all things.

The Lord commends them on their good works. The have tried evil and tried to keep it out of the churc The people are enduring patiently, and they are obeyin almost all of the commandments. But notice what H rebukes them for. They have abandoned their first lov The church has apparently lost the true religion, lov They have been so busy trying to keep out evil, tha they have not practiced just plain brotherly love t the people that they have associated with. They hav forgot the true driving force of their faith. This show something to me. The Lord rebukes them for simply r jecting their love for one another. Even though the were good in keeping out evil and holding true to th commandments, they had still lost their love.

Now, what is more important in this church, th commandments or love? This is what we have to loo at in our life. Sure we can obey the commandments an stay away from evil, but if we do not have love fo other people, then we are nothing. Just as John said i his gospel in chapter 13 verses 34 and 35, "A new com mandment I give to you that you love one another, eve as I have loved you, that you also love one another. B this will men know that you are my disciples, if yo have love for one another." He was quoting Jesus whe they were all sitting around the table at the last supp Jesus had with His disciples. Notice that he states th by this men will know that you are my disciples. A we just holding onto the commandments, or do we hav love for our fellow man?

The Lord pointed out the way to recovery for th people at Ephesus, and He assured it with a promis He simply told them that they should remember the first works. Go back to that which you have falle from. "Repent and do thy first works, and I will gi to him that overcometh the privilege to eat of the tr of life." Jesus is the food of life for us now, but eternity with Him, we will be able to partake of th tree of life with Him. The same message that the Lo gave to the people at the church at Ephesus, can be o message today in this world. If we stay in the love God and obey His commandments, we will someday able to abide with Him and eat of that tree of life. Ju remember that our priorities are important in our Chr tian life. We must obey the commandments of our Lor but we also must have love in our hearts for everyo we come in contact with. God loved us, we too mu love His people.

SISTERHOOD

DEVOTIONAL PROGRAM FOR OCTOBER

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Junior: FIRST THINGS FIRST—First, Love.

Senior: COMMITMENT—God's Love Is First.

Discussion Questions:

Seniors: Discussion over chosen book

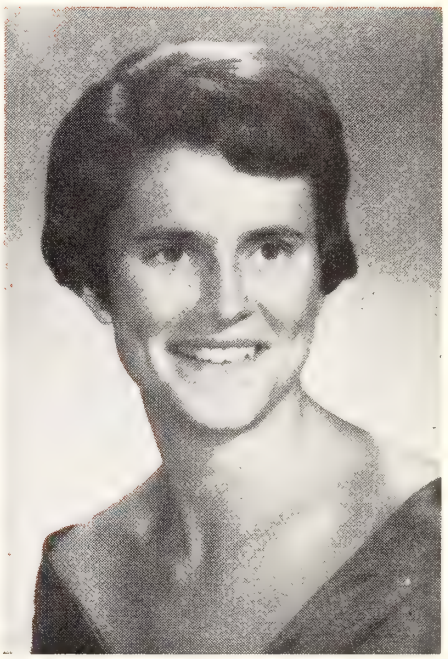
Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

JUNIOR BIBLE STUDY

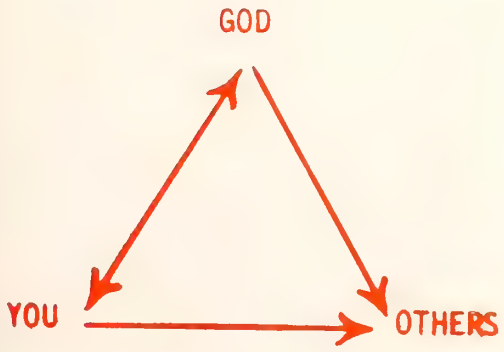


FIRST THINGS FIRST

First, Love

by Mary Ellen Drushel

I'M CERTAIN you have often heard of a love triangle. We usually think of a love triangle as being between two men for the same woman or two women for the same man. But in I John 4:7-21, we have a love triangle, but between God, ourselves and others. A diagram of this "affair" would look something like this:



Please read I John 4:7-21 at this time.

In the Scripture you just read, in verse 13, "This is how we are sure that we live in God and he lives in us; he has given us his Spirit." And then the last part of verse 16, "God is love, and whoever lives in love lives in God and God lives in him." Then in verse 19, "We love because God first loved us."

It is by the Holy Spirit living in us that we know Christ is alive forever, and this same Holy Spirit gives us the power to love.

In our English language we have only one word for love, and we use the same word whether we are talking about steak or a husband. But in the Greek language, which was the language the Bible was first written in, there were three words for love.

The three words for love are philia, eros, and agape.

The philia kind of love is what we term brotherly love or love for your neighbor. You have all heard of

the city of Philadelphia, and it is known as the "city of brotherly love." Why is that? You are correct if you said the first few letters of the town's name are the ones from the Greek word meaning brotherly love. This kind of love is all inclusive, in that everyone is our neighbor.

The second word for love is eros. Eros is to be the love of a man and a woman for each other. In philia love, we love everyone, but eros is much more selective or exclusive. Eros is God's gift to us in marriage to know another in intimate terms, and then to become as one and bring forth children.

The third word for love is agape. This agape love is the highest form of the three, because this is God's love for man. This divine love is free, for we can do nothing to deserve it, and it is spontaneous, for He loves us without any conscious feeling of our own.

Now you may say, "I do love everything around me." But is that an honest answer? What about the girl down the street who suddenly turns up wearing the charm bracelet you lost? or the boy in school who is always pestering you with stupid questions? What about your brother or sister who always reminds you of something you did when you would rather forget the whole thing? or mom and dad when they ask you to do something that you dislike doing?

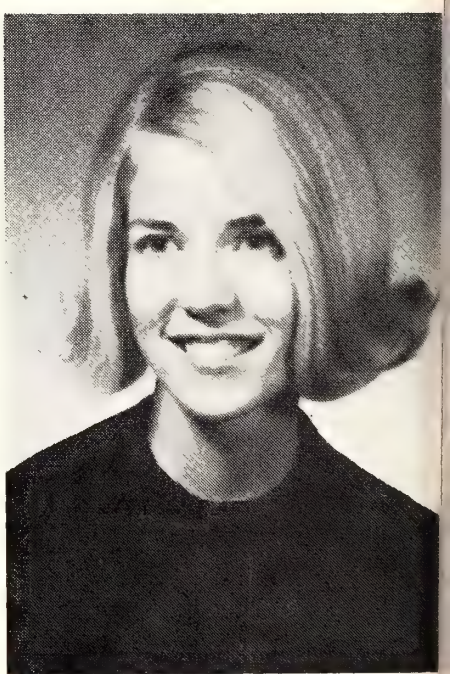
God means for us to love those around us, and I think that means all the time. We should always praise the good qualities of others and not dwell on their faults (I have often heard that the things we find fault with others are usually the things that mar our own personalities. Think about that for a minute! ! !)

"He who loves God must love his brother also! !"

Scripture taken from "Good News for Modern Man

SENIOR BIBLE STUDY

GOD'S LOVE IS FIRST



by Evelyn Ingraham

Introduction:

Often I look at my life and say, "I'm not doing enough for the Lord." People exhort us by saying, "You ought to be more committed," or "You need to love more," or "You ought to have more faith." But let me ask you, how do I get more committed? How do you and I get more loving, more faithful? If I understand God's Word correctly, it is not my commitment, rather God's commitment: His love, which initiated and builds our relationship with the Lord.

God says that "we love . . . because He first loved us (I John 4:19). John 3:16 backs this up. God loves us first; He initiates love. God not only gives us His love, rather, He **is** love. Because He loves us a relationship with Him is possible.

Traditionally we have limited our application of I Corinthians 13 to mean the way we are supposed to love our fellow man. In our study of this "love chapter" we will consider it as a description of how **God** loves **you.** After all, God is love. Would He have us love others in a way that He hasn't first loved us?

Bible Study:

Text: I Corinthians 13; Ephesians 5:22-33; Hebrews 8: 12; John 15:16; II Corinthians 5:18, 19; John 3:16

1. Read silently together or someone read aloud I Corinthians 13 substituting the word God instead of the word love wherever used.

Discuss the following:

1. Select three or four attributes of God's love toward us (for eg.: patient, does not take into account a wrong suffered, etc.) and give practical examples of how God displays these qualities toward us.
2. Each person select and share the one quality of God's love as seen in I Corinthians 13 that means the most to you personally. Explain why this quality means a lot to you. (For example: Geneva needs people to believe in her so the fact that **God** believes in her motivates her. I have a hard time forgiving myself so the fact that God doesn't keep a record of wrongs really changes me.)

Optional: if there is time

3. Read the remaining Scriptures listed above. In each passage pick out how God shows us His commitment to us.
4. Select your own way of summarizing thoughts and ideas.
5. Close with prayer, conversational or one person leading. Thank God for His love and commitment to you ask Him to make His love more personal and real to you.



NATIONAL BYC COUNCIL



The first session of the 1971-72 National BYC Council will convene on October 30-31, 1971 at Ohio Camp Bethany, drawing representatives from all eleven districts of National BYC.

The National BYC Council is an executive body of National Brethren Youth Crusaders. The council is empowered by the Constitution of the National BYC to evaluate the entire scope of Brethren Youth and then to make suggestions to the National BYC Convention. The Council has no power to set policy—it only can make suggestions.

The 1970-71 Council accomplished many things. Some of these were: (1) a proposed National BYC Constitution (passed at the 1971 Convention), (2) revision of the goals, (3) evaluation of the 1970 Convention and helpful suggestions to the Board of Christian Education staff for the 1971 Convention.

During the upcoming Council meeting, four major areas, among others, will be discussed: (1) a set of By-Laws for the new Constitution, (2) a proposal for district BYC Councils, (3) the idea of district projects and (4) evaluation of the 1971 Convention.

The Council is composed of: (1) the 1971-72 national officers, (2) the 1970-71 national officers, (3) six national at-large representatives, (4) the president of each district BYC, and (5) an at-large district representative.

The members of the 1971-72 Council are:

1971-72 National Officers

Mike Radcliff—Moderator
Paul Deardurff—Vice Moderator
Cindy Cartwright—Secretary
Rebecca Bachtel—Assistant Secretary

District Presidents

Northern Indiana—Jim Vandermark
Southern Indiana—*
Northeast Ohio—Don Dravenstott
Miami Valley—*
Pennsylvania—Rocky Keller
Southeast—*
Southwest—*
Florida—*
Central—*
Midwest—*
Northern California—*
Gloria Stout—Treasurer
Wayne Grumbling—Statistician

1970-71 National Officers

Steve Zerbe—Moderator
Dale Stoffer—Vice Moderator
Sherry Barnhart—Secretary
Paula Tinkel—Treasurer

****National At-Large Representatives**

Bob Black
Bob Bonar
Dave Radcliff
Kathy Miller
Steve Barber
Norma Grumbling

District At-Large Representatives

Northern Indiana—Carol Boggs
Southern Indiana—Kay Ellen Bargerhuff
Northeast Ohio—Bruce Ronk
Miami Valley—Marcia McPherson
Pennsylvania—Don Swenk
Southeast—Karen Naff
Southwest—Roger Stogsdill
Florida—Joan Hamel
Central—Nyla Nye
Midwest—Marie Grieve
California—*

* the proper information has not been returned to the Board of Christian Education office at publication deadline.

** all positions have not yet been confirmed.

These are your representatives on council. If you would like Council to discuss any matter, contact a representative from your district before October 30.

Be in prayer as Council meets that the members will be led in all matters.

NEW MATERIALS FOR CHILDREN AND YOUTH

New products for children's and youth programs have recently been marketed by Scripture Press. Below some of the more promising items will be noted.

PRIMARIES

39 **Primary Adventure Programs,** for children's church, Sunday evening, or mid-week groups. Leader's guide includes 39 regular programs, nine programs for special days, party ideas, planning notes, recommended materials and 13 suggested programs. Cost: $3.95.

Pop-Up Books: **The Boy Jesus, Children's Prayers.** Excellent teaching aids. Should be in the church library and/or primary classroom! Cost: uncertain, about $1.00 each.

JUNIORS

Junior Bulletin Boards. Ideas plus how-to-do-it. Simple, colorful ideas. Cost: $1.50. "Junior Action." Junior youth program material for Sunday evening. Sponsor's Kit contains complete materials for 13 programs. Good basic material. Cost: $5.95.

YOUNG TEENS

Young Teen Sponsor's Guide, Yearbook 3. Packed with ideas, helps, articles for leaders of young teens (Junior high school age). Excellent and re-useable! Cost: $3.95.

HIGH SCHOOL

High School Leader's Resource Book, Volume 3. Similar to above in approach. Content geared to older youth—again an excellent resource for the High School leader. Cost: $3.95.

SELECTIVES

New studies, four programs each:

Biblical Archaeology

Eschatology

Devotional Life

Total of 27 Selectives for evening programs now available. Packaged in sets of four booklets plus "Sponsor's Helps." Cost: $1.75/set. Special review set containing one copy of each program and Sponsor's Helps available, cost unknown.

YOUTH TODAY BOOKS

Series of 32 page books for youth. Not designed for Sunday evening programs.

So What's New? Warren Wierabe

Strictly Feminine. Marti Hefley

Be A Man! Jim Hefley

Will The Real Good Guys Please Stand? Stan Baldwin

Your Incredible Future. Jim Smith

Games Satan Plays. Stan Baldwin

Should a Christian Go to War? Harold Myra

Cost: 39¢ each.

All items listed are available through the Brethren Bookstore.

NATIONAL BYC BOOSTERS

Are you interested in the youth of the church? Would you like to be kept abreast of the latest happenings in National Brethren Youth? If so, clip out, fill out and send the following coupon to the Board of Christian Education Office, 524 College Avenue, Ashland, Ohio 44805. Do it today!

NATIONAL BYC BOOSTER CLUB
(Enrollment Form)

Gentlemen,
I wish to be enrolled as a National Brethren Youth Crusaders Booster. As a BYC Booster, I request that my name be placed on a special mailing list which will be used exclusively by the Board of Christian Education to keep me personally informed as to the progress, activities and needs of the youth ministry of The Brethren Church.

NAME _____

ADDRESS _____

_____ ZIP _____

HOME CHURCH _____

PENNSYLVANIA DISTRICT YOUTH CONFERENCE

THE PENNSYLVANIA YOUTH CONFERENCE was held in the Masontown Brethren Church, July 26-29.

About 50 youth were there for the four days with others coming and going. We were under the leadership of Jim and Carol Geaslen who brought us face to face not only with the problem of the church but also with the solution as the Holy Spirit spoke to us through them. Their program consisted of four Celebration Sessions in which we examined Worship under the headings of Prayer, the Word, a Song Service and Evaluation. In my opinion the highlight of the week was our conversational prayer session for the Holy Spirit was so real to us then.

We thank Jim and Carol for helping us meet God on a more relevant basis for our lives by letting the Holy Spirit work through them.

At our business meeting we had the ingathering of project money for our District Project which was to pay the interest on a loan for the Pittsburgh Brethren Church, one of our mission churches. Our goal was $1,000 and we collected $630 with several hundred dollars in pledges still not received.

We set our goal next year at $1,200.00. The monies received will be presented in the form of a scholarship to a Pennsylvania man in Ashland College as a Pre-Seminarian or two Pennsylvania men in Ashland Seminary.

We elected new officers who are:

President Rocky Keller
Vice President Rog Phillips
Secretary Susie Keslar
Assistant Secretary Sandy Forney
Treasurer Kim Johns
Assistant Treasurer .. Nona Jean Hesketh.

Our fall rally will be October 23 at Highland Brethren Church.

—Sharon Kidder, Ass't. Secretary

MOVED TO ACTION

WE WOULD LIKE TO SHARE with you some experiences of the Meyersdale, Pennsylvania Intermediate-Senior High Brethren Youth. Most of the programs during the year were devoted to the study of the book, **What On Earth Is Going To Happen?** by R. C. Stedman. The young people's interest in this Biblical study of things to come, with emphasis on the second coming of Christ, was extremely rewarding.

Perhaps it was through this view of "things-to-come" that the members were prompted to take action in the "now." They contributed towards the World Mission portion of the local church budget, bought Christmas gifts and delivered them to a young leukemia victim in the community. Each member volunteered several hours of work with an adult Sunday school class project. They presented an outdoor Christmas pageant and sponsored a monthly roller skating party in an effort to provide wholesome recreation for the people in the area.

Speakers at the public worship service were Bob A. Hoffman, Susie Shuck, and Tom Hoffman. Other participants in the service were Jim Swindell, Jack and Joe Fisher, Lloyd Pritts, Vickie and Jeff Yoder, Robbie McIntyre, Karen Streng, Tom Courtney, JoAnn and Gloria and Gary Martin.

A UNIQUE SUMMER AT GRETNA



Gretna BYC in unique musical program

"Hang on a minute, that doesn't sound very religious to me!" This comment was voiced at a contemporary religious music program presented by the Gretna BYC. In at attempt to get people to listen to the old and the new we planned a program that ranged from a rock version of "Sunshine in my Soul" to the old and familiar "Amazing Grace."

The program climaxed a study that had begun as a summer project to keep up interest during the vacation months. It worked! We had a larger group than in the winter. Each meeting we were to bring some bit of information about a present day composer or a new musical or even a bit of history to show how church music has changed. We would share these, then practi singing the new music.

We found many of the songs of Ralph Carmicha perfect to present the message of salvation throug Christ's love. We tried to explain how this music migl reach non-Christian young people because of the sir ilarity to their own kind of music. And we tried to sho that we can spread the joy of Christ's love by singir songs that really speak to us in our own language.

So hang on a minute yourself! Who cares if it "soun religious," if it can be used to win others for Christ?

Bellefontaine, Ohio
—Gretna BYC,

UNUSUAL SIGHTS

YOU MAY SEE some unusual sights if you happen by our church. For instance, one windy day in March you could have seen a field loaded with youth and a sky full of kites with each one very eager to have theirs go the farthest or climb the highest.

There also was that hot sticky day in August when our young people were knee-high in sweet corn trying to sort out and count what God had so richly blessed them with.

And then there was that cool night in October when you may have passed a very noisy tractor and wagon billowing over with hay and lively choruses being sung by all of those aboard.

Or if you just happened to be at the Mississinewa camp grounds early one Sunday morning in June, sure enough, there was our newest member riding in the back of a pick-up truck playing the piano as the layme brought the worship service to the week-end campe

But to us the greatest sight of all is every Wednesd evening when you can witness our high school BY gathering together and uniting their hearts in pray to our great God. Our hearts are reassured of the futu as well as thankful that our Lord means so much our youth that they want to attend the mid-week servi

You might call these things strange, weird, odd, just plain crazy, but to all of us at the little chur beside the road, we thank God for all of these stran things we have been so fortunate to witness.

—Mr. & Mrs. Larry Knee,
High School BYC Sponsors,
College Corner, Indiana

MOVING INTO THE SEVENTIES WITH CHRIST

by DR. HAROLD LINDSELL

This was the evening address, April 20, 1971, at the National Association of Evangelicals 29th Annual Convention held in Los Angeles, Calif.

Dr. Harold Lindsell, Ph. D. attend Wheaton College, the University of California and New York University. He is the writer and editor of several books and is the editor of "Christianity Today."



Brethren Church representatives at National Association of Evangelicals Convention. l. to r. Rev. Phil Lersch, St. Petersburg, Fla.; Rev. Clarence Stogsdill, Tucson, Arizona; Rev. Virgil Ingraham, General Sec'y., Mission Board, Ashland, Ohio; Rev. Smith Rose, Executive Sec'y., Central Council, Ashland, Ohio; John Rowsey, Associate Sec'y., Mission Board, Ashland, Ohio.



to r. Rev. Wm. Anderson, Manteca, Calif.; Rev. Spencer Gentle, Tempe, Arizona; Rev. Fred Burkey, Ashland, Ohio, Director of Christian Education, Brethren Church.

MY SUBJECT TONIGHT is "Moving Into the Seventies with Christ." It is a suggestive title indeed, for it is **person-oriented, time-oriented,** and **action-oriented.** The person is **Christ,** the time is the **seventies,** and the action is **moving.** I have no quarrel whatever with either the subjects, Jesus Christ, or the time, the seventies. In our situation these are fixed points of reference which, while they may require elaboration, do not require change. It is the word "moving" that intrigues me. No one can deny that we live in an activist world and everybody is moving; in fact, just about everyone is doing his own thing. I heartily endorse the concept of moving provided the person who is moving is headed in the right direction, for the right reason, with the right motivation, and with the right people. I do know that how men move reveals what they believe. It is belief that precedes action, and what men do, consciously or unconsciously, is determined by the basic convictions they entertain.

It is no mystery that what China does in the arena of international affairs is determined by its life and world view. Its decisions reflect its basic presuppositions. The same things is true for people whether they are Christian, humanists or existentialists. They act as they do because of what they believe. For this reason I am less interested in outlining what specific courses of action you and I can take in the seventies with Christ and more interested in the question, "What is my life and world view that prompts me to act as I do?" Once we have established a foundation and have articulated clearly a life and world view, then it will be possible to determine what course of action should be pursued in the light of the underlying convictions.

One of the current illusions has to do with the notion of objectivity. Nobody is or can be truly objective. Even the person who most closely approaches objectivity consciously works from a set of presuppositions that undergirds his life and world view. Everyone has his biases, and, as I have suggested, conduct comprises choices based upon bias. I do not mean to use the word "bias" in an unfavorable sense. I have in mind whatever it is that constitutes one's view of reality. Coming at it from this vantage point one's presuppositions may be

theistic, deistic, agnostic, atheistic. Each of these has its own life and world view, and the decisions one makes will be the product of the underlying viewpoint. Let me mention several viewpoints that I find untenable even though popular.

First, there is agnosticism. This has at its roots the idea that ultimate truth cannot be known. It is ineffable. No man can ever have certainty or assurance. There are no absolutes on which to build. It is fairly clear that if ultimate reality is unknowable, there is no valid base on which to construct a philosophy of life that will have universal and binding sanctions. There is no metaphysical basis for any real system of ethics and morality. Ethical systems and moral values will be advocated by the agnostic, but sooner or later someone is bound to ask the key question, as in the illustration given by Francis Schaeffer in a recent essay in **Christianity Today.**

> Not long ago John Gardner, head of the Urban Coalition, spoke in Washington to a group of student leaders. His topic was "Restoring Values in Our Culture." When he finished, there was a dead silence. Then finally one man from Harvard stood up and in a moment of complete brilliance asked, "Sir, upon what base do you build your values?" I never felt more sorry for anybody in my life. Gardner simply looked down and said, "I do not know." Here was a man crying to the young people for a return to values. But he offered nothing to build on; a man who was trying to tell his hearers not to take off for Morocco and yet gave no reason why they should not. Functioning only on a dim memory, these are the parents who have turned off their children when their children ask why and how. When their children cry out, "Yours is a plastic culture," they are silent. We have the response so beautifully stated in Beatles' **Sergeant Pepper,** "She is leaving home—we gave her everything money could buy."

This is the only answer such parents can give. Agnosticism simply will not stand up for it has no solid base on which to build. Indeed, in our day it has yielded largely to logical positivism.

A second option is humanism. That is "an attitude of mind that attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being." In it man is the measure of all things. God doesn't exist. All there is to existence is to be found in this life. The humanist wants to help man, to change social structures, in order to improve man's temporal condition and situation. There is a basic dichotomy that the humanist must face: Who determines what is good for man? On what basis? Lurking beneath the surface of humanism there is some value system. After all, why shouldn't cannibals boil and eat humans? Why should there not be abortion on demand, infanticide, and euthanasia? What is justice? Why is racism wrong and not right? How is it possible for some to say the war in Viet Nam is illegal and immoral? On what basis? Is it not purely moralistic? John Gardner, of whom we have just spoken, represents the dilemma of both the agnostic and the humanist. Values? Yes! But nothing on which to build them.

What is wrong with humanism? It's got the cart pulling the horse. The cart has no power of itself. Th cart has mobility only when outside power is applie Humanism's basic premise is faulty. Man is not th measure of all things. Humanism is atheistic; it rul out God. Since man is rooted and grounded in God h gets his life and being from God. As the branch witho the vine cannot exist, so man without God must ceas to be. Here is the paradox of humanism. When ma kills God he kills himself. He commits both deicide an suicide at the same time. Humanism simply will not d as a foundation from which to move into the seventie

A third alternative is existentialism. This happens t be both humanistic and atheistic, but it goes beyon humanism and carries this viewpoint to its ultima conclusion. For the existentialist, life is meaningles It has no rhyme or reason. It is a philosophy of th irrational. There are no objective absolutes, and the can be no genuine value system that prevails for a men. Each man makes his own decision and no tw men may be in agreement as to that decision. It lead inevitably to anarchy and nihilism. Because there is r right or wrong one can never moralize or take a pos tion on morality. Existentialism breeds pessimism an despair. One of the leading exponents of existentialis is Jean-Paul Sartre. He along with Freud has pointe out that man has a tendency toward self-destructio Sartre wrote an essay, "Existentialism," to prove th his philosophy is the only true humanism. W. Stanfo Reid says, "It is the one interpretation of man, h claimed, that gives the individual his full freedom, fo 'there is no human nature, since there is no God conceive it. Not only is man what he conceives himse to be, but he is also only what he wills himself to b after his thrust toward existence.... Man is nothin else but what he makes himself.' " Reid concludes th existentialism of necessity must mean that "man is n longer something set apart. He is only a species animal, and although he still likes to call himself **hom sapiens,** this means nothing. Rather, he is 'the Nak Ape.' " Now that he is tied with unbreakable bonds the lower order of physical existence, his uniquene has disappeared. He has de-humanized himself. Fro this outlook stem many of our present problems. Th difference between humanism and existentialism this: Humanism killed God and deified man; existentia ism killed God and dehumanized man as a consequen there is nothing left, only a vast yawning vacuum.

Existential meaninglessness has penetrated all culture. Look, for example, at the theatre of the absur In the September 26, 1969, issue of **Time** magazi there was a review of a film by Bergman. The review said this: "It is as if Ingmar Bergman woke from tortured sleep, seized a camera and began to film wh he had just been dreaming. Reality is distorted an logic becomes madness in **The Ritual,** Bergman's mo nightmarish fantasy since **The Silence.** In the claustr phobic office of some anonymous bureaucrat, thr actors . . . perform a bizarre masque, part psychodram part sexual charade.... There are episodes of typic genius—one of the actors sits in a bed flipping match from between his teeth until he finally incinerates hi self—but Bergman has not quite managed to correla fantasy and personal drama." Bergman in **The Ritu** was portraying reality as he sees it. And he sees no ing but meaninglessness.

John Cage, a modern composer, expresses meaningessness in music. In a 1957 speech in Chicago he asked he question, "And what is the purpose of writing nusic?" His response was, "The answer must take the form of a paradox: a purposeful purposelessness or purposeless play." This is the genius of existentialism. Francis Schaeffer mentions the fact that once Leonard Bernstein allowed John Cage to lead the New York Philharmonic Orchestra.

> Cage directed some of his own chance music, and when it was over and he was starting to take his bows, he thought he heard steam escaping from the steam pipes. Then he realized that the musicians were hissing. As John Cage explains it, it must have been a traumatic experience. But I have often thought about what I would like to have said to the musicians there that night. I am sure that if one had had an hour with those musicians, he would have found that most of them really believed philosophically exactly what John Cage believes—that the universe begins with the impersonal plus time plus chance. Why were they hissing, then? They were hissing because they did not like the results of their own teaching when they heard it in the medium to which they were sensitive. They were hissing themselves.

The same thing may be demonstrated from the life experience of Aldous Huxley who was both a scientist and a philosopher. He is the father of modern drug culture. He did not believe that reason was going to take us any place, and he thought that giving healthy people drugs would afford them some kind of experience that would produce optimism. This position he held to the end of his life. His wife promised that when he was dying she would give him LSD so that he would die in the midst of a trip. To him life had no meaning and yet in the effort to provide something to fill the vacuum, the hallucinatory experience of dropping acid was all that he could suggest for himself and for the youth of the world. The true genius of existentialism was expressed by a student who said, "When you book passage on the Titanic you might just as well go first class." What he meant is simple. Man is fated to die and is on board a ship that must sink. And since life has no meaning, you may as well live first class before you die. There is hope.

A fourth option is communism. Make no mistake about it. Communism has a distinctive and a carefully thought out life and world view. Unlike humanism which denies God and defies man, communism is both anti-God and anti-humanistic. Its basic promise is dialectical materialism and thus it is non-spirit, holding that matter, the material, is at the heart of things. It opts for the dialectical embracing the three concepts of thesis, antithesis, and synthesis. It argues that the thesis is challenged by an antithesis which is an opposite and the two opposites then are molded together to form a new synthesis. The new synthesis then becomes another thesis, is faced by its antithesis, and still another synthesis develops. The dialectic is irrational. It defies the law of antithesis in logic that has been common to Western culture for more than two millennia, which says that opposites cannot be joined together. The heart of Western thought has been initiated by the dialectic. Moreover, communism is both mechanistic and deterministic. It has a teleology based on historical necessity that guarantees that the goal of history it envisions will be reached. Things move inevitably and inexorably toward the consummation. In its doctrine of man it believes in man's perfectibility. This notion is not based on fact but on faith unsupported by history, experience, or the example of communism's leading exponents. Since there is no God there is no **imago Dei** in man who being material has neither spirit nor ultimate choice or moral accountability.

Basic to the world view of the communist is the class struggle of the bourgeoisie versus the proletariat. Always the bourgeoisie is looked upon as a criminal, vicious, and the enemy to be done away with. Why communism should feel this way about the bourgeoisie is nowhere explained. Since the processes of history are deterministic, the bourgeois is the product of material forces and he never can help what he is or change himself to something else. Therefore to sneak in an ethic that can judge the bourgeois and hold him accountable is anachronistic.

In its ethical views communism is relativistic. One's ethics are determined by his relationship to the class struggle. If he is bourgeois he will have capitalist ethics and that's bad. If he is proletariat he will have proletariat ethics and that's good. That's why there can be no multiparty systems in the communist world. In the dictatorship of the proletariat a person can vote only one way and opt for only one choice. To have a competitive party is impossible and for a man to vote for other than the one party would mean that he was bourgeois rather than proletariat.

Communism is purely pragmatic and its ethics wholly contexual. There are no ethical absolutes and the end justifies the means. Whatever will bring about communism is legitimate: therefore lying, stealing, adultery, murder, treaty-breaking are quite acceptable if they help the objective. One may well argue that the democracies do many of the same things, even while they pay lip service to absolutes. The communist at least follows out his standards to the letter. The communist ethical stance may be summed up as follows: "We demand liberty from you, for that is your principle. When we get into power we take it away from you because it is not our principle."

Communism being materialistic there is nothing beyond the grave, and the closest it can come to an afterlife is to embalm the body of Lenin and place it on public display. The only future people have is that some day they also will be corpses. As a life and world view communism simply won't do.

I suggest that as we move into the seventies, we do so within the context of the Christian faith, that we understand clearly and explicate carefully the Christian life and world view and then decide in which direction we'll move, what methods we'll use, and what goals we will seek. No one, least of all I, would claim that Christianity is monolithic. There are different forms which the Christian faith has taken through the centuries and those features which distinguish one form of Christianity from another also make for considerable differences when talking about moving into the seventies with Christ. There is the Roman Catholic form of Christianity, Eastern Orthodoxy, Protestantism, and non-Protestant groups; and among Protestants there

are liberals, neo-orthodox, evangelicals, and fundamentalists. Moreover, strands of pietism permeate parts of the Christian world which emphasizes that the believer is not of the world and should not be in the world. There is a skein of separatism represented in part by the Keswick movement that brings into sharp focus the quest for the spirit-filled life. There is the continuing dialogue between those elements of the Church that tend toward legalism and those that tend toward antinomianism. There are pacifists, sociological fundamentalists, pentecostals, and a host of others characterized by special emphases and whose views on sex, marriage, divorce, abortion, capital punishment, war, peace, politics, etc., will in some measure be influenced by the distinctive stand-points that mark them off from other groups. Let us forget, for the moment, the marginal differences that exist among evangelicals. Rather let us take into the seventies with us certain foundational truths that I think should undergird the evangelical life and world view.

First, let us go into the seventies with the Christ of the Scriptures. It was Pascal who said, "Apart from Jesus Christ we know not what our life is, nor our death, nor God, nor ourselves. Thus, without the Scriptures, whose only object is Jesus Christ, we know nothing, and can see but obscurity and confusion in the nature of God, and in our own nature." The only Christ that we know is the Christ of the Scriptures. In our day a vast battle is raging among evangelicals over the question whether the Bible is the infallible Word of God. Some of you may have noted that recently the Roman Catholic scholar Hans Kung in his book **Infallible? An Inquiry** stated categorically that neither the pope nor the Catholic Church is infallible. This evangelicals applaud as would all of the Reformers. But Kung goes beyond this to say that only God is infallible and therefore the Scriptures like the pope and the church can likewise err. This mentality is to be found abroad among evangelical scholar in our day. No one can deny the fact that God is infallible. It is precisely this infallibility that made it possible for Him to have an infallible Bible and propositional truth in human history. If we do not have a Scripture that is trustworthy in all its parts, then we have no substantive and sound foundation from which to move with confidence into the seventies with Jesus Christ. Let no one mistake the fact that once the infallibility of the Bible is lost, a Pandora's Box is opened and the way is left free for the advent of every kind of error as the history of the Christian Church so manifestly indicates.

Secondly, let us go into the seventies with Jesus Christ as the Lord of all. Evangelical Christians have not always withstood the pressures of affluence. They have not always lived up to their potential by way of commitment of life and resources to the purposes of God for His people. Our churches are not infrequently crowded with people who claim Jesus Christ as Savior but do not acknowledge Him as Lord. I am convinced that of all the sins the believer can commit, there is no sin greater than that of the refusal to let Jesus Christ be the Lord of life. It is one of the few sins that I cannot confess and clear from the docket unless when I have confessed it I also allow Jesus Christ to become what He is in truth, the Lord of those whom He has redeemed. This means a fundamental reorientation in perspective, in priorities, and in the purpose for whic I use my life.

Let me share with you some comments made in letter which I received from a missionary in Zambi Africa. He asked whether this current NAE Conventic would mix conservative theology with conservati politics as usual. He wanted to know how Jesus ca be Lord of all when the vast majority of America Christians always seem to support U.S. intervention i the domestic affairs of other countries. He wanted know why materialism has so gripped evangelic Christians that we feel we need "twenty shirts, tw cars, and two television sets." He asked finally, "Cou it be that the conservative, middle class, 'silent majo ity,' U.S. evangelical churchman is quite-happy-than you to have Jesus Christ as 'Lord' of his devotional lif but not **Lord of all?"** What he really was asking wa "How should a Christian act, since he is a member two kingdoms—God's kingdom and Caesar's kingdom' It is easy for any of us to be seduced by an unbiblic fealty to Caesar's kingdom at the expense of our loyal to God's kingdom. And whenever my citizenship Caesar's kingdom takes priority over my citizenship God's kingdom, then as a Christian who professes Jesu to be Lord of all, I am out of whack. But one very si nificant fact should not be overlooked in the letter fro this missionary. In years gone by the old cliche and th constant indictment registered against evangelicals w their failure to be involved in the world and the accus tion that they had no social conscience. Now if the i dictment leveled against evangelicals in this letter h any substance, then it becomes quite clear that th problem is not that the evangelical lacks a social co science. The problem according to this man would that evangelicals are involved but in the wrong wa Evangelicals generally are patriotic Americans. Sure this very fact in itself means that they are exhibiti a very lively sign of a social conscience, and it is no means true that a man has a social conscience on when he hates his country. The believer who tak seriously the Lordship of Jesus Christ will be a patri in the right sense, but he will not be an uncritical su porter of Caesar's kingdom. He will praise his count when it's right and he will do all in his power to corre it when it's wrong. Loyalty to Christ does not rule o patriotism for one's country. It does mean that patri ism will be based upon the best and fullest understar ing of the revelation of God in Holy Scripture as t infallible rule not only of faith but also of life.

Thirdly, we should go into the seventies with t Christ of the cosmos. Jesus is not only the Lord of n life. He is the Lord of the planet and He also is t Lord of the whole creation. By Him all things were ma and without Him was not anything made that was ma He is the one who sustains and holds the cosmos gether by the word of His power. This cosmic Chr transcends all the principalities of the universe and the kings of the planet. We must not have a view Christ that is too small. We need not travel throu the seventies as those who are frightened or who ha any doubt whatever about the sovereignty of Jes Christ, the omnipotence of Jesus Christ, or the c tainty of His final victory over the forces of darkne This Christ of the cosmos is the Lord of History. He transcendent over but He is also imminent in the p

esses of history. This One has already won the victory for us in the covenant which was sealed by His blood. We do not fight a losing battle or support a lost cause. For us there is victory because Jesus Christ was the Victor over sin, Satan and grave. And if He is the Christ of the cosmos, then we must lift up our eyes not toward the sunset but toward the sunrise. We will not yield to defeat, and there is no dark night that can conquer us. Ours is the confidence that the Christ of the cosmos brings the daylight and rises with healing in His wings.

Fourth, let us go into the seventies with Christ who is the Christ of redemption. We live in an age of non-particularity when it hardly seems to make any difference what a man believes. This is a syncretistic age in which men everywhere are seeking to combine the good elements of all religions in some kind of an eclectic but non-redemptive faith. It is an age of universalism in which still others naively and unbib ically suppose that all men at last will enjoy the felicity of heaven and live forever in paradise. The Christ of redemption is the Christ of the cross of Calvary. He is the One who bore our sins in His own body upon the tree. He is the only way of salvation and the only hope of life eternal. But the Christ of redemption is not the possession of the select minority who have come to know Him through the preaching of His Gospel. He is also the Christ who died for a l men, even those who have not yet been redeemed and especially those who have never heard. If Jesus Christ is the Lord of all and the Christ of the cosmos, He is also the Christ who has willed that the free offer of everlasting life through faith in His name should be heralded to all men everywhere. In an age of the population explosion, the communications explosion, the transportation explosion, and the knowledge explosion, the challenge to the followers of Jesus Christ has never been greater even as the technological advances have opened before our eyes the distinct possibility in a way never known before that man can be reached with the Gospel of Jesus Christ. The Wycliffe Bible Translators expect to have finished the work of translating some or all parts of the Bible into every known tongue in the world before the end of the twentieth century. Supersonic transport, and radio and television open vast vistas for doing what Jesus Christ commanded us to do and which because it has been commanded must of necessity be feasible and possible. This is not the day for retreat, retrenchment, and rear guard action. This is the moment of advance, the time for positive and dynamic action, the moment of history to be seized, the opportunity for every evangelical to have his rendezvous with destiny.

Fifth, we must go into the seventies in the firm belief that Jesus Christ is the Christ of the consummation. Centuries passed before Christ became incarnate in the flesh. Yet it was in the fulness of time and at the good pleasure of His Father that He was born in the womb of the Virgin Mary two thousand years ago. It is likewise the will of His Father that history shall have a climax in the consummation. The earth and the cosmos will be redeemed from the clutches of Satan. The marks of sin will be effaced and the pristine purity that characterized the original creation shall once more be the motif in the cosmos. But Christ's people are not to sleep while they wait. They are to pray as they work. They are to witness as they pray. They are to spend themselves in the interests of Christ's kingdom, for His is not a kingdom of quietude but a kingdom of stress and tension and challenge and demand. Paul Tournier in his book **The Meaning of Persons** (p. 171) says that the two characteristics of a person are choice and responsibility. Ours is the responsibility given by the Christ of the Scriptures to spend and be spent as we wait for His advent from heaven the second time. But this would not be our responsibility if we were not also afforded the choice that enables us to shoulder the responsibility. To each of us there is given that moment to decide whether the years we have remaining will be spent on behalf of that Christ of the consummation who comes to judge all our works and to offer us all our rewards.

Sixth, Christ is also the Christ of hope and faith and of these I need not speak, for all of us are fully aware of the implications. But I would conclude with one other comment. We move into the seventies with Christ who is the God-man for all seasons. He is the God-man for the baby in the cradle and the old man on his death bed. He is the God-man for those who are joined in holy wedlock as well as those who having been married are buried side by side having died in the faith. He is the God-man in the midst of revolution as well as in times of quiet and repose. He is the God-man for the technological world without whom technology becomes an end in itself and a dehumanizer of men. He is the God-man for the youth of the nation who so often have tried everything and found nothing and who yet find their hearts to be restless until they find their rest in Him. He is the God-man for all men, for if He were not, men would not be, and if He does not become the God-man for them they shall perish in their sins and know not life everlasting.

The challenge to you and to me tonight is the challenge to accept the Christian life and world view and in the light of so firm a foundation to reach forth to serve and if need be to die for that One whose offering on Calvary was not a hopeless death but by His resurrection power became a deathless hope. The Man for all seasons calls for you and for me to follow Him as countless thousands of other pilgrims have followed Him across the long centuries since first He called men to serve Him beside the waters of the Sea of Galilee.

But are we willing to serve Him to death if need be? I close with an illustration of the martyrdom of Hugh Latimer and Nicholas Ridley in 1555. These men were English Protestant Reformers who incidentally denounced social injustices. In fact, Ridley's preaching "was partly the occasion of the foundation of Christ's Hospital, St. Thomas' Hospital and Bridewell." Condemned to be burned at the stake, they would not deny their faith. Ridley's brother wanted to spend the last night in the prison to comfort the condemned man. Ridley assured his brother there would be no need to do that because he expected to sleep as well as ever, and he did. When they were bound to the stake, Hugh Latimer looked at Ridley and said, "Master Ridley, play the game. For by God's grace we shall light a candle in England that will never be put out." Move into the seventies we must. Move with Christ we will. Die we will if need be, gladly!

IN-DEPTH EVANGELISM . . .

IN ASIA

Burma

A seminar on **Evangelism-in-Depth** was scheduled for Christian leaders in Rangoon during February 1971.

Japan

Plans have been announced for a Congress on Evangelism for the nation of Japan, sometime during 1971.

"The Shikoku **Total Mobilization for Evangelism** has just ended, and the city of Kobe is presently mobilizing for prayer and training. The Okinawa churches have just completed their first Pastors' and Laymen's Retreat in preparation for the 1972 **Total Mobilization for Evangelism.**"

—Correspondence, Herbert Murata
Far Eastern Gospel Crusade

Philippines

The **Christ Our Way Movement** of evangelism in the Philippines is getting underway with a series of seminars being held in the 17 districts of the country. Purpose of the seminars is to challenge, train, and deepen the spiritual life of leaders, organize for coming activities, and to establish prayer cells and evangelistic home Bible studies.

March, April and May 1971 are designated for further organization of prayer cells and preparation for full-scale evangelism conferences in the 17 districts during June, July and August. The remainder of 1971 will be given to renewal and revival in the church, thus making the entire year of 1971 a year of preparation for evangelization in 1972.

—Correspondence, Jim Montgomery
Field Director, Overseas Crusades

Taiwan

Both the theme and spirit of the November 1970 Chinese Congress on Evangelism was "Accomplish the Great Commission in our Generation." The Congress was an unprecedented event in the history of the Christian churches in Taiwan: in its scope of cooperation, in its singular emphasis on evangelism as the mission of the church, and in its evident sense of concern for and commitment to the future of the Chinese churches.

The five-point Declaration of the Congress calls for "hearty cooperation between different denominations in the supreme task of evangelism" . . . making every effort "to mobilize the whole church under dedicated leadership" . . . declaring the Great Commission calls for prayer and preparation for the "evangelization of the people of Mainland China" and that the time has come for a wider vision in the Chinese church which "must become sending churches after 160 years of receiving."

—Newsletter
Coordinating Office for
Asian Evangelism

Vietnam

". . . Rev. Pham-van-Nam, director of the nationwide **Evangelism Deep and Wide** program, and I have been visiting the different zones of the various districts to present the program in such a way that the church could take it from there.

"I had been a little concerned that the program migl be getting sidetracked into simply a tent campaign co cept of evangelism, good as that was. But as we talke in the first **Evangelism Deep and Wide** committee mee ing, I saw that the basic concepts of the program a still there. Moreover, our Vietnamese brethren rega **Evangelism Deep and Wide** as theirs and are pushing . . . The Church and mission are still trusting God f 10-million converts before Jesus comes."

—Foreign Field Flashes
The Christian and Missionary
Alliance

IN AFRICA

Cameroon

"Our Lord has called us to be His disciples, to do H work. The Church is really engaged in social work whe all the Christians act in love towards their neighbor

"Often we limit love to our own families. What a te rible thing, and a shame to see in our villages Christi communities which abandon their old and sick witho care.

"Begin by taking care of the old and the sick in yo village, or in your part of the city. The youth grou could fetch water and get wood for the sick. The wome of the women's association could divide up the respo sibility for the meals. The men would get together repair the roof or build a new house.

"The National Committee of Evangelism propos evangelization by special teams in the rural areas wh the study of the NLFA handbook is completed. The teams would be made up of an evangelist or pastor, doctor, an agriculturalist, a dentist, an audio-visu (cinema) expert, etc., in order to reach the whole man.

"The campaigns to teach people to read, which t churches in northern Cameroon in particular have tak up, witness to the fact that the Church knows that t economic level of people is often directly linked to the level of instruction. At the same time she knows th the ability to read the word of God is riches witho price.

"In all of our work we seek to witness to Jesus. point to Him Who is the Lamb of God Who takes aw the sins of the world."

—Bjorn Bue, **Onward,** New Life for A

Chad

National believers continue moving ahead in the fi cycle of activities as part of their mobilized progra of **New Life for All.**

Niger

Courageous evangelicals in the Niger Republic, rep senting a very small fraction of the total populatio report, "For some time we have been wanting to you know that the Lord is blessing here. Niger is p paring for another year of outreach, using **New Life f All** materials."

—New Life for All Praise and Prayer Bulle

Nigeria

More than a half dozen seminars on child evangelism have been led by an international team of teachers.

Opportunities for using radio in **New Life for All** outreach are out-pacing staff capabilities. Approximately 50 programs per month are being produced, with openings for 70. Some of the present staff members are receiving additional training in radio production in order to better buy up the opportunities.

The importance of prayer in evangelism is emphasized as **New Life for All** leaders note that the areas where true revival has not occurred are the areas where prayer cells have been neglected.

IN LATIN AMERICA

Guatemala

Elements of in-depth evangelism have been applied in the three-week **Cruzada Guatemala '71,** led by Argentine evangelist Luis Palau during March.

Sixty churches, representing 12 denominations, participated in prayer groups and the visitation of 100,000 homes. One hundred and fifty-eight teachers were mobilized and trained to lead child evangelism classes throughout the city. Leaders from Mexico, Argentina, Ecuador, and the United States joined Guatemalan pastors in a School of Evangelism led by Dr. James Kennedy, minister of Coral Ridge Presbyterian Church of Ft. Lauderdale, Florida.

Personal interviews were held with the President of Guatamala, Colonel Carlos Arana Osorio, and with the Mayor of Guatemala City. Activities included special efforts to take the gospel to professional leaders, womens groups, university students, and military personnel. Use of the media included 20 hour-long TV programs.

Nightly attendance reached 12,000 with over 3,100 professions of faith during the three weeks. A number of local churches are experiencing growth. One congregation of 15 members has 47 new believers.

Mexico

According to latest census figures, less than 90,000 Mexicans are Protestant, out of a population of nearly 50 million people. Thus the evangelicals number less than 2 percent of the total population. There are approximately 10,000 evangelical congregations in Mexico, averaging 80 or 90 persons each. Of this number 6,500 congregations are already cooperating in the program of **Evangelism-in-Depth** to mobilize their resources for a nationwide impact for Christ.

The number of prayer cells meeting regularly to pray for the nation totals approximately 13,200. A goal of 70,000 prayer cells has been set. Eighteen million Bible selections and tracts have been prepared for distribution. Nearly a thousand pastors and lay leaders attended training institutes during the first two months of 1971. Interdenominational **Evangelism-in-Depth** committees have been formed in 45 cities to direct activities with some 40 men from varied denominational and mission backgrounds, giving their full time to provide leadership for the movement.

Paraguay

Deep in South America in the landlocked country of Paraguay thousands of Christian believers are mobilizing for a nationwide program of in-depth evangelism. Events scheduled for the year of **Evangelism-in-Depth** include:

May-June 1971—Pastoral and leadership institutes in key cities
July—Training every believer in his own church
August—House-to-house visitation
September—Home evangelism and friendship evangelism emphasis
October-November—Local church evangelistic meetings
December—Special Christmas season activities
January-February 1972—Special effort to evangelize particular groups of society
March—Mass evangelism meeting in the capital of Asuncion
April-May—Regional evangelistic meetings
June-July—Follow-up visitation and friendship evangelism

IN U.S.A.

Pennsylvania

A five-month recurring cycle of evangelism has been introduced to pastors participating in the 36-county area movement of **Christ for Eastern Pennsylvania.** The new cycle of activities includes "friendship banquets" and emphasizes on-the-job training for witness.

Leaders have set a six-month goal of forming 2,760 prayer groups and training 2,300 persons to carry out visitation evangelism to nearly 30,000 homes.

The long-range, four-and-one-half year goal is to mobilize resources of some 1,500 churches for the evangelization of the eight and one-half million persons in Eastern Pennsylvania.

—Report, Pete Schwalm
Director, Christ for Eastern
Pennsylvania

IN EUROPE

Holland

Planners expect 1,000 participants from 24 nations in Europe to attend the European Congress on Evangelism in Amsterdam August 28 to September 4, 1971.

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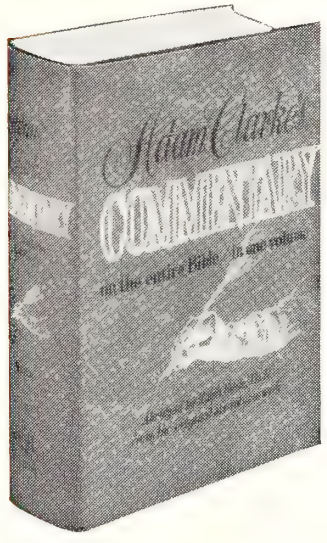
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NOTES and COMMENTS

The Masontown Brethren Church of Masontown, Pennsylvania announces a vacancy in the pastorate there.

Please contact the chairman of the Pulpit Committee:
Charles Moredock
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New Arrivals

REV. AND MRS. EDWARD WEST are the proud parents of a daughter, Karen Jean. She arrived, through adoption, September 10, 1971. She was born November 17, 1970.

By the Way

FIRST THINGS FIRST
WHAT TAKES PRIORITY?

'IRST THINGS FIRST is our theme for this conference year of The Brethren Church. First ings first—this is usually what is in mind when y project is being undertaken, whether it be anning the building of a house or even a house-eaning project at that certain time of the year, ring. Swinging the pendulum away from such menial temporary occupation to thoughts of a cation trip even demands that in making such ans, first things first must come first.

Now let us return to the theme of The Brethren urch. In the past I have heard much about the ethren Church being small in membership. oking over the statistical reports of the past ars, they indicate that the membership roll has en small for quite some time. There are those o may feel this is an unhealthy situation. On e other hand, I know quite a few people who ve not even come close to reaching the height six feet and are mighty healthy. Then too, there e some who seem to take the gloomiest approach all, such as a certain theologian on a telecast, t the church is dying.

f the news reports of the Religious News vices are taken in consideration, certainly re are indications that many denominations suffering from severe losses in membership l income. On the other hand there are many o are showing gains in these areas, and some ght be considered fantastic gains. Ironically, larger denominations seem to be suffering losses, and the smaller denominations seem be the ones posting gains.

There must be some reason for this trend that coming into existence. Lewis Llewellyn, a con-utor to the Jay-Bee UPSNDOWNS magazine tes that a spokesman for the National Council Churches, Rev. John Regier explains it in this nner: "It is quite obvious to me now that many ple feel the churches are going too far afield the area of social involvement."

n order to present a few more opinions I would e to quote further from this article. "Dr. J. Lester McGee, pastor of Centenary United Methodist Church of St. Louis, Missouri declared recently, 'We have seen church leaders, who became church leaders on the basis of their Christian commitment and evangelistic and missionary zeal . . . deny all that to become radicals, liberals, extreme secularists, fanatical humanists, social activists.' "

Those who are leaving the church, Dr. McGee says, "seem to be saying they disapprove of the humanistic and socialistic programs imposed upon the churches."

Llewellyn goes on to point out two views of the church's mission, and as we consider these views we might get a pretty subtle hint as to what takes priority in the theme of The Brethren Church. "Perhaps the picture comes into focus more clearly in this statement made by Rev. James D. Watson, moderator of the New York City Presbytery of the United Presbyterian Church: 'I see the ministry in terms of social action, not in terms of preaching or the rest of the nonsense we went through years ago. In our day, we are more concerned about man than God. God can take care of Himself.' "

Certainly, God can take care of Himself but don't we need Him to take care of us, too? The other view is given by the writer of the article as he presents his personal viewpoint. "Here is what the Bible says about preaching: 'The preaching of the cross is to them that perish foolishness. But unto us which are saved it is the power of God. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.'

"Will the church die? Not while it does the work assigned to it by its Founder. But. . . ."

Brethren, the road map has been unfolded, the plans have been made for the journey for this church year, the plans also lay out the directions for each member of the family. What do we think takes priority in putting FIRST THINGS FIRST? ? ? (G. S. Ed.)



FRIENDLY TOWN CAMP 1971

The following article was written by Mrs. La Riblet, a member of the Smithville Breth Church. Donna has been the "middle man" past two years, coordinating sponsorship, tra portation and communication between Frien Town and the local churches and the Dist Board of Christian Education. Our thanks Donna.



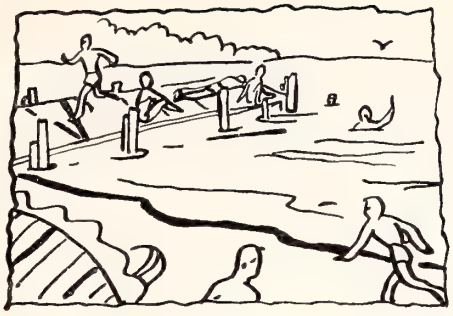
Friendly Towners Karen Scott and Patricia (Slim) Williams are getting a good look at one of the TV cameras in Ashland College's TV studio. Rex McConahay, a student at Ashland Theological Seminary, and head counselor at Friendly Town Camp is attempting to throw some light on the subject.

ONCE MORE God has allowed us the privilege of a memorable and beautiful experience with inner-city children. Those of us who were there in 1970 **expected** it to be beautiful. What we **didn't** expect was the great difference in the children we had at camp last year and those we had this year. This year there was a wonderful feeling of unity between campers and staff. We had it "all-together" from the word Go!

We are greatly indebted to the Calvary Baptist Church of Rittman for the bus and driver, Mrs. Gilda Smith. Mrs. Smith drove to Cleveland along with Pastor Dale Long, Lena Stewart, and Larry and Leonard Ribl bring the children to camp. The trip broke the ic everyone, and it was good for the children t together.

We began our week with a wiener roast at the c fire site, and this was a "get to know each other" se which started the week out perfectly. Our campers aching to explore the woods and were jumping anticipation.

No Sunday evening at camp can be complete wit a hike, of course, so we hiked . . . and hiked . . .



ed. Unlike last year, all campers made it under their n power.

Some of the highlights of the week included:

Soul-food! Jeff Jones and Rob Spore assisted Larry l Lena in barbequeing ribs over tubs. Lena was again only black staff member and was indispensable. r father made the tubs and the delicious sauce for the s.

Sweatshirts! Each camper received Camp Bethany eatshirts, and they got much use during the week.

A picnic! We picnicked at Mohican Park of course . . . ed. Isn't it odd how hikes aren't nearly as much fun a downpour? Everyone was drenched except Larry l brother Leonard. We haven't figured out how they naged to get back to the covered bridge so quickly. haps they are slow walkers. Two of the staff mem- s later invaded the local laundromat and were given ne very peculiar stares when the dryer door popped n and twenty pairs of tennis shoes went flying in directions.

Canoeing! At least this year it didn't rain during the oe trip! Many of the campers had an opportunity in ance to learn a bit about canoeing, so they did quite l indeed. However, Jan "Pocohantas" Rinehart ob- usly missed these training sessions. She discovered t the only way she could keep her canoe off the k and make any progress at all was to run it in erse. Needless to say, Don pretended she wasn't with group.

Television! The campers got a grand tour of Ashland lege and had an opportunity to appear on closed- uit television at the college TV station.

Cook-out! We cooked breakfast in the woods and se eggs which made it from the buddy-burner to te were delicious, but those covered with leaves and left a bit to be desired.

Talent show! We discovered some very good actors actresses as well as singers. And try as they would, counselors couldn't out-do the campers.

Activities! This phase of the program was directed by h Deardurff and Donna Enright. The girls planned h things as: softball, volley ball, scavenger hunt, etc. e our visitors last year, our campers were real "go- ters" and us "older" folks learned that it pays to t getting in shape ahead of time.

Hide-and-seek! This year our games of hide-and-seek special significance. Each time a camper or coun- r found the other they became partners for a "pow- v." There was time for just the two of them to go ewhere alone and really get to know one another. s gave the staff invaluable information toward under- ding our inner-city friends as individuals and for n to get to know us personally.

Home-made ice cream! This was our special treat Friday night. Afterwards, we retreated to the lake where we had a lakeside service instead of our regular campfire.

Campfires! Everyone looked forward to this time when we could relax and sing and unwind after a busy day. Jan led the singing with special requests for Rex McConahay to lead "Ere the Good Conductor." It was a toss-up who the main attraction was as one of our campers laughed so hard at Rex he repeatedly fell from his seat. Campfire talks were given by Don Rinehart, Rex McConahay and Donna Riblet. Our new friends taught us several songs which undoubtedly will be learned by our own campers in the future. We gave a special performance for Rev. and Mrs. J. Ray Klingensmith and Rev. and Mrs. Walter Schuman who visited us one evening.

Swimming, crafts and nature! Sherry Shannon served as Waterfront Director, Beth Miller and Martha Peacock were in charge of crafts and Donna Miller directed our nature program. Other counselors and staff members who shared in the work and the joy of Friendly Town camp were: Jim Berkshire, Pam North, Bobbie McConahay, Fern Smith, Betsy Kraus, and Anne Gourley.

Awards! Every camper was given an award Saturday morning before we broke camp. This was fashioned after the Academy Awards and presentations were made by the counselors. Each camper was awarded a patch for his sweatshirt and book titled "The Right Time" written on Mark's gospel. Best boy camper and best girl camper were given copies of "Good News."

Home again, home again! After singing a few songs, we loaded the bus and started home. As we left camp, hardly a dry eye could be found. Without exception, no camper was ready to leave. After the tears stopped, we sang the songs we had learned to make the trip a little more pleasant. We picnicked at a rest area just south of Cleveland where it was crying time for those counselors who were making the return trip. The bus battery chose this time to expire and here we were, Donna Miller, Lena Steward, Donna Riblet and Jim Berkshire pushing this huge bus up I-71, then running to catch up when it started. Imagine the thoughts of those driving by! We certainly could feel some very weird stares.

There were more tears, hugs, and kisses in Cleveland as buses, and parents collected their children.

Another beautiful week that will forever live in the memories of forty people who spent a week "Building Bridges" at Friendly Town Camp.

A FRIEND

by David L. Simes (age 10)

A friend is a buddy you can trust
A friend is a buddy who is right
and just.
A friend is a buddy who is always true.
A friend is a buddy who really
likes you.

YOUTH MARCH AT VINCO



Scene of the Jr. High and High Youth March at Vi Brethren Church.

YOUTH SUNDAY was observed in a big way at the Vinco Brethren Church.

Nineteen youth volunteered to teach a Sunday School class under the supervision of the regular teacher. Also, several took the places of superintendents, choristers, pianists, organist and secretary. Many were frightened as this was a new experience, but they said later they had gotten a blessing besides learning that they can do it.

The youth choir sang for the morning service and the juniors sang in the evening.

The entire evening service was led by the yo Twenty-five young people had a special part in the gram. The theme was, "Discovering Yourself—in Church." Messages were given by Jim Bobenage, C Miller, Bernice Parks, Diane Stutzman and Da Cobaugh.

On Friday evening we had an all-youth banque honor the graduates. The Fellowship Hall was bea fully decorated. The theme was "We've Only Begun." A Christian rock musical group, "The Ete Trip," gave a fine inspirational program.

THE MONEY TREE

THE LOREE, INDIANA Intermediate BYC has had fun times such as skating parties, a kite-flying contest with the College Corner group, and entertaining College Corner.

Serious times have been our regular meetings, our guest speakers, and Public Service. The local football coach brought training into our Christian lives, a local pastor, and former juvenile officer spoke on discipline and Steve Zerbe spoke at our public service about experiences on the Crusader team in South Bend this summer and gave a musical program.

We had an exciting time raising money. We actually had a money tree. We encouraged adults of our church to be members of our Youth Booster Club. They were to pray and pay. For different things such as the size of their shoes they were to pay a penny, putting their collection in small felt envelopes which we attached to our tree. It was quite profitable; when we counted the results 26 adults became boosters and gave $75 to our youth work. We are still praising the Lord.

Death brought a sad time when one of our members was taken after a five-year illness to be with her Lord. We were happy God let her life be a blessing to us.

Our new officers have been elected and we are planning another great year.

–Mrs. John E. Bargerhuff,
sponsor



Mrs. Edward Lippold, pianist at the chu became one of our Youth Booster Club memb She is giving her donation to our money tree Dale LeMaster, treasurer, is receiving it. O youth members are Kim York, Gary Deisch, B Bargerhuff, Coleen Zerbe.

ennsylvania District Moderator's Address

CHRIST LEFT THE CHURCH IN OUR HANDS

by PAUL L. BIRD

NOTHER YEAR has gone by! God has been most gracious to us. I am sure everyone that has come this conference counts it an honor and a privilege be able to work in the church. We sometimes take the things that happen to us for granted. I dare say, the Holy Spirit would not have convicted us we would t have come in to the church at all. I believe every rn-again Christian has a part that he or she should playing in the church. More about that later.

Before giving my message and some recommendations r you to think about, I want you to know how much ppreciate your giving me, a layman, the opportunity be moderator of the Pennsylvania District. It was t possible for me to visit all the churches, however, I l visit a few. I appreciated receiving bulletins and ws letters from quite a few to keep in touch.

In the years that I have been in the church I have served that to some people, conferences do not seem o important. I believe when we are selected delegates d do not attend, we are passing up a God-given privie of being part of the church. I would ask you toght, if you were called to an organizational meeting the company you work for, and refused to go, would ur stay in the company be long? Since it is just the urch, well, let someone else do it. I would not want u to think for one minute that I would take any thority from the local church. The Brethren Church a democracy within itself. So much so that sometimes wrap ourselves up into small bundles and forget that ier churches are in existence. Even in the local urch, we sometimes form groups so that only projects approve can be carried out. I'm sure you know what m talking about. I believe the time has come for Brethren church, that local churches and districts ould be one in the work they are called to do. Now, Christ left the church in our hands we had better ke up. If we call ourselves Christians, each of us has art to do. Whether it be large or small it should be ie.

Since the creation of man he has given God trouble, obably more than all the rest of creation. When we the will that God gave us the wrong way, it spells uble for all of us. Now God never intended for us be a group of do-nothings, because when Adam was ated God put him in the garden to be the gardener. w we are told in the Bible, the garden was a beautiful ce with all Adam's needs taken care of. God even e Eve to help him. Now Satan doesn't want any one be happy so he tempted Eve. She listened and both re driven from the garden to till the earth for their ad.

Noah was given the job of building the ark to save all o would believe. Of course, it had never rained so why be bothered helping to build a boat. You know the story, all perished but Noah and his family.

God chose Abraham to father nations. Moses to lead the people out of Egypt to the Promised Land. The Bible says he disobeyed, so he was only given the privilege to look into the Promisel Land. Joshua was chosen to lead the people into the land of Canaan. Many more names could be mentioned down through the ages. When the time came that pleased God, He sent His Son to choose and prepare men to build His church. We have heard the story many times that when Jesus went back to heaven all the heavenly host gathered around and asked, "What did you do about your ministry when you left earth?" He said, "I left it in the hands of twelve men." Brethren, those men have handed it down through the ages to you and me. What have we done with it? By the looks of our statistical report, not too much! All the men and women that God has used were men and women such as you and I. People who were not perfect and made mistakes. But all were humble enough to repent and seek forgiveness. The point I am trying to make is that only Christ was perfect.

Let us look into the working process of the church of which you and I play an important part.

First, the Sunday School is in our hands. The Sunday School is probably the most important organization of the church, because it is the teaching arm of the organization. We believe the choice of the officers and teachers of the Sunday School are just as important as church officers. Probably more so, because they must instill the Gospel truths into the students with only about thirty or forty minutes a week to do it.

Having Gospel Light graded materials for our Sunday schools is an asset to us. I realize that not all our churches use this material, but I would recommend it highly to all. Along with the literature the teacher is very important. Most Sunday Schools are holding Leadership training courses. Having proper equipment and lighting is also important. I sometimes wonder when talking with people of the church who are working in the educational systems of our communities spending millions for buildings and equipment why they want to economize and use the little odd rooms and corners of the basement not suitable for classes. Usually it is the young people who occupy these spaces. Brethren, I ask you how can we expect to hold these youth under such conditions? On the other hand, maybe these conditions do not exist in the Brethren Church.

Second, tithing is in our hands. I read sometime ago in one of the church papers that the tithe is our room rent to God for our place on earth. It is surely wonderful we have a gracious God, for many of us would be looking for a place to stay tonight. Many believe if

they give the tithe, it is sufficient. Brethren, we haven't given anything. The tithe is God's, after that comes the offering. Here is where we enter in. If it were possible to teach our people to tithe and give an offering the Brethren Church would have an abundance of money for all her needs, not to mention the blessings God would pour out on us. Let us not forget there is more to tithing than giving of our money. Our time and talents are included also.

Third, evangelism is in our hands. The church is becoming very lax in evangelism. When I was a boy, and that was not too long ago, this may be a matter of opinion, the Brethren church would have revival meetings a couple of weeks at a time. Many people from other churches and communities would attend, and the church and Sunday School rooms were filled.

The preachers would preach the old story of how Jesus was crowned with thorns, beaten and whipped and finally crucified for sinners like us. How he was put in the tomb, resurrected, and now sits on the right hand of the Father in heaven. They would preach how beautiful heaven would be if we would accept Him as our Saviour. Then they also preached how terrible Hell would be if we did not. People would go to the alter with tears streaming down their faces to ask God's forgiveness. For those of us who were under conviction of the Spirit, the chills ran up our backs and our hair felt itchy at the roots. Tell me Brethren, was this the wrong approach? I believe not. If you check your Bibles, Jesus talked quite a bit about how terrible Hell would be.

In the May issue of the Brethren Evangelist (page 31) you will find a letter written by an unconverted hippie to a Baptist church. It could easily have been a Brethren church. I am not going to read it word for word. You can do that when you get home. I am going to take a portion from the letter. He said he was invited to the church by the young people. The majority were hip and not square at all. He said he also stayed for the evening service. He admitted a few things really turned him on. Many of the young girls wore mini skirts. One young lady sang a very religious song before the evening message. He admitted that she had a lot of grit, wearing a mini skirt in the building you call the house of God. The preacher spoke on the subject "Letting Christ Change You." He could hardly tune in with all the whispering, note writing and giggling among the young people. They were like his hippie friends in knowing how to show disrespect to a speaker. After the service he was invited to stay for a turned-on youth meeting. There he noticed the young men had the same long hair and side burns his friends wore, and style of talk. The music was rock and roll. He was surprised they didn't dance. Before he left one of the young people asked him if he would like to become a Christian. Here is the quote, "I told him Christianity just ain't my bag."

"Why?" he asked.

"I told him to let me think about it. Well, I've thought about it and here is why it is, 'Your preacher preached about Letting Christ Change You. I thought about that and then I took stock of my hippie crowd and your Christian crowd. Frankly, I can't see too much difference. We practically dress the same, talk the same and show the same disrespect for an elder. We dig the same rock music. And you know, although your young people didn't dance I'll lay you two to one that dancing will soon be included in their programs. For you see r music creates a desire in you to dance. You know exc for a little soap and water we're almost the identical He said he had attended a revival meeting a few ye before but that group was not "turned on." The mu and songs were not like his. They sang from the fashioned hymnal. The preacher preached from an fashioned King James Version of the Bible. He did talk like the now generation. He was square. He w on, "I noticed that the young people at that meeti were different. They dressed like a bunch of squar After the preacher got through preaching they had thing called an invitation. Man, I really got nerv about then! When I thought on his message about H and repentance I actually considered becoming a Ch tian. They were different folks. But to you turned Baptist I say, 'Christianity, no thanks. I don't really too much difference.'" Brethren, we have been gi two pictures. Which church is yours?

In these times of church mergers and much unr among people I believe the Brethren church has a la part she can play in the world of Christianity. Ma people are dissatisfied with the results of the merg of their home church. They are looking for a chu such as ours. One where they can express their thoug and be heard. I do not mean we should change r ways of worship to please them, but we should all kn what we believe and why. We should be able to sh such a loving and inviting spirit that they will want be a part of us. I know there are Brethren such these because I have met them.

Let us look at the different boards of our distr They are in our hands!

The District Mission Board in conjunction with national board is to be commended for their work helping the Pittsburgh Church. I recommend the bo be on the lookout for other places to start new or activated Brethren Churches.

The Camp Board has been trying to have the ca used full time. I am on this board, and we are not sa fied with the response we are getting from our c summer camp and retreats. God has given us a beaut camp in a beautiful setting. Come and use it to the gl of God. I would like to recommend that the differ boards of the district would join together and pla spiritual emphasis weekend for the coming year. more we use Camp Peniel the less it costs us. Mak special effort to get people involved in all the progra

The Board of Christian Education has been very ac this year. We wish to commend them for their w They have been responsible for the camping progr retreats, and workshops. The sad part of it is the p attendance we as church members have given then would like to recommend that the conference give Board of Christian Education and the Camp Board mission to talk with the Southeast District about shar the camp and camping program. Also to share any ot plans or projects that could be worked out to the sa faction of all concerned.

I would like to commend the people of the district the fine spirit they have demonstrated through Unified Budget. This has been a great help to all are working on the different boards. It has worke well in the district I would like to see it tried in

ocal churches. Some of our churches may be using it ow.

Brethren, I believe we have an obligation to the college nd especially to our seminary. We need to support hem with students as well as financial support. We ave heard criticism of our seminary taking in men rom other denominations. The answer to that problem s to send enough Brethren men to fill the seminary. Ve are quite happy that there are several there from ennsylvania District and more scheduled to go later. e much in prayer for these young men because their ves are not always easy.

Here is a poem I'd like to share with you:

JESUS CHRIST — AND WE

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn,
How can we hope to help Him
Unless from Him we learn?

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Toronto, Canada

In closing, I would like to give you an illustration I feel will sum up the thought I would like to leave with you.

In a mining town some where in Pennsylvania an old man lived by himself. Each evening the boys of the town would go to his house. When they got in front of the house they would call to him, "Old man! Old man! come out, we have a question for you." Each time they would ask, he would give them the correct answer. One night the boys got together and planned to trick the old man. One of the older boys came up with a plan he knew would really fool him. He said, "I will put a bird in my hands and ask him if the bird is dead or alive. If he says it is dead, I'll open my hands and let it go. If he says it is alive I will crush it and it will be dead." The boys were sure it would work. Up to the old man's house they went.

"Old man, old man, come out, we have a question for you." When he appeared the boy said, "I have a bird in my hands, is it dead or alive?" The old man thought a while before answering. Finally, he gave them the answer, "Boys, it is all in your hands to do what you will."

Brethren, tonight the work of the Brethren church is in our hands to do what we will.

World Religious News in Review

n Three-pronged annual judging

CAMPUS LIFE NAMED EPA 'PERIODICAL OF THE YEAR'

From 68 entries in this year's wards contest sponsored by the vangelical Press Association, **ampus Life** was selected as "Peridical of the Year" at the close of PA's 23rd annual convention in hicago, May 12.

A publication of Youth for Christ nternational in Wheaton, Ill., the nonthly magazine was chosen by rofessional writers and illustrators n the 1971 judges' lineup for its thorough zeroing in on the action," nd an editorial diet that is straight" and "clear" in its purose. The editor is Harold Myra.

Young Teen Power, published by cripture Press, was first prize winer in the "Most Improved Format" category, with **Looking Ahead,** published by the David C. Cook Co., in second place. Third was the Christian Business Men's Committee organ **Contact.** Honorable Mention went to **Sunday Digest** of the Cook Co.

ESTES: 'ONLY ON GOD'S SIDE'

El Paso, Texas (EP)—Billie Sol Estes, the man who six years ago was imprisoned for swindling the government, left La Tuna Prison on parole this week.

The man, joined again with his wife and daughter, said "Business and money are no longer my gods."

The former boy wonder of Texas farm financing added: "I don't have hate in my heart for anybody. I am not on anybody's side any more except God's."

JUDD SEES NIXON TRIP AS VICTORY FOR MAO

Minneapolis (EP) — President Nixon's announced plans to visit Communist China will cost the United States enormously in prestige and confidence, according to Dr. Walter H. Judd, former Congressman and medical missionary to China.

Dr. Judd, 72, chairman of the Committee of One Million working to keep Red China out of the United Nations, said the Presidential visit will "represent a smashing victory" for Mao Tse-tung in having the President of the United States call on him.

Mao, he suggested, is "in trouble" with his own people, but "how can you expect the Chinese to resist Mao —as they have been—if the great United States accepts him?"

"This action will break the hearts of mainland people who have been fighting for freedom for years, hoping they can weaken Mao," he held.

VETERANS SHUN DOPE CURE DOCTORS TOLD

Philadelphia (EP)—An alarming number of heroin-addicted Vietnam veterans refuse to be treated, a Philadelphia psychiatrist told a group of doctors here.

Dr. Kenneth D. Cohen, psychiatric consultant to the Veterans Administration Hospital here, told the gathered physicians that the problem of drug addicion among veterans has become so serious that the hospital is developing a special program to motivate the veterans.

"I'm appalled at the number of veterans I've seen coming back from Vietnam addicted to almost anything," Dr. Cohen told a Drug Abuse Training Institute for doctors.

"They often have no motivation to seek or accept treatment," Dr. Cohen added. "The vets feel they are justified in continuing their addiction. They feel it is a result of the war and what it has done to them.

"Each and every one of them has felt treatment to be unsuccessful, almost a joke.... The prospect of having 20,000 to 60,000 hard drug users released from service into the society is one that the government or the Department of Defense hasn't begun to tackle," he said.

PARADISE OF FREE LOVE SEEN AS FLAT, TASTELESS

Los Angeles (EP)—Sexual liberation, especially among the young, is not the pinnacle of human fulfillment many thought it would be.

Dr. Paul Popenoe, president of the 40-year-old American Institute of Family Relations here, said that growing permissiveness on campuses is playing hob with the academic disciplines and with creativity.

He quoted a Belgian biologist who thought he'd found in Tahiti a paradise of free love with no sense of sin. But the biologist quickly discovered an almost complete superficiality of the emotional relationship between people, a culture which does not produce the strength and variety of personality as does t Western culture.

"It is impossible to imagine We ern literature growing out of society as well-adjusted and supe ficial as Tahiti, where people li entirely for the moment," he sa

Dr. Popenoe, quoted by columni Richard Buffum in the Los Angel Times, observed that througho history, a successful civilization, o with sophisticated art and cultu has depended on holding the s drive in abeyance until intelligen could take over.

Further, Dr. Popenoe counse that premarital experience produc an "unpleasant mental and emotic al conflict due to antagonism l tween seeking adventurous varie on the one hand, and the deep-seat need for a feeling of permaner and security on the other. This conspicuously true," he said, "f women."

Codes of behavior which ha withstood the tests of centur should not be discarded lightly, added.

news ... from the Brethren

South Bend, Ind. Dr. Bruce Stark was here for a Leadership Retreat on September 24 and 25. He also brought special messages on the Holy Spirit on the 26th. A carry-in dinner followed the morning service and discussion followed.

Vandergrift, Pa. New microphones and stands have been purchased for the Pleasant View Brethren Church by the Laymen. Pastor Gilmer held services for the Valley Brethren Church, Jones Mills, Pennsylvania in September.

Milledgeville, Ill. A Missionary Conference has been scheduled for December 10, 11 and 12th with John Rowsey.

Mt. Olive, Va. Fall Revival was held September 27 to October 3 with Rev. Carl Barber as the speaker. A study on the "Holy Spirit" was conducted Tuesday, Wednesday, Thursday and Friday mornings, and Holy Communion ended the meetings on Sunday night.

Hagerstown, Md. A Missionary Conference was held September 17-19, with John Rowsey as speaker. September 26th the 77th Anniversary and Homecoming Service was held. Rev. Smith Rose brought the morning greetings. Rev. Claude H. Cave, an outstanding chalk artist and saw player (accompanied by a blind pianist) presented the evening program.

Waynesboro (Wayne Heights), The young people have started new BYC group. They now ha two groups—one for Grade through Grade 6, the other Grade 7 through Grade 12. A n Sunday school class has also be started for young people betwe high school age and 25 years

Nappanee, Ind. Rally Day was h on Sunday, September 12 w Rev. Donald Shafer, Director Christian Education for the Bre ren in Christ Church. Spec music for the day was presen by the Christian Way Singers.

Brush Valley, Pa. Rev. Charles L master is to be the speaker one week of Revival Services be held beginning October 24 Rev. Tom Kidder held services Highland Brethren Church two weeks, October 3rd to 15th.

Washington, D.C. In preparation the Fall Revival a study on "I Bones Can Live Again" was p sented. The revival will be h October 24-27 with Rev. Don Rowser as speaker.

Memorials

WORKMAN. Charles W. Workman, 85, passed away August 11, 1971. He was a member of the Mt. Olivet Brethren Church, Georgetown, Delaware. Funeral services were conducted at the James Watson Funeral Home in Millsboro by the Rev. William A. McDaniel. Burial was in Millsboro Cemetery.

* * *

WALTER. Mrs. Alta Fay Walter, 68, of Route 1, Walkerton, Indiana, died September 18, 1971. She was a member of the First Brethren Church of North Liberty, Indiana where the services were held. Rev. Kent Bennett officiated and burial was in Prairie Street Cemetery, Elkhart, Indiana.

Weddings

HELTZEL-KOBB. Mr. and Mrs. Ken Tyson announces the marriage of Barbara Heltzel and Timothy Kobb on August 21, 1971, in St. Monica Church, Mishawaka, Indiana. Their new mailing address is: 809 West Street, Mishawaka, Indiana 46544.

* * *

GUISINGER - SWIATKOWSKI. Mr. and Mrs. John Guisinger announce the marriage of their daughter, Bonnie, to Larry Swiatkowski on August 28, 1971 in the Crest Manor Brethren Church. Their new address is 321 35th Street, South Bend, Indiana 46615.

BRUSH VALLEY, PENNSYLVANIA



ON SUNDAY, September 5th, the membership at the Brush Valley Church was increased by four, as deacons and deaconesses Andrew and Aileen Johns and Sandra Kidder assisted the pastor in the Laying on of Hands Ceremony for Robert and Bobby Hogenmiller, Sam Monsour and Larry Flick. The four had been baptized in the Allegheny River on August 29th.

The baptism was probably the "biggest" we've had here at Brush Valley for a while as three of the four are grown men, being married to Brethren girls. Will you pray that God may continue to bless His Church as we serve Him.

MORRILL, KANSAS

MORRILL, KANSAS celebrated their 100th Birthday July 2nd to the 4th. On the 2nd of July a talent show was held in the community park. It consisted of songs starting "way back" and the styles of "yester year," all the way to the year 1971. People of the community were the ones who directed the talent show.

A beard judging contest was held. A mustache cup was given for the bushiest and neatest beard. Brother Clair Berkley won the cup for the neatest beard.

A special recognition was given to the oldest couple in Morrill. A birthday cake was presented with 100 candles to the couple that was married 70 years. God bless them for many years to come.

On the 3rd of July a big parade of 50 entries or more was held. We had rain which slowed the parade up, but were real thankful as we needed it. During the afternoon many contests were played and a Pork Barbeque was held in the evening. Many attended from far and wide to held celebrate in their "old home town."

On Sunday, July 4th, a Community Church Service was held at the Morrill Church of the Brethren. The service was conducted by Rev. Ernest Moravec, Baptist minister, and featuring the "Kordsmen." The service was attended by over 300.

The picture is of the Morrill Brethren Church float. Mr. and Mrs. Raymond Landes and Mrs. Clair Berkley



decorated it. The theme was, "In God We Trust." Those who rode the float were: Raymond Landes, driver: Mrs. Raymond Landes, Carolyn Landes, Mrs. Charles Allen, Jr., Kim and Kara Stapleton, Julie Martney, and Mrs. Clair Berkley. We thank God for letting us observe these days in His presence.

Mrs. Clair Berkley,
Secretary

BRETHREN SHARE

THROUGH THEIR ANNUAL

COLLEGE AND SEMINARY OFFERING



From the very beginning of Ashland College almost a hundred years ago the Brethren Church was right at the heart of all that went on. The Church is to this very day in a most realistic way sharing in every thing that is done at the College and Seminary.

The Board of Trustees, the Administration a the Faculty are all committed to provide a firs class college education for the gifted students w come to our campus. We admit to a Christi commitment to help all students become all th they can be.

Each year for many decades the Brethr churches have given an offering for the Colle and Seminary. Over these years this has amount to many hundreds of thousands of dollars. Duri this time thousands of students have receiv Christian witness and training through t Brethren Church. This has been a part of o collective ministry.

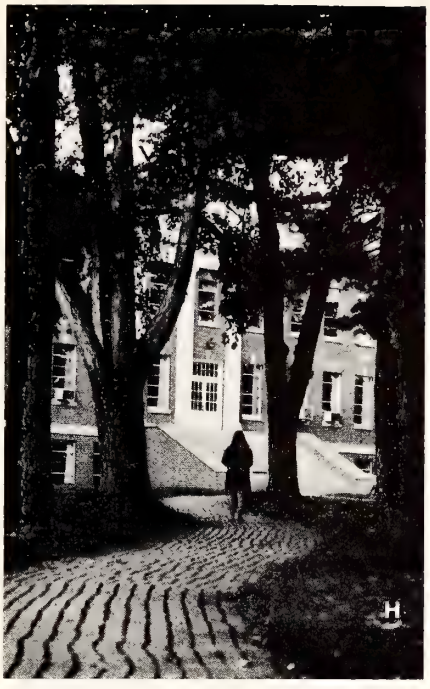
When one looks at the kind of world in whi we live, surely we would agree that perhaps t need for Christian higher education has nev been greater in the history of our nation. Yo generous contributions are deeply appreciated.

Virgil Meyer
Director of
Religious Affairs

"FIRST THINGS FIRST"

Matthew 6:33

THE COLLEGE SHARES IN DISCOVERY



Where does God want me?

Professional, spiritual and psychological counseling is provided.



Is there a place for me in the world?

Ashland College has four full-time Academic Counselors.



Who will help me find MY work?

Students are talking with Mr. Glenn R. Meadows, vice president of the NcNeil Corporation of Akron, Ohio. Through such dialogues at our Economic Center students find their place in the business world.



Which courses shall I take?

YOU SHARE IN THIS —

FROM ACADEMIC SCHOLARSHIP

TO VOCATIONAL TEACHING OF HOMEMAKING



Scholarship—the above girls were the officers Kalon. This organization is the senior gir scholarship club. They have to maintain a 3 average to qualify for membership. The girl the right is Mrs. Janet Bird Young, who was senior this past year. She is originally fro Berlin Pennsylvania.



Vocational—One of the largest departments in Ashland College is the Home Economics Department. In the picture two girls are showing their project.

ASHLAND COLLEGE CULTURAL ACTIVITIES



Planning a choir trip to Europe.

Artist Series - Cleveland Orchestra, etc.
Student - Faculty Lectures
Drama Productions
Art Department - Shows



Packing to go abroad.

THIS IS ASHLA

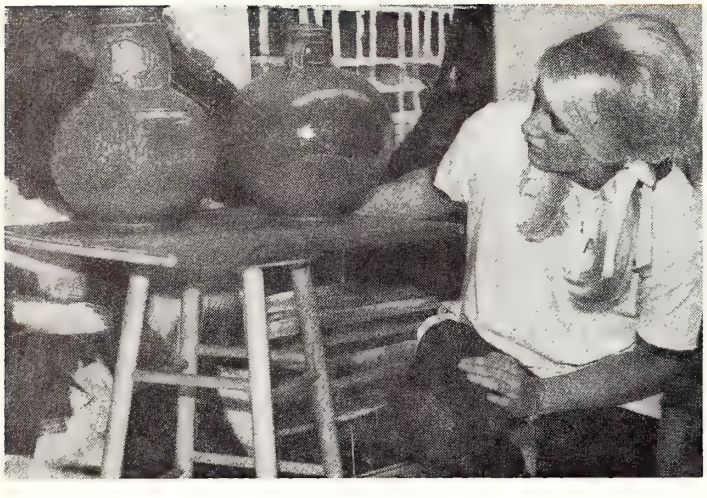


COLLEGE "1971"

-- Your Support Is Needed.



YOU HELP TO ENCOURAGE CREATIVITY THROUGH YOUR SHARING



Whether it is creating ceramics, giving a concert, preaching a sermon, or teaching a class, we help students discover their God-given creativity. The ultimate aim of Ashland College is to help students develop their individual talents.



In the photo above students are preparing o present a drama as a part of Black Week e- phasis. They have written the play, have stag it, and are rehearsing for its production. This s *creativity.*

THROUGH YOUR ASHLAND COLLEGE SUPPORT -

YOU SHARE IN THIS



The 34th Buckeye Boys' State was held in June at Ashland College with 1,350 boys in attendance who are now high school seniors. It was pointed out that Buckeye Boys' State came into being in 1936 and since that time nearly 32,000 boys have been awarded certificates of participation in the Ohio American Legion's citizenship training school. These boys represent the cream of the students in their respective high schools throughout the state. All have demonstrated self-reliance and the ability to adjust to social environment.

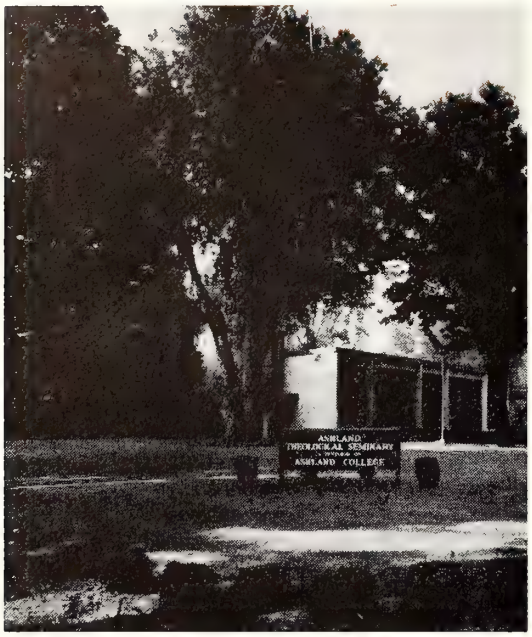






)ther programs through which we share our facilities 'ould be District Rotary Convention, the Ohio District 'onvention of the Lutheran Church of America, the)istrict Methodist Women's Convention, the Northern)hio Teachers' Convention, and the Brethren Conference.

BRETHREN SHARE IN THE BLESSINGS OF GOD THROUGH ASHLAND THEOLOGICAL SEMINARY

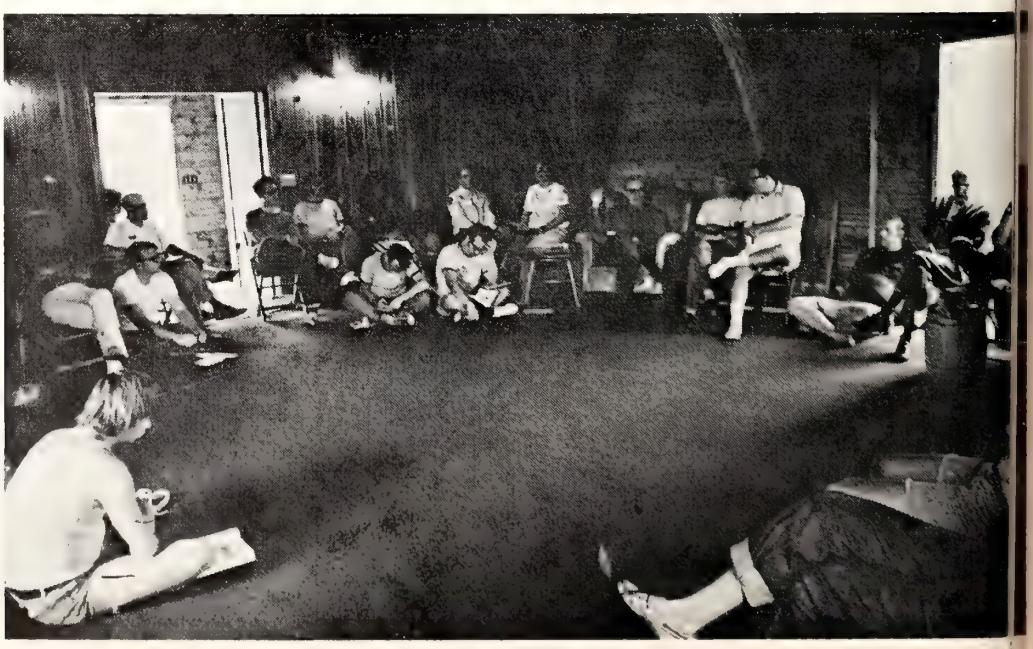


by DR. J. R. SHULTZ

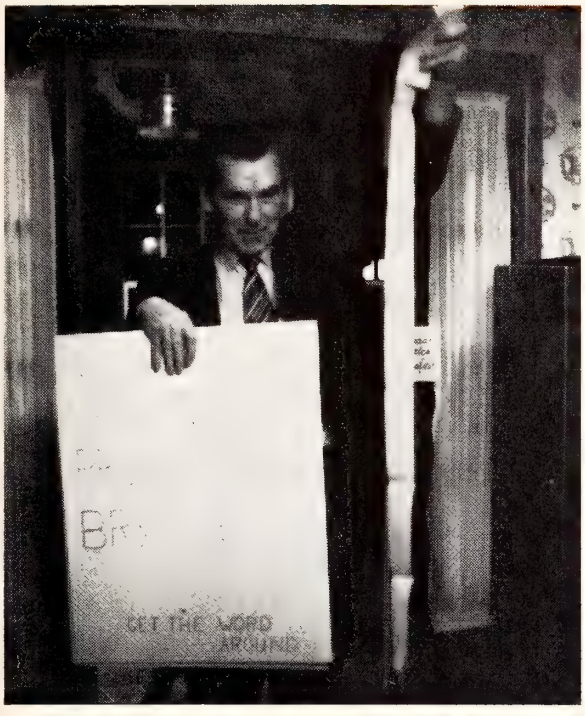
SHARING BY THE PROGRAM: The Seminary has grown, and God has blessed it in every way. More physical facilities, more faculty, more students together make it possible to accomplish God's will for our time. The program costs approximately $2,500 per year per student. The student fees account for only $675 of this cost. By your gifts to the E. D. O., you share in the cost of training men and women for the Gospel ministry of our Lord Jesus Christ.

SHARING THROUGH PRAYER: The proce of growth always causes struggle, and semi arians are not exempt from the natural a spiritual processes as they grow in grace a knowledge. The spirits of men are tested wh preparing for the Gospel ministry. Their fai is refined through careful study of Scripture a church history. Share with them in this spiritu struggle through praying for them.

SHARING WITH PEOPLE: The 1971-19 "Seminary Community" is composed of t faculty members and ninety students. The majo ity of these students are preparing for the Gosp ministries. A number of the student body are the Pastoral Psychology and Counseling Progra in Cleveland. Together, they form a large nu ber seeking to prepare their lives for effecti service in the work of the church.



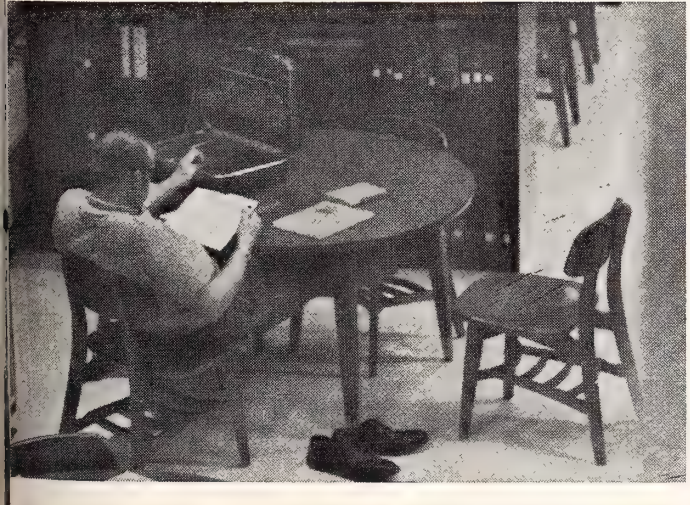
THE BRETHREN CHURCH SHARES IN



Living Up To Our Name



Fellowship



Training



Promotion

MISSIONARY NEWS



During General Conference this year the National Organization of the Women's Missionary Society voted to ake as their project for the coming year the financial support for opening a new mission field for the Brethren hurch somewhere in the world. The Brethren Church is willing to move out both at home and abroad. The Vomen's Missionary Society have said that they are willing to support the new venture, now the church must xpress willingness through personnel willing to go into a new field. "Lord we are available to go where you ant us to go. . . ."

HOME MISSIONS OFFERING REPORT

July 1, 1970 - June 30, 1971

TOP TEN CHURCHES IN MISSION CONTRIBUTIONS

1.	New Paris, Indiana	$5,479	6.	Bryan, Ohio	$2,462
2.	Nappanee, Indiana	3,873	7.	Vinco, Pennsylvania	2,344
3.	Waterloo Iowa	2,883	8.	Canton, Ohio	2,196
4.	Ashland, Ohio (Park Street)	2,839	9.	Dayton, Ohio	1,979
5.	Smithville, Ohio	2,478	10.	Goshen, Indiana	1 933

The gifts included in this report represent all contributions received by the Missionary Board for Home Missions in the past fiscal year. Any contributions sent directly to any Home Mission work are unknown and therefore cannot be included in this report. Also, contributions to the Ten Dollar Club for church extension are not credited to individual churches in this report but totaled ($20,539) in the 1970-1971 fiscal year.

SOUTHEASTERN DISTRICT

CHURCH	1968-1969	1969-1970	1970-1971
Bethlehem	$ 143	$ 580	$ 165
Chandon	0	19	130
Cumberland	4	0	50
Gatewood	0	0	25
Haddix	55	86	102
Hagerstown	994	917	1,152
Kimsey Run	50	0	0
Liberty	0	17	3
Linwood	387	289	150
Lost Creek	55	35	53
Mathias	67	143	35

Maurertown	711	798	653
Mt. Olive	170	270	337
Oak Hill	10	242	338
Rowdy	10	10	7
St. James	507	1,463	703
St. Luke	20	122	62
Washington	254	1,069	1,155

PENNSYLVANIA DISTRICT

Berlin	$ 622	$ 971	$ 820
Brush Valley	60	5	0
Calvary	32	35	14
Cameron	77	137	10
Conemaugh	170	0	110
Fairless Hills - Levittown	263	282	186
Highland	120	120	120
Johnstown First	531	585	570
Johnstown Second	270	735	546
Johnstown Third	639	1,019	995
Masontown	83	421	408
Meyersdale	89	55	171
Mt. Olivet	44	117	14
Mt. Pleasant	3	2	0
Pittsburgh	130	74	172
Quiet Dell	20	4	5
Raystown	30	50	15
Sergeantsville	57	246	62
Valley Church	26	50	6
Vandergrift	83	342	116
Vinco	*1,945	*2,614	*2,344
Waynesboro	229	163	108
White Dale	61	0	26

OHIO DISTRICT

Akron	$ 218	$ 205	$ 69
Ashland (Park Street)	*2 876	*3,155	*2,839
Canton (Trinity)	853	957	*2,196
Columbus (Co-operative)	0	86	0
Dayton (Hillcrest)	1,273	*2,384	*1,979
Fremont	6	118	351
Garber	56	32	67
Glenford	46	12	39
Gratis	539	1,000	363
Gretna	1,208	970	1,247
Mansfield (Walcrest)	101	64	0
Louisville	*2,010	*1,690	891

Massillon	240	115	0
Newark	87	83	164
New Lebanon	1,219	1,183	217
North Georgetown	69	4	16
Pleasant Hill	1 095	205	722
Smithville	462	675	*2,478
West Alexandria	406	308	503
Williamstown	209	179	94

INDIANA DISTRICT

Ardmore	$ 312	$ 539	$ 305
Brighton	910	159	402
Bryan	*2,742	*2,070	*2,462
Burlington	357	427	464
Center Chapel	83	378	31
College Corner	132	8	57
Corinth	252	235	333
County Line	358	45	420
Denver	63	241	14
Dutchtown	42	391	81
Elkhart	*4,550	*3,416	1,860
Elkhart (Winding Waters)	268	71	38
Flora	*1,515	911	1,028
Fort Wayne	(not organized)	30	17
Goshen	*1,858	*1,539	*1,933
Huntington	46	240	83
Jefferson	63	328	525
Kokomo	164	91	3
Loree	863	1,274	882
Matteson	0	20	12
Mexico	156	172	242
Milford	387	682	869
Mishawaka	54	103	75
Muncie	316	258	118
Nappanee	*1 925	*2,147	*3,873
New Paris	926	854	*5,479
North Liberty	402	660	349
North Manchester	234	1,112	1,382
Oakville	1,008	905	746
Peru	581	163	608
Roann	585	724	360
Roanoke	92	74	5
Shipshewana	(not organized)	410	75
South Bend	1,006	8	1,668
Teegarden	212	144	332
Tiosa	358	1,026	424
Wabash	993	820	730
Warsaw	408	567	608

CENTRAL DISTRICT

Cedar Falls	$ 0	$ 280	$ 138
Cerro Gordo	104	68	48
Lanark	980	690	677
Milledgeville	1,059	1,120	1,147
Udell	148	640	5
Waterloo	*2,116	*1,583	*2,883

MIDWEST DISTRICT

Carleton	$ 26	$ 4	$ 3
Cheyenne	0	0	58
Derby	75	110	71
Falls City	204	534	252
Fort Scott	62	52	0
Morrill	16	18	34
Mulvane	289	216	400

NORTHERN CALIFORNIA DISTRICT

Lathrop	$ 248	$ 137	$ 317
Manteca	414	435	410
Stockton	0	42	27

SOUTHWESTERN DISTRICT

Papago Park	$ 18	$ 9	$ 56
Tucson	107	356	225

OTHERS

Sarasota	*$2 575	*$2,267	*$1,011
St. Petersburg	124	121	115

Total Church Offerings	$ 60,943
Offerings to Secretaries	440
District and National Organizations	7,394
Ten Dollar Club	20,539
Conference Offering	2,221
Dividend and Interest Income	703
Foundation Grant	5,000
Bequests and Released Annuity Fund	1,075
Memorial Gift	341
Miscellaneous Income	1,590
Individuals' Contributions	3,414
TOTAL HOME MISSIONS INCOME 1970-71	$103,660

THE CHURCH WILL FAIL UNLESS . . .



by Thomas A. Schultz

SOMETIMES when we question the validity of our Christian Church today, we should take time to measure its effectiveness in terms of the work and standards of the early Christian Church of the first three centuries. There are many characteristics of the early church, but I have only chosen some of the most prominent ones.

First of all, the church in that first century was a (1) **church filled with the Holy Ghost.** The book of Acts begins with the story of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). "And they were all filled with the Holy Ghost" (Acts 2:4). If you read the pages of the book of Acts and the other Epistle lessons in the New Testament, you cannot escape the fact that these little congregations at Ephesus, Corinth, Rome, Antioch, and Jerusalem were aware that the Holy Spirit was living and working in their midst.

It was (2) **a learning and teaching church** in that first century. The book of Acts says, "They gladly heard the apostles as they came to teach and preach." Peter preached a sermon on the day of Pentecost that in essence had the subject, "We preach Christ and Him crucified." That same day, three thousand souls were saved and were added to the kingdom according to the book of Acts. The church sought ever to teach and preach concerning the events which had happened in that century. (The subjects were simple and short. Jesus was born as the promised Messiah; He was crucified, dead, and buried; He arose again on the third day, and forty days later ascended into Heaven.

This was the context of the sermon and teaching material of that early Christian Church. The early Christians were eager to hear the same story over and over again. They felt that through hearing His Word, it was the means of salvation for them and all who put their trust in Christ. We cannot deny that the church was an educational medium for God to teach and train people. The church became a part of the great history of the Hebrew faith.

(3) **The church was also a place of source of healing.** Oftentimes, such is overlooked in modern Christianity. You can hardly read a page of the Epistle lesson concerning the work of the apostles and disciples without realizing that much of their time was given to the healing of people. Perhaps one of the most beautiful stories is that of Peter and John when they came to the gate of the Temple which is called Beautiful (a replica still exists in Jerusalem today). There they saw a man who was carried daily to the gate to ask alms of them that entered into the Temple. The Bible tells us that this man was ill from birth. When he saw Peter and John going through the gate, he asked for alms. Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). And the Bible says, "... immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts 3:7-8). The chuch was a source of healing of the infirm, not only of the body and mind, but also of the soul. Scarcely can we read the Epistle accounts concerning the congregations in that first century but what we do not see the emphasis constantly upon the healing mission of that early church.

(4) **The church was also persecuted.** Comparing the church of today, perhaps this is one of the most important characteristics which we need to realize. In the year A.D. 70, or forty years after the resurrection of Christ, there was a great persecution of those early Christians; an attempt to put the Jews under subjection, and also to eliminate all the Christians who were believing that this Jesus was the promised ruler and Messiah among the Jews. The pages of contemporary history tell us of the slaughter, persecution, and hardship imposed upon these early Christians as they attempted to proclaim the Christ. They met in the bowels of the earth. They buried themselves in the hills and dungeons. They met behind closed doors in order to pray and worship, witness and testify concerning

their faith. But amidst all this persecution, they were unafraid to proclaim that Jesus is the Son of God.

In the book of Acts we read that Peter and John were arrested and put into prison for preaching the resurrection of Jesus Christ. But, regardless of the fact that they were put into prison, the Bible tells us that five thousand people on that day believed and entered into the church. Peter and John were arrested and brought before the rulers, elders, and scribes of the Sanhedrin, and while they were being punished, Peter began to preach a sermon. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucifield, whom God raised from the dead, even by him doth this man stand here before you whole (referring to the man at the gate Beautiful.) This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

The boldness of that early church is a strength which we need to see today. The Bible tells us that the rulers were so amazed at the boldness of these early Christians that they were afraid to put them into prison, but released them among their own people—admonishing them that they were never again to mention the name of Jesus as the Messiah or one resurrected from the dead.

The church in those days was (5) **a praying and worshiping church.** "...they lifted up their voice to God with one accord..." (Acts 4:24). When this church came to grips with the contemporary society, the problems within itself, or whatever the situation was, they came together with "one accord to make a supplication unto God." Worship and prayer were important instruments of that early church.

Incidently, they were praying because of the contemplated persecution of Herod against the apostles. The Bible says, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness" (Acts 4:31). This is a great testimony of the power of prayer by the early apostles.

Another great characteristic of that early church was (6) **the mission of witnessing.** It was not only a witnessing on the first day of the week, but it was also a daily witness. The Sanhedrin called the apostles together because they continued to tell that Jesus was resurrected from the dead. They were warned by the Sanhedrin that they should not again speak the name of Jesus in any public place (Acts 5:41-42). But what do you think the disciples did concerning this witness? "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41-42). No wonder Christianity grew with such witness and zeal in the early church. Many times when you read of these characteristics, you pray that today the Christian Church could have this kind of zeal and witness.

Another characteristic of the church was that it (7) **called laymen to feed the poor.** In the early Christian community, widows were being neglected. Men were giving their lives for the name of Christ, and they were dying martyrs' deaths, leaving the women and children without food. The widows gathered together and complained of their want to the apostles and disciples. So it was that the apostles called the multitudes of people together and from them called men "of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). As you remember, one of these seven men was young Stephen, who not only began to feed the poor and administer to those in need, but he also began to preach vividly that Jesus was the Son of God until he was arrested and became the first martyr of the faith in public testimony. He was stoned to death at what is now known as St. Stephen's Gate. He was just a young man, scarcely twenty years of age, but he was a layman filled with the Holy Ghost, full of wisdom, and of honest report summoned by the church. We often underestimate the work of the laymen in the early church as they gave of their lives, talents and possessions that the church could be a witness and strong fortress against the evil of that day.

(8) **The church was a missionary church.** There was a great persecution which is called the "Diaspora" in theology, the dispersion of the early Christians. These Christians were driven to many cities like Antioch, Rome, Corinth, and under this persecution, these people were scattered abroad. And what do you think they did when they arrived in these new cities? "They that were scattered abroad went every where preaching the word" (Acts 8:4).

It was during this time that Saul, who later became Paul, was persecuting the Christians. He went from house to house arresting every man and woman who proclaimed the name of Christ. Then you remember the conversion experience of Paul on his way to Damascus—how he was blinded and then received his sight and became a great witness for Christ. The day he received his sight he preached a great sermon and more than three thousand people were added to the church. So it was with Paul that a great missionary enterprise began in Christianity. If you remember your history you will remember he went on three long missionary journeys to the various congregations, guiding, strengthening, and what was more important, helping to organize new congregations. The church in Antioch became very rich, and it was during Paul's first missionary journey that he and young Barnabas, an apostle of the Lord, beseeched the church at Antioch to give of their tithe and offering to strengthen the church in Jerusalem, which had been persecuted by the Jews and Romans. Scarcely one of the early Christian Churches could have existed without this relationship and bond between the other congregations in the first three centuries.

(9) **The church also called men to be ministers.** Barnabas, Titus, and others were called out for a special purpose and set aside by the laying on of hands that they should have a particular work to do. That work was to be given in prayer and to the ministry of the Word. From the beginning of the Christian faith men were called out of the congregation to be the leaders to preach the Word, and to be given in prayer.

Another great characteristic of the early church was that (10) **it expected things to happen.** When you read of their prayers and you see their work in the first century, one is amazed at their expectation. They believed that the Holy Ghost was upon them, and when they prayed they expected great things to happen. Consider of Paul's prayers, "Behold, I shew you a mystery: We

shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). He was in the city of Corinth praying against his adversaries who were trying to destroy the church and put him into prison. Most of the disciples and apostles died martyrs' deaths. They were so sure of eternal life and the eternal purposes of God that to give their lives did not mean anything. This was a tremendous witness!

Then (11) **the church was a giving church.** That early congregation in Jerusalem, Antioch, Ephesus, etc. would never have existed had there not been great sacrifice. The Bible in some places says that they gave too much of their possessions—they became penniless, without a place to sleep or food for their stomachs, because they believed so much in the building of the kingdom of God. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet" (Acts 4:34). This was for the administration of the church. The early Christian Church was a church that believed in stewardship—in giving of what they had for the work of building the kingdom.

Lastly, the church of the first century (12) **enjoyed the one single attribute which is a part of every congregation**—Koinonia or fellowship. Paul writes to the Ephesians, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19). The early church felt that they were a redeemned people, who were reborn and changed into a fellowship that loved one another. That love in the early church was so personified in the pages of the Scripture that you cannot read one page but what you feel the intensity of that love for one another. I must admit that I see this in the Brethren church more that I see any of these other qualities or characteristics of the faith.

So it was with that early Christian Church. I have given you twelve characteristics of Christianity in the first century, and I pray that in the days ahead we may compare these characteristics with our own church, and that we may align ourselves with the great mission and purpose of these early apostles. They were not ashamed of the Gospel but daily preached, lived, and died if need be, in order that their testimony might be made real among those in their society.

CHEEP ADVICE



If you look down on another person because of his color or economic station in life, beware! The God who "looketh upon the heart" may see more of the value in him than He does in you.

God never built a Christian strong enough to carry today's duties and tomorrow's anxieties piled on the top of them.

(Theodore Ledyard Cuyler)

"True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern this world without the Bible."

George Washington

If your religion is bad change it. If your religion is good it will change you.

You cannot defeat Satan—ash God to defeat Satan for you.

Be cheerful, it is good for your health, and the people near you.

Do not be concerned what people say about you—be more concerned what you say about people.

The more you know the more you realize that you do not know very much.

Strange, isn't it, how some people go to hell in the most beautiful surroundings, while others discover bits of heaven as they sweat in the slums?
from the Fairless Hills-Levittown bulletin

Everything is needful that God sends—nothing is needful that God with-holds.

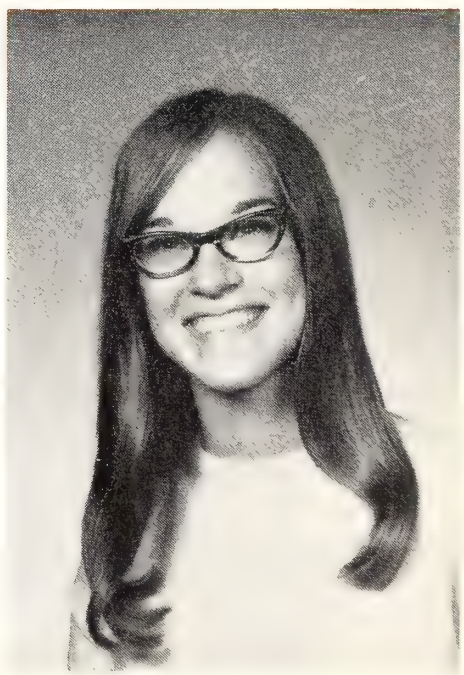
Watch out when you pray—God might give you what you ask for.

What would be your conclusion if the family car starts faithfully all week to get mom and dad to work where they **must** be, but then won't run on Sunday because it is still near zero?

ATTENTION SISTERHOOD GIRLS!

Your Mission Is . . .

by Sherry Barnhart



Hi! In the last issue I gave you (quite efficiently, I thought) the names and addresses of the officers except one . . . mine. Sorry, I guess I'm not so efficient after all. Here is mine: Sherry Barnhart, 514 Kilhefner Hall, Ashland, College, Ashland, Ohio 44805.

While I'm on the topic of addresses and mail, I'd like to ask . . . , beg . . . , plead . . . with you all to write me every once in a while and let me know what's happening in the world of Sisterhood girls. I don't want anyone to write me 16 pages and send me 27 pictures. So don't get the idea that I want quantity. I just want to know how you guys are getting along.

So, since this is the time of really getting your groups going, I'd like to ask you to write me this month. Now I realize that you're all thinking: what in the world could I tell her—we never do anything that exciting! You're wrong! Life is exciting! Communication is exciting! Just tell me your problems, your ideas, your dreams, the number of girls that are in your group and/or anything else you'd like to tell me. I'd love to hear about the wiener roast where everyone forgot the hot dogs or the time the president almost missed her own surprise going-away party. All of these things tell me that you're trying to get together and enjoy life as God meant us to.

So, YOUR MISSION IS to write me and my mission is to write you back with any help that I can give.

October is such a neat month. Everything is turning color, winter clothes still look new and different, and school is in full swing. But the one big thing that we all think of in October is Halloween.

Remember the fun and mystery of dressing up and going house to house asking for a "Trick or Treat." It's a persons choice whether to give out treats to the beggers, but none of us ever for a split second thought that we'd not get a treat. We just took it for granted that if someone was home we'd get something for free.

Free . . . Free for whom? Well, it certainly isn't free to the resident who is giving out the treats to the unlimited number of children who fly from house to house. It takes time to give out treats and patience to answer the door and smile at the 55th clown who stan[illegible]s and stares at you and says, "Trick or Treat."

Each of us everyday is like the child going beggi[illegible]. We dress up in our clown suit and go on our own me[illegible]y way expecting life to "Treat" us and not "Trick" [illegible]s. Soon we realize (if we are honest) that only one th[illegible]g in life is totally without tricks.

Jesus Christ is free. He takes the time to give [illegible]t "Treats." He's always patient and answers the d[illegible]r when we knock with a smile. Even if we are the 5[illegible]h clown to ask something of Him that day, He listens [illegible]d gives freely the answer that we should have. It's [illegible]r own choice whether to knock because He promised to[illegible]e home.

Stand Strong for Hi[illegible]
Sherry

BECOME STEEL

by John Young



THE MELT SHOP was deserted. From my vantage point on the "work" floor, Allegheny Ludlum's monster" iron cupola stretched its cavernous mouth ive stories into the summer skies of Western ennsylvania.

Near the area where I stood were man-made mountains of raw materials: tons upon tons of varied scrap etals, black hills of coke, chalky cliffs of limestone, nd reddish mounds of iron ore.

These materials were but part of a bountiful "menu" onsumed hour after hour by our melt shop giant. In eturn, the cupola gushed forth a river of molten iron o be transported by ladle for further refining into teel in our two Basic Oxygen Furnaces.

I glanced at the BOF's as they lay "turned down" atiently awaiting their "meal" of hot metal and scrap. hen they would swing upward and the giant lances ould introduce thousands of cubic feet of oxygen nder great controlled pressure as part of the simple et complex procedure used to produce the specialty teels which bear our trademark—the Allegheny Star.

It was quiet; very quiet. The silence seemed so wrong or a steel mill. The orders had been filled. A costly trike had been averted, and now the "giant" was catching its breath." Now was a time for needed inpection, rebuilds, and repairs. Now was a time for his preacher/steelman in the midst of a lonely vigil to et his thoughts carry him where they would.

Preparing to leave the shop, I had to walk past the bays" of scrap metal. Three large inventories caught ny eye. I paused and looked again (perhaps even fondy) at the silent furnace outlined as a gigantic sentenel gainst the late evening clouds.

Thinking of the "start up" soon to come, I could alnost hear the towering cupola calling to the nearest nountain of scrap, **"become steel!"**

Shaking my head as I continued to walk along, I aused and turned to face the bay of scrap which eemed to be saying, "I'm quite content to remain as I m. After all, I **am** a very high grade of scrap metal. et's just leave well enough alone. I'll continue to be hat I am—where I am—if you please."

I now realized that I had to let my fancy finish this northodox visit to my melt shop. To faciliate matters, sat down upon an ingot mold (one of many) which erved as both a separating and retaining wall between ne bays of scrap.

The drama continued as the monster vessel addressed ne next hill of scrap with the same mandate, **"become teel!"**

The answer had a ring of familiarity, "Why should I ecome steel? Gracious isn't it bad enough to be scrap netal? Why should I trade the ills I already have for nose of which I know nothing? No indeed, I'm going to emain what I am just where I am and hope that nothng worse happens to me."

By now I was really able to identify with that big ellow furnace, so I really "listened" extra hard as he rdered the third conglomerate of scrap to **"become teel."**

The winds blowing from the river around the girders nd beams of the deserted plant brought the answer, **"I will!"** Simultaneously in my "mind's eye" I watched the thrilling operation that has been my "way of life" for so many years unfold again.

I saw the "willing scrap" being charged into the waiting cupola. Ton after ton was added along with the other needed raw materials. I could hear the roar of the monstrous fans. Did I smell the acrid sulfur fumes? Did I sense the terrific heat, the billows of smoke and flame? I seemed to hear the unearthly shrill of the oxygen lance being lowered into the now upright BOF. Steel was being made!! Scrap was being melted. Iron was being refined. Great changes were taking place—changes that had almost become commonplace for me.

I could "see" the sort of steel it was becoming—our sort of steel—steel that has been to the moon and back, steel that has touched the ocean floors, stainless steels, tool steels, specialty steels—each product of so much greater value than the "scrap" from which it sprung.

As I slowly walked towards my office, I wondered why I had permitted myself this "trip" of fantasy. I wondered but I already knew.

An awareness of the countless humans in the "scrap heaps" of life gripped me. I thought how so very many are content to remain as they are, where they are—when they could become "steel." Do you doubt my observation? Look around you! Examine every walk of life—yes, even look at our churches—especially our churches!

Isn't it time for Christians everywhere to become what they profess? The process is **often painful,** but it is **always rewarding** as the refining fires of the Creator are applied by the Master Artisan Himself, the Holy Spirit.

We can leave the scrap heaps of life and become useful instruments of "steel"—"God's steel."

Do we have the right to be content as heaps of scrap when we are faced with the command to **"become steel"**—eventually to be a "fine instrument" to be used by our Master's hand?

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ZONDERVAN BEST SELLERS

SEPTEMBER 1971

Zondervan TOP TEN Cloth Books

1. HALLEY'S BIBLE HANDBOOK (1-9)
2. CRUDEN'S COMPLETE CONCORDANCE (5-9)
3. STREAMS IN THE DESERT No. 1, Cowman (6-8)
4. THE AMPLIFIED BIBLE (2-9)
5. THE LATE GREAT PLANET EARTH, Lindsey
6. THE LAYMAN'S PARALLEL NEW TESTAMENT (4-9)
7. MATTHEW HENRY COMMENTARY (8-9)
8. ZONDERVAN PICTORIAL BIBLE DICTIONARY (9-4)
9. STREAMS IN THE DESERT No. 2, Cowman
10. THE NEW COMPACT BIBLE DICTIONARY

Zondervan TOP TEN Paperbacks

1. THE LATE GREAT PLANET EARTH, Lindsey (1-9)
2. LOVE IS NOW, Gillquist
3. WOMAN TO WOMAN, Price
4. PRAYER — CONVERSING WITH GOD, Rinker (5-9)
5. THE LAYMAN'S PARALLEL NEW TESTAMENT (3-9)
6. DARE TO LIVE NOW, Larson
7. PURPLE VIOLET SQUISH, Wilkerson (2-9)
8. SHOCK IT TO ME, DOCTOR!, Dennison
9. FAREWELL TO THE FAKE I.D., Gillquist
10. LIVING ON THE GROWING EDGE, Larson (8-4)

Numbers in parenthesis indicate position last month—and the number of consecutive months on the Zondervan Best-Sellers list (since January 1971)

The Brethren
EVANGELIST

Funderburg Library
Manchester College
North Manchester, IN 46962

is not easy to fight
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BRETHREN PEACE SUNDAY
November 14, 1971

Vol. XCIII October 23, 1971 No. 21

The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

A recent bit of correspondence from Lackland Air Force Base, Texas from Chaplain Eugene J. Beekley asked that the following information be passed on to the Brethren throughout the denomination.

"For the past year many Brethren pastors and churches, Sunday School classes and teachers have been sending me tracts for distribution among our Basic Trainees. It has been impossible for me to acknowledge every package that has arrived.

"I want to thank them and to let them know that every tract, booklet and piece of literature has been used. We have an overall attendance of 11,000 people on Sundays and usually that many more attend other activities during the week. We have an average of 3,000 counselling cases per month and all these people can read tracts while they wait their turn to see a Chaplain. Therefore, you can see how large and how important our work is and why tracts play an important part of our ministry.

"My sincerest thanks and appreciation to the many who have assisted us in this respect."
Eugene J. Beekley, Ch, Lt. Col., USAF
Chief, Basic Training Branch
Office of the Center Chaplain
Lackland Air Force Base, Texas 78236

CORRECTION to the Brethren's Home residents birt day list.

NAME	BIRTHDATE
Elizabeth Ridenour	**April** 21st



If they want peace, nations should avoid the pin-pric that precede cannon shots.

Napoleon Bonaparte

BRETHREN PEACE SUNDAY
November 14, 1971

By the Way

Johann Von Shiller is credited with the following quote; "Peace is rarely denied to the peaceful." Attempting to be unbiased from an editorial standpoint, we would like to present as a guest editorial, a news release from Ronald E. Keener, News Director of MESSENGER, the official publication of The Church of the Brethren, dated October 6, 1971. This release may prove how true Shiller's thoughts are even to this day. (Ed.)

(Elgin, Ill.) A father says his son's destruction of Selective Service files has "educated" him to face the demands of the Christian faith upon a "citizen's duty when violence is being committed in his (God's) name."

Dr. G. Wayne Glick of Keuka Park, N.Y., writes in the Oct. 15 "Messenger" magazine of the Church of the Brethren about the stance of his son, John (Ted) Glick. The younger Glick was released Oct. 1 from federal prison in Danbury, Conn., on a new appeal of his 18-month sentence for destruction of draft files in the Philadelphia area in 1970. He has served 11 months of the sentence.

Ted Glick is also one of the "Harrisburg eight" indicted in a kidnap-bomb plot against federal officials and buildings, involving also the Catholic priest, Philip Berrigan. Mr. Glick and the others have denied the charges.

"I was at ease," writes the father. "And I was shocked out of that ease and my eyes were opened because of the action of brave and loving men and women."

Despite his seminary training and conviction "that the way of the Christian is the way of peace," Dr. Glick says that he had been unaware until his son's imprisonment that "the prisons of this country are schools of crime" and "that our leaders manifest an arrogance of power and knowledge, committing crimes against humanity in the name of national self-defense and pride."

Awakened to "the ravages which institutionalized selfishness had wrought on human life," Dr. Glick says that "now we see judgment turning itself back upon a nation more concerned with its own affluence than with its children's agony."

This judgment, he says, "perhaps as it always comes to us from God, is in the form of hundreds of thousands of drug addicts, ghetto blight, bankrupt cities, polluted air and water, and a polarization of the nation's people." Dr. Glick indicated that "to be responsible in our time means that we must act in the present in order that there be a future."

"When one seeks to read the Bible from the standpoint of the revelation of God in Christ, one is seeking 'signs of the times' and one is seeking to read these through the eyes of faith. Such signs are all about us, waiting for the eye that sees, the ear that hears, the heart that understands," he says.

Citing biblical examples of men who were confronted with their times, Dr. Glick writes that "in their history we can learn something about our history, about the givens within which we live our lives, about our willingness to turn aside from conflict, about our fear of suffering for what we believe, about the human condition as we observe it in our everyday life, about 'what God required of us'—today."

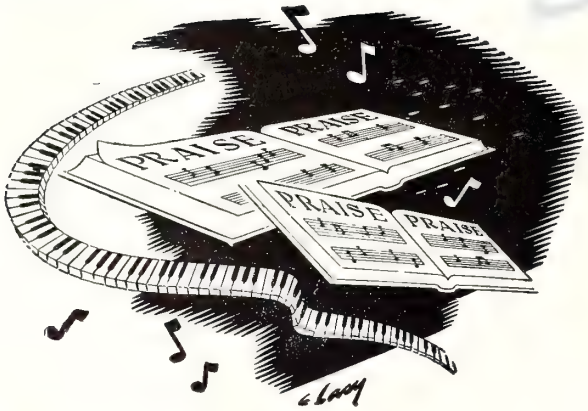
"What God requires is that we become witnesses to the Christ in this world," he states.

Dr. Glick is president of Keuka College, Keuka Park, N.Y., and an ordained minister in the Church of the Brethren.

Peace has its victories no less than war, but it doesn't have as many monuments to unveil.

Kin Hubbard

MISSIONARY NEWS



THANKSGIVING, THE MEMORY OF THE HEART

I RECENTLY READ A TRACT from the American Tract Society entitled "Thanksgiving, The Memory of the Heart" and it stated that "Little people are rarely thankful. Grateful people are never small." As we enter the Thanksgiving season I had to stop and remember, thinking back over the many blessings I had received, even during just the last year.

Have you ever sat down with pencil and paper and written down the names of all of the people who have been a blessing to you. The list gets longer and longer as your mind reaches back and your heart becomes fuller of gratitude as you are made to realize the number of people the Lord has used to influence and ble your life.

How many of these people do we thank after havir been blessed by them. Or, how many do we let kno later what they have meant to us. Maybe a gratef note during this season would bring blessing to them

I also had to think how much I am grateful to t Lord, not only for His daily blessings but specially f that gift above all others of eternal life through Jes Christ. Let us be thankful and show our gratitude in positive way so that we might be a blessing to othe

(J. R.)

"I WALKED TODAY WHERE JESUS WALKED"

by Rev. J. D. Hamel

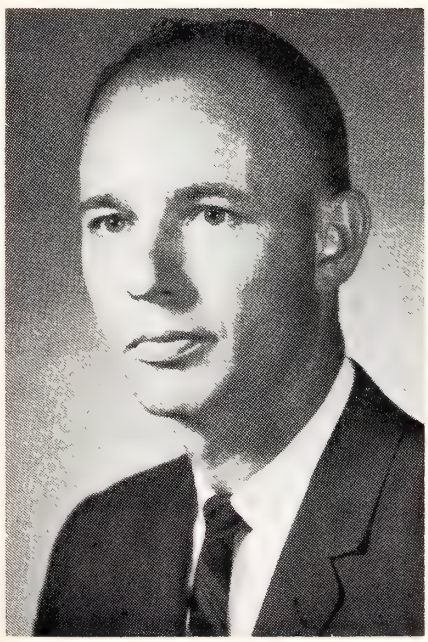
THIS PAST WEEK, September 15th, when most people are concerned and talking about their income tax, I spent an exciting afternoon talking about Jesus at Brethren House, our Home Mission outreach in St. Petersburg. They had almost fifty children and several teenagers.

Everyone was involved in a project and every corner of the house was full of activity and excitement. It was hot, but yet happy smiling faces greeted me everywhere. Everyone wanted to have Mr. Lersch (as they lovingly call him) to help them with their particular game or Bible story or to build a church, since "he is a preacher and should know about those things."

I do not have words to express how much "Bonnie" Munson means to the lives of these young people. Many of them have come from broken homes. Even I fell for an adorable little curly, blond-headed youngster Tania, who kept following me around and asking me to help her with a Bible game. I couldn't resist. I loved every minute of it as I heard them say the names of the books of the Bible, some probably for the first time, but with what anticipation and desire to know more about God and His Love for them and their world.



Brethren House in St. Petersburg



Rev. Phil Lersch, Pastor at St. Petersburg, Florida

I couldn't help thinking about Charles Sumner who was asked after he had recovered from his deathbed what was the thing that he thought about most, at that time. He said, "I thought about the fact that I had lived and I was dying and I had never heard anyone say, "I love you, Charles." A man sat in my office recently, and he said, "Pastor Hamel, I am twenty-five years old, but until I walked in the doors of the Brethren Church, nobody in all of these twenty-five years had ever said, 'I love you!' "

Yes, I was sad to see the afternoon over so soon, and I had to return to Sarasota. I will never forget my little friend, Tania. Thank God for men like "Mr. Lersch," Jean, and Big John, and little Susan, Bonnie, and the St. Petersburg Brethren . . . they aren't forgetting.

OUTREACH THROUGH CHURCH EXTENSION

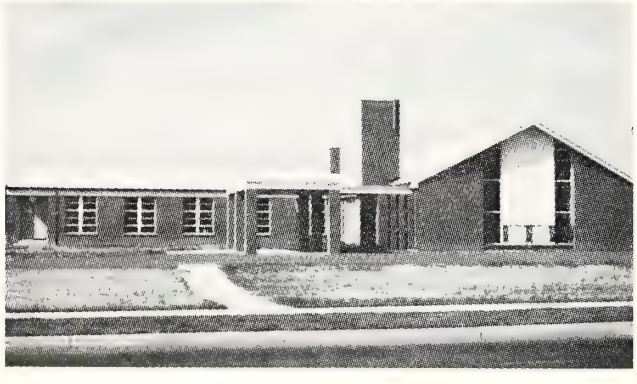
THE BRETHREN CHURCH at Herndon, Virginia is an example of outreach through church extension. The Brethren through the National Missionary Board have helped since this project was started, but special praise needs to go to the members of the Southeast District for their support.

Progress had been slow, in particular financially, although a good foundation was being laid in the community. However during the past year the members of this district decided to make a special effort to support the work at Herndon with their prayers and with special offerings toward the indebtedness. At the end of that year of special effort the indebtedness has dropped by about $30,000. The Lord has indeed blessed.

Rev. Carl Barber, the present pastor, reports an average attendance of 70 for the Worship Service and 60 for Sunday School. The daily Vacation Bible School held this summer totaled 195 in the building with most of the children from the immediate community. Thirtee decisions for Christ were made during the Bible Schoo and the church is following up many new contacts.



Rev. Carl Barber, Pastor at Herndon, Virginia



Herndon Brethren Church

A Nursery Class has been started on Thursday morn ings from 9:00 to 12:00 for 3 to 4 year olds. Averag attendance is 25 with these children divided up into classes. Parents of the children are voluntarily contr buting as well as the staff of the class so that there i no expense to the church. The Lord has also blesse by moving different groups in the community who hav offered supplies.

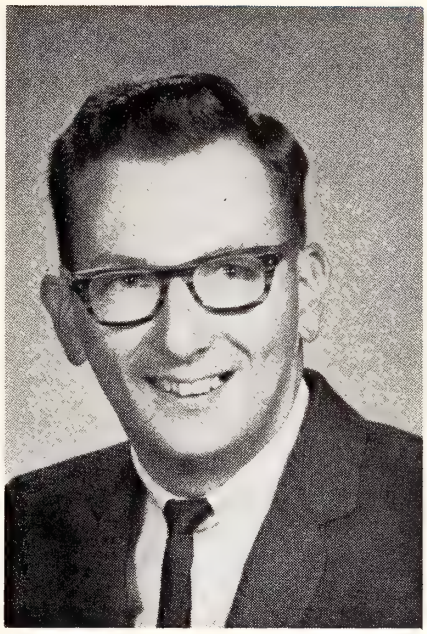
One Sunday there were more in attendance than th chairs which were available, and the Mt. Olive Churc contributed chairs. Small chairs were needed for th Thursday nursery class and these were supplied durin District Conference.

Some families are moving to other areas, but othe new ones are moving in. We praise God for His bles ings and for the spirit of co-operation in the local churc and in the district.

"FIRST THINGS FIRST"

Matthew 6:33

MIDWEST DISTRICT CONFERENCE ACCEPTS CHALLENGE



Rev. Brian Moore, Pastor at Derby, Kansas

THE MIDWEST DISTRICT of the Brethren Church held its conference in Morrill, Kansas on October 7-10, 1971. This location and date may become history for the Midwest District. Why? Because those present at the conference were challenged by the news of the Southeast District in their support of Herndon (see preceeding article).

The Brethren of this district, though widely scattered have had a desire to start a new work in the district but realize that the work at Derby, Kansas needs help desperately. During the conference the delegates voted to go to the aid of this church by trying to have each family in the district give at least fifty dollars each year towards the indebtedness and suggesting that every church in the district enter the Faith Promise program with the offerings being designated for this same goal in Derby.

The pastors of the district also volunteered to spend the time allowed them for evangelistic campaigns, in the Derby community with laymen from their own churches going along as able to help with door to door visitation. All this at no expense to the local church.

We pray that these decisions will be the beginning of a great outpouring of the power of God not only on the Derby church but on each church in the district.



Derby Brethren Church



Boys' Brotherhood

NATIONAL BOYS' BROTHERHOOD

Hi guys,

As you can see, I am still with you. It was voted at National Conference this year that the officers should serve from January 1 to December 31 each year. Therefore, I am your president until December 31.

Two projects were suggested: (1) To use the project money to supply as many minutes of radio time as possible for gospel broadcasting in Argentina at $1.17 per minute; and (2) To provide money for relief and medical supplies in India for as many months as possible at $50 per month. The guys voted to accept the supplies for India as our project. This, however, is in addition to our yearly scholarship of $125 for a pre-seminary student at Ash'and College. Here is a letter I received from this year's recipient of our scholarship:

Dear Ron,

Although this letter is sent to you, the message is intended for the National Boys' Brotherhood. I am truly grateful to this Brethren organization for the financial assistance they have given me for the next school year at Ashland College. Any amount whether large or small helps to alleviate the high costs here at A.C. You yourse'f know all too well of this financial burden. We pre-sem students come here in faith, and if God intends for us to become ministers of the Gospel, then he shows us the way and helps us along this path. The Boys' Brotherhood giving me this scholarship could be one way that God in his mysterious way is showing me that I am on the right track. Thank you.

A Brother in Jesus,
Roger Simmons

1971-72 PROJECT

These two concerns are very important and worthwhile. Each year the scholarship gives some Brethren pre-seminary student at A.C. a vote of confidence from our church and from National Boys' Brotherhood. The relief and medical supplies for India will help Kumar in his ministry there.

Guys, pray about these projects, discuss them in your meeting, and then set a goal for how much you wish to raise for the National Project. As we give, we will be able to help in these two valuable areas.

Until next month, this is

Your faithful (?) president,
Ron Waters

P.S. The National Boys' Brotherhood Advisory Board has prepared program booklets containing studies for the next year. If your group does not have these, send a postcard, indicating your address and the number of booklets you need, to:

Mr. George Brown
Rural Route 5, Box 333
Peru, Indiana 46970

The booklets are free of charge.

Peace, in international affairs, is a period of cheating between two periods of fighting.

Ambrose Bierce





SUMMER 1971 AT BRUSH VALLEY



Brush Valley BYC with Sword Drill winner

SEVERAL YEARS AGO we decided not to close down our BYC for the summer months here t Brush Valley. We have found summers to old some real chances for fellowship and effective witnessing. In our Visitation Program this ummer for example we visited more than 90 ersons in one week. At this time we are active n organizing a Community Youth Fellowship, hrough which we hope to reach the unchurched. Ve averaged 77 at the 3 community gatherings hus far.

It's true that our Sunday evening attendance is ot really great in the summers, but it affords s opportunity to "keep rolling." Pictured above s one of our summer sessions. Some of you will ave no trouble recognizing Fred Miller who is ictured holding the first-place trophy which he on at National Conference. Fred came in first n the Jr. Division of the Brotherhood Sword Drill or 1970-71.

Our latest project is three-fold. We have decided to learn and recite the books of the Bible for ur evening services in September. Thus far 13 f us have said them. Then for the second phase f the project, we are going to give a new Bible o each Crusader who attends two BYC sessions in September and recites the books. We are earning the necessary money by collecting pop bottles! Several adults from the church have helped by making cash donations. Then for the third and hardest step of the project—we decided to enter both Junior and Senior divisions next summer at Conference in the Sword Drill and bring home trophies in both events.

September 12th we elected our new officers for next year who are:

President Tom Kidder
Vice President Ron Brown
Secretary Debby Miller
Assistant Secretary Karen Kidder
Treasurer Kathy Williard
Statistician Fred Miller
Publicity Kim Johns

—Kim Johns, reporter

OPERATION:

outreach

971-72 National BYC Program

1. Challenge Budget of $10,900
 Includes $3,000 for Summer Crusaders
 Includes $3,000 for Jefferson Brethren Church
2. Summer Crusaders—expanded work in the summer of 1972
3. BYC Goals—to challenge youth groups to greater ministry
4. BYC Council—to evaluate and make suggestions for the national program of BYC.

WILL YOU HAVE A PART IN OPERATION: **outreach?**

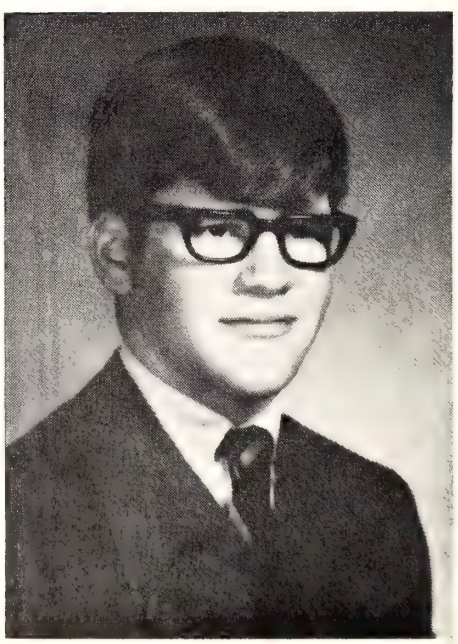
MEET THE 1971-72



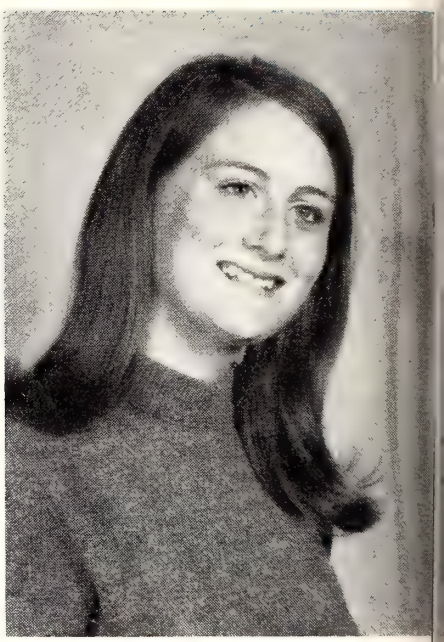
Mike Radcliff

Moderator Mike Radcliff brings into office many years of involvement in BYC. He is a former president of the Pennsylvania District BYC, was a member of the Jesus Brethren Experimental Crusader Team (JBECT) this past summer, and is beginning his second year of Collegiate Crusader work. Mike is a sophomore pre-sem student at Ashland College. His home is presently in Milford, Indiana.

Vice Moderator Paul Deardurff is a member of the Gretna Brethren Church in Ohio, a sophomore at Ashland College, and a pre-sem student. Paul has also been active in BYC on the national, district, and local levels. He was electronics engineer for the JBECT this past summer and is beginning his second year as a Collegiate Crusader.



Paul Deardurff



Cindy Cartwright

Cindy Cartwright moves from the office of assistant secretary to secretary after acting in that capacity during the 1971 National BYC Convention. She was on the Western Summer Crusade Team in 1970. Cindy is a graduate of Wayne University of Cosmotology and is a licensed beautician in her hometown Roanoke, Indiana.

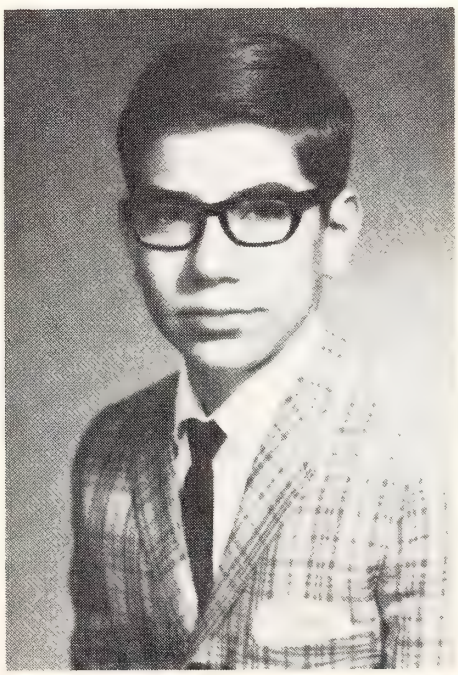
NATIONAL BYC OFFICERS!



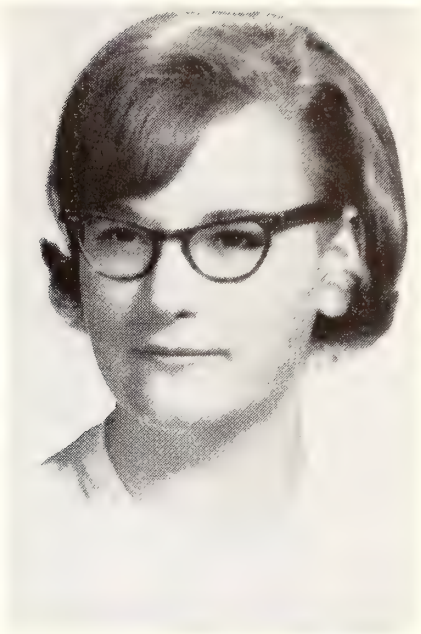
Gloria Stout

Gloria Stout from Flora, Indiana is our new treasurer. Gloria, another sophomore at Ashland College, is majoring in secondary music education. Her musical talent has been invaluable to the JBECT and to Collegiate Crusaders.

Wayne Grumbling, as statistician, has the task of compiling all the facts and figures submitted by local BYC groups. Wayne is a high school junior in Waterloo, Iowa. He has been very active in Bible quizzing, participating on championship teams from College Corner, Muncie, and Waterloo.



Wayne Grumbling



Becky Bachtel

Becky Bachtel, assistant secretary, is a senior at Ball State University, Muncie, Indiana and is presently doing her student teaching. Becky was on the 1970 Eastern Crusader Team, and was captain of the 1971 St. Pete Team. Becky has previously served on the National BYC Council, and she is advisor of the County Line Senior BYC.

WE KNOW WE'VE GOT PROBLEMS . . .
BUT THEY'RE NOT INSURMOUNTABLE

HERE'S THE SITUATION IN A NUTSHELL!

1. Gospel Light Sunday School curriculum is undated, for use at **any time.**
2. The only materials we produce which have a seasonal emphasis are those for the preschool departments.
3. With the change to the new academic quarter, users will find that the Christmas unit falls in November.

WHAT TO DO ABOUT IT?

1. Sunday School should either teach the lessons as they come (it's always appropriate to teach lessons on the birth of the Saviour)

OR

2. Hold out the Christmas lessons and begin teaching the next quarter's materials early, then teach the Christmas lessons at the proper time.

THAT'S ALL THERE IS TO IT.

Remember, Gospel Light curriculum is undated. It always available.

(This problem does not occur with the new Early Chil hood 3's material now in use. Subsequent revisions other preschool courses will provide the Christmas un in the winter quarter material.)

Dealer Services
Gospel Light Publications



BRETHREN PEACE SUNDAY
November 14, 1971

THERE ARE TWO WAYS OF DEALING WITH THE WORLD'S PROBLEMS. ONE WAY IS BY FORCE. THE OTHER WAY IS BY LOVE. LOVE—THE KIND OF LOVE THAT CHRIST'S CROSS IS ALL ABOUT— SOLVES PROBLEMS. FORCE ONLY CREATES MORE PROBLEMS.

—from "The Cross Is The Way"



EVERYONE ELSE DOES

The easiest thing in the world is to do just what everyone else does. This requires no thinking, no backbone, nothing—just follow the crowd. However, if you have decided to live wholeheartedly for Christ you must be able, like Daniel, to stand firm and true even when all your friends are doing wrong, even if you might be the only one to stand for what is right. In peacetime people are prosecuted for manslaughter; in wartime they are given medals for it. But war does not make murder right. A Christian must stand true to the teaching of love in wartime as well as peacetime even if all his friends do the easy thing and follow the crowd.

—from "Think On These Things"

AND TO EXPLAIN FURTHER . . .

IT'S TRUE with all worthwhile beliefs or philosophies—thinking deeply about them and designing methods of expressing them dare not be confined only to a period of concentrated emphasis. Deep contemplation of "peace and nonviolence" is no exception.

But this annual time of emphasis and sharing thought-starting ideas about peace always has value—especially when thinking is challenged and study is pursued. Such is the purpose of what you again find in this issue of the *Evangelist*, on Sunday bulletin inserts, and in a packet of materials sent to Brethren pastors.

Please understand! *The materials in any one EVANGELIST issue do not constitute an official position of the church—or even one man.* This is particularly true with something as controversial as "peace." I have been criticized occasionally for using peace materials with which some readers strongly disagree. Some articles which readers think do not relate at all to the church's traditional view. Some from political or journalistic writers outside our church. But there have been many, many Brethren writers as well. I can only say that all articles—especially this year's—relate in some pertinent way to "peace."

We Brethren readers need to be informed and challenged in widening areas of 20th Century concern. A case in point is Mr. Hackman's articl about amnesty for Selective Service violators. Yo may not agree. I may not agree. But let's lear the facts and discuss every situation intelligentl as our opinions take definite shape.

The Peace Committee has provided an ampl supply of Bible-centered articles during the pas 12 to 15 years. Biblical texts have been listed an expounded. Not everything, but much has bee printed about each passage related to "peace. There is some conjecture that far too little of th *Brethren Evangelist* is read, even by those wh personally subscribe. Certainly a repetition c what has been written before won't remedy tha situation. Variety keeps the discussions interes ing and challenging—with less chance of skim ming through.

All of this issue's peace writers have some thing unique to say—and many crucial ideas fo you to ponder. Don't get hung up because the are two Mennonites and a judge as writers—alon with some Brethren young men.

We are seeking the mind of Christ, as we hav opportunity to express it in our lives every da These men are doing that and I think what the write will help us all.

Pastor Phil Lersch, Chairman
Brethren Peace Committee

BRETHREN PEACE SUNDAY

November 14, 1971

THANKFUL FOR PEACE TEACHINGS



by Bruce Ronk

SINCE ITS ORIGIN, the Brethren Church has stood for peace. At times this has brought disfavor on her, but her stand did not change.

I'm thankful for the Brethren Church's position for peace, because without it I probably never would have checked to see what my own feelings were.

I had always accepted the Brethren Church's teachings as true, partly because they are taken from the Bible, and partly because it was all I had known. When it came time to decide how I would face the Selective Service Board, though, I knew the feelings had to be my own, not someone's else's.

While reading the pamphlets in the Peace Packet put out by the Brethren Peace Committee I remembered some of the Bible verses I had learned at church. Christ's second greatest commandment (Matthew 22: 39) was for us to love our neighbors as much as we love ourselves. In Matthew 5:44 He told us more specifically to love our enemies and to pray for those who mistreat us. I saw that, since I believed in the Bible, I could not consciously go to war.

If my denomination had not taken the Bible seriously enough to make a public statement for peace, I doubt if I would have even considered applying for CO draft status. I am very grateful because this stand has made me a better witness for Christ.

Bruce is a freshman at Ashland College, majoring in physics, and a member of the Park Street Brethren Church in Ashland. His present plans are to enter Ashland Theological Seminary after graduation to continue preparation for the ministry. Last year in high school he qualified as a Merit Scholarship Semi-Finalist. He's interested in photography and plays cello in the Ashland Symphony Orchestra. His parents are Mr. and Mrs. Dorman Ronk of Ashland.

WAR AND CONSCIENTIOUS NON-RESISTENCE

A statement to a draft board

by Duane Conroy

Duane is from the Trinity Brethren Church in Canton, Ohio, and has attended Ashland College. He sent this statement to his local Draft Board in September, 1970. Last March his request for a 1-O (Conscientious Objector) classification was granted, and in June he began working in a residential treatment center for emotionally disturbed children in St. Louis.

I BELIEVE that all life is sacred. Therefore, as individuals our freedom of activity ends when those actions endanger the safety or well-being of others. Destroying entire species of wildlife is wrong. Dumping poison into our water and air is wrong. Murdering another individual is wrong. The consensus that these acts are justified when sanctioned or ordered by the government is to my way of thinking and living morally, religiously, and intellectually untenable.

The Bible (Apostle Paul to the Romans) teaches that a Christian is to be obedient to his government, but that his responsibility ends when that government maintains an immoral position and continually conducts its affairs in an immoral manner.

According to the recent McGovern-Hatfield vote, approximately one-third of the Senate believes that our government is conducting its affairs on an immoral basis.

I, as an individual, share this conviction.

I look at my country—with its fantastic wealth, unprecendented high level of education, its noble traditions of courage, freedom, and individual sovereignty—and see its responsibility and potential for leading the world in the search for non-violent ways to establish and maintain freedom. But instead we are embarked on the opposite path. We spend 70% of our economy on war and destruction. We say "love thy neighbor" and esca-

(continued on next page)

late the tonnages of bombs dropped on Southeast Asia. More and more in the name of security we invite world conflagration as we rely upon military solutions to basically moral issues.

Possibly in an era when men and nations were isolated by natural barriers, acts of irrational violence could be endured. But today, whether or not we so choose, D.D.T. and A.B.M's. have made us all brothers. We must reconsider our national and global priorities.

To my thinking, helping countries meet their basic needs for food, end disease, provide inhabitable environments, and develop independent and secure economies would better serve the United States in her stated commitment to develop the lesser nations. Is hope for their freedom, liberty, and security genuinely enhanced by an American military potential for a global overkill of one hundred twenty-five times?

It is argued that it is human nature to kill.

I am not convinced. If it is natural to kill, why do men have to go into training to learn how? Yes, there is violence in human nature, but there is also empathy, love, kindness, creativity, decency.

Christ summed up the law in one phrase: "You must love the Lord your God with all your heart and with all your soul and with all your mind . . . (and) you must love your neighbor as yourself." He directed his followers to no longer live by the Eye for an Eye and Tooth for a Tooth ethic, because, as he told Peter: All who take the sword will die by the sword. Under the law people were forbidden to murder, but He commanded his followers not even to become angry with others. Instead, we are to love our enemies, to pray for them, to do them good. Paul told us that if our enemy is hungry we should feed him, and that the way to overcome evil is with good.

This practice is incompatable with militarism.

War says hate your enemies; do them all the harm you can; destroy them; cut off their supplies and starve them in their cities; repay evil with evil and cause them pain.

As a Christian I was taught that sin is any willingly committed act which dehumanizes another person.

All war is sin.

War is bombing cities and villages of terrified civilians. It is destroying homes, churches, temples businesses, schools, and all the other products of life's most human values. It is herding frightened families into "secured" areas which may become their common tomb. It is certain agony for the old and feeble who cannot escape the blasts and fire. It is napalm and seared flesh. It is faces and limbs torn apart by hot metal.

War is totally dehumanizing.

The purpose of an army in combat is to win military victories. All parts of the military are either directly or indirectly coordinated to this goal. "The primary duty of medical troops as of all other troops is to contribute their utmost to the success of the command of which the medical service is a part" (Army Field Manual FM 8-10, p. 195).

After World War II, at Nurenberg, men were tried convicted, and executed for the crime of obeying their government, when their government demanded of them crimes against God and humanity.

Today it is a different war—different enemies, different governments, different ideologies, different death counts.

But the principle is identical.

Someplace it all has to stop.

I cannot, I will not, support such carnage.

THE ISSUES NOW IS AMNESTY

by Rev. Walton Hackman

Mr. Hackman is Associate Executive Secretary of the Peace Section, Mennonite Central Committee, and a personal acquaintance of Pastor Phil Lersch. This article is presented here, not necessarily to seek Brethren support in the matter of amnesty but that we might be informed concerning the facts of this issue when it appears more openly. And we should begin asking ourselves, "How can Brethren people express the mind and spirit of Christ in this controversial area?"

MORE AMERICANS have fled to Canada to avoid the Vietnam war than have died in Vietnam. The total is now estimated at somewhere between 60-80,000 young men. There are also about 500 deserters and draft dodgers in Sweden with an additional thousand scattered throughout other parts of Europe and the Pacific.

A second category of war resistors are those who have refused induction into the armed forces and have taken their cases through the Federal Courts but have been prosecuted and sentenced to prison terms. Since the beginning of the Vietnam war, there have been about 5,000 men convicted as Selective Service violators. In addition to those who have already been prosecuted there are several thousand more young men who have been cited for violating the draft law but have not yet been brought to trial.

Desertion from the military represents still a third

major category of war resistors. A deserter is anyone who is absent without leave from military service for 30 days or more. According to U.S. Military sources, there have been a steadily escalating rate of men deserting. Many of these men do not return, but go to a country that will provide immunity for their criminal act of desertion. The largest percentage of the 60-80,000 draft-age men in Canada are deserters from the military; the same is true of the 500 men in Sweden. Military desertions for the past 12 months will exceed 80,000.

These three groups of war resistors which probably total more than 100,000 men are, according to legal definitions, criminals who are guilty of a felony. Those who have been convicted and who have served prison terms as felons are barred—in many states—from voting and from holding public office; several professional organizations will also not accept persons with such criminal records.

Those who migrated to another country to avoid being drafted face the possibility of arrest and prosecution at anytime that they return. Unlike most other crimes, there is no statue of limitation (time limit after which one cannot be prosecuted). Consequently these young men are subject to arrest and prosecution for the remainder of their lives if they return to the U.S.

The question now is whether there will be amnesty granted for this large number of men who are, according to the federal government, criminals. All of these men will carry criminal records throughout their lives —because they did not perform the required military service, because they did not register and cooperate with Selective Service, or because they emigrated to another country during the time when they were liable for military service.

According to the recent polls, about 75% of American citizens oppose the war in Indo-China and no doubt most would not fight in Vietnam if they were actually drafted. However, for those past ages 18-26, refusing to fight in Indo-China, it is not a crime. It is only a crime for those young men born between 1945 and 1953 who actively resist the war and military service.

There is most certainly no possibility for a general amnesty to be granted while the war continues. However, there are already several religious organizations beginning to work at the public education task which would make amnesty possible. The United Church of Christ has officially supported a general amnesty program. The United Methodist Church has employed one full-time staff person to work on an amnesty program.

Draft Director, Curtis Tarr, told a college newspaper interviewer in July that there was "no question" that some sort of amnesty or second-chance program would be considered after the war. He went on to say that, "It's premature to talk about it now, but it's inevitable that we talk about it. My guess is that the precedent of World War II will loom very large."

At the close of World War II many people favored a general amnesty for Selective Service violators. A number of citizens groups emerged and various religious organizations publicly supported an amnesty program; these included the Central Conference of American Rabbis, the Federal Council of Churches of Christ in America, the Methodist Church, the Northern Baptist Convention, the Presbyterian Church in the USA, the Protestant Episcopal Church, the Synagogue Council of Church Women, and the United Lutheran Church. Additionally the American Civil Liberties Union and the American Veteran's Committee supported the plea for amnesty.

As a result of the rather strong public plea for amnesty, President Truman appointed a three-man amnesty board on December 23, 1946, which included Owen J. Roberts, former Associate Justice of the Supreme Court; James F. O'Neil, vice chairman of the American Legion's Americanism Commission; and Willis Smith, former president of the American Bar Association.

Of the 15,805 men who were prosecuted for their violations during and following WW II, only 1,523 pardons were recommended by the amnesty board. President Truman accepted the report and issued the following proclamation on December 23, 1947: "a full pardon to those convicted of violating the Selective Service Training Act of 1940 as amended, whose names are included hereto and hereby made a part of this proclamation." With amnesty granted to only about 10% of the offenders, there was a public outcry and some strong news paper editorials stating that there was in effect no amnesty granted.

Perhaps the most serious omission of the amnesty board was the total disregard for the 4,300 Jehovah's Witnesses who refused both military service and work in the Civilian Public Service Camps. The board also did not recommend for pardon those blacks who opposed the military because of its segregation, the Puerto Rican Nationalists who did not pledge his allegiance to the U.S. and the Hopi Indians whose tribal beliefs prevented them from participating in war. The board refused to recognize the whole concept of individual responsibility and conscience.

The 14,000 men who did not receive amnesty remained as second-class citizens—in many states unable to vote or hold public office. The Vietnam war has produced several times the number of war objectors of World War II. The question now is whether there is enough elasticity within our country's concept of individual liberties to pardon those who held a minority view and opposed the war absolutely. Is it necessary for the minority to sacrifice their beliefs for the sake of the majority or is there enough latitude within our society to respect and accept those who hold dissendent views?

Selective Service Director Tarr said with regard to amnesty, "A case-by-case analysis makes a lot of sense. The nation would probably be better off if it could put rancor aside and seek justice on the basis of equity instead of emotionalization." Will the nation that holds above all else the freedom of the individual, be able to forgive 70 times 7 and restore to full citizenship those who did not want to wage war? Now is the time to begin prompting and supporting those efforts that will grant amnesty to the thousands of young men who have followed their conscience and would not kill.

—from Peace Section **Newsletter**
Mennonite Central Committee

A SALUTATORIAN SPEAKS OF PEACE

by Stuart Koop

Stuart Koop delivered this address on June 10th at McLane High School, Fresno, California. He is a member of the Mennonite Community Church there. The 802 fellow graduates stood and gave Stuart a long ovation after his address—the first such in McLane history (although one parent stormed out charging "communism").

I STAND BEFORE YOU TONIGHT not only as salutatorian speaker, but also as a conscientious objector or pacifist, who is opposed to war as a means of solving man's conflicts with his fellow man. My address this evening is a combination of my own beliefs and the thoughts of other conscientious objectors and pacifists.

Let me begin by asking why is it that in war a man has to degrade his fellow man before he can kill him? Why does the soldier think of the people he is killing as the enemy, rather than as a human being capable of rational thought, with feelings and convictions, and who desires just as much as the soldier to live? The following is an excerpt, found in a recent edition of **Newsweek** magazine, of the cross-examination of Lt. William Calley at his court-martial.

Question: What were your troops firing at?
Answer: At the enemy, sir.
Question: At people?
Answer: At the enemy, sir.
Question: They weren't human beings?
Answer: Yes, sir.
Question: Were they men?
Answer: I don't know, sir. I would imagine they were, sir . . . I wasn't discriminating.
Question: Did you see women?
Answer: I don't know, sir.
Question: Did you see children?
Answer: I don't know, sir.
Question: What did you mean, you weren't discriminating?
Answer: I wasn't discriminating between individuals in the village. They were all the enemy. They were all to be destroyed.

It would seem from this exchange and many similar ones that all of us have heard about, that in order to kill a human being, one must degrade the other person and in the process of doing so, he degrades himself. Maybe this is so because most people feel an aversion to killing a human being, someone who is their equal, and so must deceive themselves into thinking and believing that "the enemy" is some lower form of life, and therefore it is all right to kill him. I find such deception, and the degradation that goes with it, both repulsive and unnecessary because I belive man is capable of much nobler solutions to his conflicts with his fellow man.

Consider another question. Does the end justify the means? In other words, does the establishing of "utopia," where every man is at peace with his fellow man, justify the use of violence and war? This idea is inherently contradictory. Yet it is essentially what is being advocated today in our country. We need to win that war in Southeast Asia to stop Communism, thereby producing "peace" and a democratic society, or utopia. But this admission that the means are justified by what results they produce is not the philosophy usually associated with democracy. In fact, it is a major justification for Communist philosophy.

Along a similar line, it has been argued that to achieve any important liberty, human good, and utopia, one must fight and sometimes even have to die. And it has often been contended that liberty must be maintained or won by war. This point of view is held merely because it is the usual way that men and nations have overcome seeming irreconcilable differences. But, please understand, it is not that the conscientious objector does not see any human good sufficiently important to be worth fighting for. Rather, to him fighting by the method of war inevitably denies the highest good that is sought—peace on earth.

Many times a conscientious objector is told that he plays a parasitic, if not an actually disloyal, role in the history of this country's progress and, more generally, in humanity's progress. He lives upon other men's blood because they fought and died for the same liberties and values that a conscientious objector holds as precious and good. But let it always be remembered that the conscientious objector has not asked other men to fight for him, rather that he has urged another course and is willing to accept the risks this might cause. I personally, love my country and desire to advance the principles of democracy and brotherhood for which it stands, but I believe that I cannot really serve my country, unless I first obey the dictates of my conscience.

In closing let me cite some examples of pacifists and what they have accomplished through non-violent means. Mahatma Gandhi used non-violent demonstrations and peaceful civil disobedience in his efforts to overcome many discriminations practiced then against Indians. Eventually, he forced Great Britain to give India its independence through these same methods. Dr. Martin Luther King was the civil rights leader who pioneered the idea of non-violent resistance as a means of stopping racial discrimination and segregation. He summed up his approach to the movement by saying, "The spirit of passive resistance came to me from the Bible and the teachings of Jesus. The techniques of implementation came from Gandhi." Which brings me to the man who was one of the greatest pacifists, Jesus Christ. In His teachings, He gave many examples of non-violent confrontation, one of which is found in Luke (6:27-29a). "But I tell you who hear me: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you." No one can deny the influence of Jesus Christ upon history, and He did it without a conventional army, without violence, and without killing. He is the greatest example of what pacifism, and its direct result, conscientious objection, can do.

—from Peace Section **Newsletter**
Mennonite Central Committee

A JUDGE JUSTIFIES CIVIL DISOBEDIENCE

What do you think by George Sullivan

George Sullivan is a Massachusetts District Court Judge who participated in a May 6 anti-war demonstration in downtown Boston. What follows are words he wrote for an article by Charles E. Fager which appeared in in the July 14 CHRISTIAN CENTURY, p. 854-855.

"In ancient times, there was a custom that when a messenger brought bad news, the messenger was killed. In our times, it seems that when a message of bad news is announced, we become angry at the messenger and then discredit him.

"When our young people announce to us that we are in an immoral war, we become angry with them and suggest that they cut their hair and put on some clean clothes. For some reason we do not hear their message, and, instead of being angry that we are in an immoral war, we ignore it and go about our business.

"When the college professors tell us that we are in an illegal and unconstitutional war, we get angry at the professors and accuse them of being communists.

"When an army court-martial tells that we murdered innocent men, women and children at My Lai, we get angry with the court-martial—those that brought the bad news—and we accuse them of disloyalty and unfairness. But we do not get angry about the atrocities. We do not get angry with ourselves, and we do not get angry with our government. As long as we do not get angry, our government presumes all is well, and that we will at least tacitly approve of continuing with the killings.

"It is time to get angry, or the killing will continue and it will continue in the name of the people of the United States.

"Therefore I can no longer consider that 50,000 American boys have died in Vietnam in a 'peace-keeping operation.' In my opinion that is an undeclared and unconstitutional war.

"I can no longer consider that the killing of 1 million South Vietnamese civilians is a reasonable means of protecting them from 'the speard of Communism' or of avoiding a 'bloodbath.' In my opinion that is murder.

"I can no longer consider that the creation of 6 million refugees is bringing 'freedom' to the Vietnamese. In my opinion that is disturbing the peace.

"I can no longer consider that defoliation and decimation of the countryside is strategic. In my opinion that is malicious destruction of property.

"I can no longer consider that, out of every three birth defects, one is an 'unfortunate by-product' of chemical warfare. In my opinion that is manslaughter.

"I can no longer consider that the My Lai massacre was just 'one of those things.' In my opinion it is genocide.

"I can no longer consider that the drafting of young men to kill and be killed is patriotic. In my opinion that is kidnapping.

"I can no longer consider that 20,000 drug addicts discharged annually from the military is a necessary evil. In my opinion that is contributing to the delinquency of a minor.

"I can no longer consider that doing and saying nothing about all this is being a good American. In my opinion that is aiding and abetting a felony.

"I can no longer consider that our congressmen's allowing these things to continue is politically understandable. In my opinion that is treason.

"And I can no longer consider that my keeping silent is being loyal and safe. In my opinion that makes me guilty of war crimes.

"Finally, I can no longer consider that sitting down in a Boston street in front of the Kennedy Building is a terrible crime or a risky thing to do, or even an impropriety. In my opinion that is a means of saying: 'NO! NO MORE! STOP NOW! WE HAVE BEEN WRONG—DON'T WASTE ONE MORE LIFE TO SAVE MY COUNTRY'S HONOR!' "

BRETHREN PEACE SUNDAY

November 14, 1971

Order Your

B R E T H R E N P E A C E P A C K E T

THIS PACKET, compiled by the Peace Committee, is a collection of over 35 valuable pieces of Peace Literature from several sources. Many are printed tracts or brochures. The $2.50 cost is the actual expense for the materials. We pay the postage. Nearly 50 sold to date, but every pastor and church library should have one (plus many parents, youth workers, and young men facing the draft age).

ORDER A PACKET by making your check for $2.50 payable to Phil Lersch, chairman. Mail it directly to 6301 56th Avenue, North, St. Petersburg, Florida, 33709.

ORDER BLANKS

Material about Peace and Nonviolence

For the purchase of these books, complete this Order Blank and take or mail it to the:

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524 College Avenue
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Quantity	Titles	Approx Cost
_____	**ANSWER TO WAR,** by Millard Lind. Mennonite Publishing House, Scottdale, Pa. 15683, 1952; 143 pages, hardback.	$2.0
_____	**BRETHREN AND PACIFISM,** by Dale W. Brown. Brethren Press, Elgin, Illinois, 1970; 152 pages, paperback.	$2.0
_____	**CHRISTIAN ATTITUDES TOWARD WAR AND PEACE,** by Roland Bainton. Abingdon Press, 1960; 299 pages.	paper - $2.2 hard - $5.0
_____	**DAGGER AND THE CROSS,** by Culbert G. Rutenber. Fellowship Publications, Nyack, New York, 1962; 142 pages, paper.	$1.5
_____	**HANDBOOK FOR CONSCIENTIOUS OBJECTORS,** Ed. by Arlo Tatum. Central Committee for Conscientious Objectors (CCCO), 2016 Walnut Street, Philadelphia, Pa., 19103, 1970; 100 pages, paperback.	$1.0
_____	**IN PLACE OF FOLLY,** by Norman Cousins. Washington Square Press Book, 630 Fifth Avenue, New York, New York, 1962; 196 pages, paperback.	$.7
_____	**LET THERE BE A WORLD,** by Felix Greene. Fulton Publishing Company, Box 191, Palo Alto, Calif., 1963; 65 pages, paper.	$1.0
_____	**MODERN WAR AND THE CHRISTIAN,** by Ralph L. Moellering, Augsburg Publishing House, 1969; 94 pages, paperback.	$2.5
_____	**NEW TESTAMENT BASIS OF PACIFISM,** by G. H. C. Macgregor. Fellowship Publications, Nyack, New York, 1960; 160 pages, paperback.	$1.2
_____	**NONVIOLENCE — A CHRISTIAN INTERPRETATION,** by William Robert Miller. Association Press, 1964; 380 pages, hardback.	$6.9
_____	**PACIFIST CONSCIENCE,** Ed. by Peter Mayer. Holt, Rinehart and Winston, 1966; 478 pages, hardback.	$7.9
_____	**PEACE! PEACE!,** Ed. by Foy Valentine. Word Books, 1967; 162 pages, hardback.	$3.5
_____	**RELIGIOUS STATEMENTS ON CONSCIENTIOUS OBJECTION**, by National Interreligious Service Board for Conscientious Objectors. (NISBCO). 72 pages, paperback.	$1.0
_____	**THEN WOULD MY SERVANTS FIGHT,** by Herman A. Hoyt. Brethren Missionary Herald Company, Winona Lake, Indiana, 1956; 115 pages, paperback.	$.6
_____	**VIETNAM,** by Felix Greene. Fulton Publishing Company, Palo Alto, Calif., 1966; 175 pages, paperback.	$2.0
_____	**WAR AND THE GOSPEL,** by Jean Lasserre. Herald Press, Scottdale, Pa., 1962; 243 pages, hardback.	$5.0

*NOTE: See accompanying notice about the purchase of a BRETHREN PEACE PACKET for just $2.50.

YOUR NAME: _____

YOUR ADDRESS: _____

INFORMATION, PLEASE

THE PEACE COMMITTEE would like to know the names and addresses of all young men fulfilling their two-year Selective Service obligations through 1-W (conscientious objector) work assignments. The present list includes the following:

Name	Home Church	Work Assignment
David Allison	Jefferson (Indiana)	Indianapolis, Indiana
Duane Conroy	Canton (Ohio)	St. Louis, Missouri
Duane Truman	Lanark (Illinois)	Indianapolis, Indiana
Ken Whitehair	Terra Alta (W. Va.)	University of Maryland

Names are on file for several men who are interested in the C. O. position, but these following have actually registered or are seeking registration as Conscientious Objectors:

Name	Home Church
Ray Allison	Jefferson (Indiana)
Mark Holsinger	Ashland (Park Street)
Bruce Ronk	Ashland (Park Street)
Mark Stahl	Huntington (Indiana)

Do you know of others in either of the above categories? If so, please send their names and addresses to:

Rev. Phil Lersch
6301 56th Avenue, N.
St. Petersburg, Florida 33709

NEW PEACE COMMITTEE

For several years THE PEACE AND WORLD RELIEF COMMITTEE, as the title indicates, has been responsible for both the "peace" and "world relief" emphases in our church. Because of growing programs, needs and unlimited potential in both areas, this committee will divide into two committees—beginning January 1, 1972.

The newly elected PEACE COMMITTEE and their terms of office are:

1972—David Brandenburg (Dayton, Ohio)
1973—James Payne (Russiaville, Indiana)
1974—Rev. Glenn Shank (Maurertown, Virginia), chairman
1975—Rev. Jerald Radcliff (Milford, Indiana)
1976—Rev. John Brownsberger (Winding Waters, Elkhart, Indiana)

Future inquiries and suggestions should be channeled through

Rev. Glenn Shank, Chairman
Box 25
Maurertown, Virginia 22644

SISTERHOOD

Devotional Program for November

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Junior: FIRST THINGS FIRST—
Our God is the only God

Senior: COMMITMENT—Reaches Up

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

COMMITMENT REACHES UP

by Geneva Berkshire

LAST MONTH EVIE led you to think on God as the initiator in our relationship with Him. He is the initiator—by taking the first step in the area of commitment, by loving us first. Where does that leave us? Well, let's look again at I John 4:19: "... our love for Him comes as a result of His loving us first" (Living Letters). John indicates, then, that we **naturally** become the responder. This has put a new light on commitment for me, as I hope it may for you if you have always thought that committing oneself to Christ sounded as if it carried with it a big responsibility and could prove to be quite a burden, especially for a young person. We see God sitting "up there" just waiting to get control of our lives once we say the word—"Lord, I commit my life to you." Then He has us in His grasp and we're duty-bound to run out and witness to all of our friends and spend so many hours a day in prayer, meditation, and Bible study ... and if we don't follow through we'll be miserable in our guilt. Here we are again, seeing God as a demanding Father rather than a loving One, and we have lost our natural response. Compare this to marriage, as Paul does in Ephesians 5:22-23. Nowhere in this passage does it mention that the wife must love her husband. (Have someone in the group read this passage aloud—maybe from a couple translations.) It is assumed that the wife will love her husband in response to his love for her; and so it is in our relationship with Christ.

Paul adds another dimension to this idea in his writing to the Corinthians (II Cor. 5:14). Phillips puts i this way: "The very spring of our actions is the lov of Christ." We usually think of a spring as an uncon trolled motion. (That is, as a noun—a spring in a be or a door—when a spring is not confined any longer, i pops out). This is automatic in much the same way a Paul speaks of our love for God and consequent action being a natural response to the "love of Christ."

It is essential for us to knock the **responsibility** out o commitment, and merely **respond** to the love of Christ This is the **first** step. He wants to know that we lov Him, and it is from this point that our actions wil **spring** forth!

For your reflection: Each girl get off by herself, i space allows, and read over Romans 12:1-3 in the ligh of what has been discussed. Examine your relationshi with God—is there a communication there? Does H know you are **His** ... in the simple fact that you hav responded to His love with your love?

AUTOBIOGRAPHY: If you were observant last mont you might have picked up the hint that someone els was getting into the picture. Though I am a few year beyond you (I am out of college and working as a se retary in Dayton, Ohio), I am still struggling to realiz and accept, at times, that Christ does love me just th way I am—with all my feelings of inadequacy, unlovel moods, daily frustrations—and that He can use me, an will use me even in some small way herein to commu icate his love for you.

JUNIOR BIBLE STUDY

FIRST THINGS FIRST

Our God is the Only God

by Mary Ellen Drushal

Please read Mark 12:28-30.

TRULY, the Lord our God is the only God. This evening while thinking about writing this article to you, I was sitting on our front porch. As I sat in the quiet, I listened to the many sounds of nature, and I marvelled at the number of sounds I could hear but yet I couldn't see the creatures that were making the sounds.

As I write, there is a slight breeze blowing. I can feel it on my face and see the leaves on the trees moving, and yet how many people have seen wind? I hear crickets, and birds chirping, but how can I tell which one is making the noise when I am not close enough to observe their movements?

For me, Christ lives in the nature He has created.

How could any one claim to have the power of God?

Yes, the Lord our God is the only God, and we must love Him with all our hearts, soul, mind, and strength. Jesus said this was the most important commandment —that we love Him with our entire being. If we love God with all our heart, our affection cannot be divided. We must love Him first and even more than our own life.

If we love God with all our soul, this adds the very life and breath to that love, for the soul is what makes a man a living creature.

If we love God with all our mind, then this adds our intellect, or "good cause" and reason, to the emotion of love. I can love a dog just for being a dog, but when that dog saves the life of my child, then I have good cause and reason for loving that dog.

If we love God with all our strength, this adds the dimension of intensity to our love, because this requires our physical energy and talent. For example, a concert pianist must love music so much that he is willing to devote his entire life to study, practice, and finally, performance of great works of music.

Even though we have never seen the Lord's body, we are still able to believe in Him and love Him with all our heart, soul, mind and strength, because we see Him daily in nature all around us and also in the ways He works in our lives. We can be very much aware of His presence when we stay in tune with Him through prayer and daily Bible study, and most importantly, listening for God to speak through these, in addition to our being aware of what is happening around us.

Yes, God demands to be the **one** and **only** God, and there shall be no other "gods" before Him in our lives if we claim Christ as Savior.

A PARABLE FOR STAFF MEMBERS

Once upon a time a church called successively three members to serve on its staff. The first said: "Here I am; now your troubles are over. I will do everything that needs to be done." So he took over, coming to the church early and staying late, attending to an infinite multitude of details, relieving everyone else of all possible responsibility. But it came to pass that other staff members and the congregation grew weary of his superindustriousness, and his job was given to another. The second said: "Here I am. You do the work while I do the planning and give the orders." And so he installed push buttons on his desk, announced changes, and publicized elaborate proposals, until the church was continually astir with activity like unto a beehive. But again it came to pass that colleagues and congregation grew weary from overwork and exasperated from taking orders; so his place was declared vacant and given to another. The third said: "Here I am. Let us pray and plan and work together, that we may serve Him who has chosen us and appointed us that we should go and bear fruit and that our fruit should abide." And the seeds which they sowed fell in good soil and brought forth abundantly."

(from a Ministering Church, G. S. Dobbins, p. 66)
from the Milledgeville bulletin

If we are to live together in peace, we must come to know each other better.

Lyndon Baines Johnson

DYNAMITE IN YOU!

by STEPHEN D. SWIHART

THE BIBLE TEACHES that there are two distinct classes of Christians. The Scriptures refer to these separate classes as those who "ABIDE IN CHRIST," and those who "ABIDE NOT"; those who are "WALKING IN THE LIGHT," and those who "WALK IN DARKNESS"; those who "WALK IN THE SPIRIT," and those who "WALK AS MEN"; those who WALK IN NEWNESS OF LIFE," and those who "WALK AFTER THE FLESH"; those who have the Spirit "IN" and "UPON" them, and those who have the Spirit "IN" them but not "UPON" them; those who are "SPIRITUAL" and those who are "CARNAL"; those who are "FILLED WITH THE SPIRIT," and those who are not. All this has to do with the quality of our daily lives before God.

Lewis Sperry Chafer has profoundly said, "A Christian is a Christian because he is rightly related to Jesus Christ, but he that is spiritual is spiritual because he is rightly related to the (Holy) Spirit." The Scriptures tell us there is a distinct difference between a Christian who has the Holy Spirit only "IN" him and the Christian who is "SPIRIT-FILLED!"

The Holy Spirit does more than point lost souls to Jesus Christ. He also does more than come and abide (live) in our body. The Holy Spirit wants to fill (control) us!

POINT OF CLARIFICATION

We are not talking about what some denominations refer to as "THE SECOND BLESSING." Nor are we talking about the "BAPTISM IN THE HOLY SPIRIT." We are simply talking about being "FILLED" with the Holy Spirit. When we say that some Christians are Spirit-filled, we do not mean that they have more of the Holy Spirit, rather, **the Holy Spirit has all of them!**

"WITH" — "IN" — "UPON"

The Scriptures teach that the Holy Spirit has three relationships to man.

(1) The Holy Spirit "WITH" man: This is in reference to non-believers. Here the Holy Spirit is (a) convicting man of sin, (b) showing him the righteousness of Jesus Christ and (c) the certainty of judgment (see John 16:7-11).

(2) The Holy Spirit "IN" man: This has reference **only** to believers. The Christian alone has the Holy Spirit "IN" his body. This entrance of the Holy Spirit into the body places the believer into the "body of Christ." This is the baptism of the Holy Spirit (see I Cor. 12:13).

(3) The third relationship of the Spirit to man is also to the believer. This relationship is called "FILLED." Another name for the filling of the Holy Spirit is to have the Spirit come or fall "UPON" the believer. This is distinct from the above two as we shall see.

THE WORD POWER!

In Acts 1:8 Jesus said that the disciples and the believers with them would receive "POWER" after the Holy Spirit came "UPON" them. Jesus did not say they would receive this power when the Spirit came "into" them, but when He came "UPON" them. In Acts 2:4 ten days later, these 120 believers were "FILLED" with "POWER," the Holy Spirit.

The Greek word used here for "power" is "DUNAMIS." It is from this word we derive our English words: "DYNAMO" and "DYNAMITE." In essence Jesus was saying, "YE SHALL RECEIVE 'DYNAMITE' AFTER THE HOLY SPIRIT IS COME UPON YOU (or has filled you)."

The Bible says it is entirely possible to be born of the Spirit, baptized with the Spirit into the body of Christ, indwelt with the Spirit, sealed with the Spirit and YET BE WITHOUT THE FILLING OF THE HOLY SPIRIT, WITHOUT SPIRITUAL DYNAMITE!

HOW CAN A CHRISTIAN ESCAPE BEING SPIRIT-FILLED?

The answer is short. The Christian has the privilege and exhortation of Scripture to unreservedly yield his entire life to the Holy Spirit. To do so, SECOND BY SECOND EACH DAY, produces a Spirit-filled life. Not to do so produces a life that is only up and down. This is a life which is happy when things go well, but upset when things go poorly. THIS IS NOT THE SPIRIT-FILLED LIFE. THANK GOD THERE IS VICTORY OVER ANY AND EVERY PROBLEM FOR THE PERSON WHO IS SPIRIT-FILLED.

THERE IS A DIFFERENCE IN A SPIRIT-FILLED BELIEVER

There was a custom in the early church of providing for the widows in need. A number of the Greek believers began to complain because they thought the Hebrew

widows were getting better treatment than the Greek widows (Acts 6:1-4). The complaint went to the twelve disciples.

The twelve disciples came up with this solution: (1) We're too busy to do this job, also. Our time as elders must be spent (a) studying the Word of God, (b) praying and (c) preaching. And (2) the disciples said "LOOK ... FOR SEVEN MEN ... FULL OF THE HOLY SPIRIT ... AND APPOINT THEM OVER THE BUSINESS." This satisfied the Greeks, and they went to look for seven men "FULL OF THE HOLY SPIRIT."

WHAT DOES A SPIRIT-FILLED CHRISTIAN LOOK LIKE?

The disciples said, "Go find seven Spirit-filled men." They must have looked, acted or spoken differently from those Christians who were not Spirit-filled. There had to be something obviously unique about these seven men. And what made them unique was "DYNAMITE," THE HOLY SPIRIT IN HIS FULLNESS!

THERE ARE FOUR BASIC CHARACTERISTICS OF A SPIRIT-FILLED BELIEVER

Ephesians 5:18-21

(1) Verse 18: "And be not drunk with wine, in which is excess, but be filled with the Spirit." CONTROL is the issue. Three times the filing of the Holy Spirit is contrasted with alcohol and drunkenness (Luke 1:15; Acts 2:12-21; Eph. 5:18). When a man is drunk, he has little or no physical or mental control over his body. The same basic truth can be applied to the Spirit-filled man.

Jesus Christ is to become our lives! We are dead (Gal. 2:20; Rom. 6:4-8)! The Holy Spirit in us is to CONTROL us, and we should be conscious of His moment by moment leading! This is FANTASTIC! HALLELUJAH!

(2) Verse 19: "Speak out one to another in psalms and hymns and spiritual songs, offering praise with voices and making melody with all your heart to the Lord" (Amp.). SPEAKING is the key here. What does a Spirit-controlled Christian SPEAK OUT about? Is his speech different from a non-Spirit-filled Christian? Yes indeed!

When a Spirit-controlled Christian gets around fellow Christians HE TALKS ABOUT GOD, AND HE IS SO HAPPY, HE COULD SING!

(3) Verse 20: "Giving thanks ALWAYS for all things unto God. . . ." The Spirit-controlled man is ALWAYS (not sometimes or only when things go well, but ALWAYS) THANKING GOD for both the good and evil which comes into his life because he knows all things are working together for good! EVERY TIME YOU SEE A SPIRIT-FILLED CHRISTIAN HE IS PRAISING GOD FOR SOMETHING!

(4) Verse 21: "Submitting yourselves to one another in the fear of God." Lastly, the Spirit-controlled Christian is "SUBMISSIVE." He esteems others better than himself (Phil. 2:3)!

This is the type of men they were looking for in Acts chapter 6. Do you suppose they had to look very hard to find seven such men? They shouldn't have to search at all! DID YOU KNOW THAT? They shouldn't have to search at all! Why? Because all Christians should be Spirit-controlled without ceasing! Not to be so is sin! ! ! Brethren, we must examine **ourselves.**

SEVEN MEN — DYNAMITE — EXPLOSION

The Greeks found seven men who fulfilled the above requirements. Their names were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas. Now notice what happened as a result of choosing these men: "AND THE WORD OF GOD INCREASED, AND THE NUMBER OF DISCIPLES MULTIPLIED IN JERUSALEM GREATLY" (Acts 6:7).

Two things happened when these men of dynamite were exploded with God's Holy Spirit. **First,** the word of God increased! **Second,** the number of disciples increased! THEY SPREAD THE WORD OF GOD, AND PEOPLE WERE BEING SAVED! THIS IS ALWAYS THE RESULT OF A SPIRIT-FILLED LIFE! HALLELUJAH! A Spirit-filled Christian will (1) be burdened about people, (2) he will speak out about God and (3) souls will be saved!

THE RELATIONSHIP BETWEEN BEING SPIRIT-CONTROLLED AND WITNESSING

In Matthew 28:19 Jesus said, "GO YE, THEREFORE AND TEACH ALL NATIONS." This is evangelism of the highest calling, "Go and teach (make disciples)."

In Mark 16:15 Jesus said, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

In John 20:21b the Lord said, "AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU."

Luke records something altogether different from Matthew, Mark, and John. In Luke 24:49 Jesus said, "BEHOLD, I SEND THE PROMISE OF MY FATHER UPON YOU: BUT (FIRST) TARRY (TO SIT DOWN, TO REMAIN) YE IN THE CITY OF JERUSALEM **UNTIL YE BE ENDUED WITH POWER FROM ON HIGH!"**

The Great Commission is to GO but the GREATER COMMISSION is to "WAIT UNTIL . . . ENDUED WITH POWER (DYNAMITE) FROM ON HIGH!" The disciples with 109 fellow believers (both men and women) waited in an upper room for ten days to receive God's dynamite. WITHOUT IT THERE COULD BE NO EFFECTIVE WITNESSING! NO EVANGELISM! NO SPREADING OF THE GOSPEL!

"When the Holy Spirit has come **upon** you (or filled you) ye shall receive **power** and be **witnesses."** You shall be witnesses **after** the filling, not before. Why is so little witnessing done today? Because so few have been (or presently are) filled with the Holy Spirit, God's dynamite!

DO YOU KNOW WHAT IT MEANS TO—

(1) be controlled by God?
(2) speak about God and sing with fellow saints in the home?
(3) **always** be thanking God for everything (both good and evil)?
(4) be submissive by esteeming others better than yourself?
(5) be burdened for people?
(6) witness boldly with God's Word?
(7) see souls saved by the Holy Spirit working through you?

RIGHT NOW YOU POSSESS (if you are a Christian) GOD'S DYNAMITE IN YOUR VERY BODY! WON'T YOU SIMPLY LET GO AND LET GOD FILL YOU TO EXPLOSION?

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Novembe

Topic:

IN EVERYTHING GIVE THANKS

Leader:

November always brings the thought of **Thanksgiving.** Acknowledging the great gifts God has given us is often left undone. The greatest gift God has bestowed on mankind is the gift of His only begotten Son. He is the "Unspeakable Gift," which means we do not have words to express the true meaning of this. The manifold mercies of God cannot be measured in human expression. We lack both the words and understanding to express it fully.



Scripture Topics:

1. Psalm 50:14; 92:1; 100:4.
2. Psalm 107:1, "O give thanks unto the Lord, for he is good: for his mercy endureth forever." Give some examples of His mercy—His goodness (you may refer to the feeding of the hungry, healing the sick, etc.).
3. What does St. Paul mean when he says in Philippians 4:6, "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God?"
4. Colossians 4:2; Revelation 7:12—Continue in prayer and give thanks.
5. Jesus gave thanks—read Matthew 26:26-27; Mark 8:6-7; Romans 14:6. Examples of thankfulness—Daniel 2:23; the healing of the leper, Luke 17:11-20; Paul, Acts 28:15.

BRETHREN PEACE SUNDAY

November 14, 1971

"LOVE IS SOMETHING THAT YOU DO"



by Thomas A. Schultz

GRACE BE UNTO YOU from God the Father, Son, and Holy Ghost:

"And, behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' " And Jesus said to him, "What is written in the law?" And the man answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said to him, "Thou hast answered right: this do, and thou shalt live' " (Luke 10:25-28).

Our meditation is concerned with this line, "This do, and thou shalt live." What Jesus is saying here is that love is something you must do. Love is not a feeling. We cannot say that we are feeling love or the emotion of love because basically, in Christianity love is not simply an emotion or feeling. Love is a principle of life; it is the nature of a Christian to love. There is no other religion in the world that I know of that has as its basic core the principle of love.

Time and time again, Ghandi emphasized to our missionaries that the greatest thing the Christians have is the spirit of love. Frequently he told our missionaries they ought to go home and practice a little of it. The test of being a Christian is not how much catechism, dogma, or doctrine you know; or how brilliant a Bible scholar you are; or what congregation or denomination you ascribe to, but the real test of Christianity and discipleship was cited by Jesus, himself, when He said, 'By this shall men know that ye are my disciples, if ye have love one to another" (John 31:35). Over and over again, Jesus says, "In order to love, you have to act." You just can't say, "I'm going to love," and just stop there with this feeling or emotion. If you are to be a Christian, love has to be demonstrated in terms of action. You have to do something about it. Love is something you do!

Love is something that cannot be given lip service. If you don't love by doing, you don't love. A woman told her husband with whom she was contemplating a divorce, "For years you have told me that you loved me and the children, but I can't remember one thing you have done in ten years to put your love into practice." You see, that man really didn't know the meaning of love. He thought that love was just something that he could have an emotion about, or something he could think in his mind without demonstrating it in his daily life. Many of us are like that.

Modern man has the tendency to act only when he likes somebody, but in Jesus' way of life, usually the deed precedes the love in action. Several years ago there was an interesting story about a woman in a prison in Ohio. This woman was serving a life sentence in prison. At one time she had been in a prison fire. She was deformed, burned, and ugly. None of the inmates had anything to do with her, and none liked her. She was so bitter against all the officials and the other inmates in the institution. Then one day she became quite ill and was sent to the prison hospital. The other prisoners relunctantly brought her food, and dressed her wounds. They had to take care of her day and night. Then a Chaplain began to notice a miracle! The more things which the prisoners did for this deformed, ugly woman, the more the prisoners began to like her. In a few months, there were many in the prison who loved this woman whom heretofore they had nothing to do with. Do you see the point of that story? Love often follows a kindly deed! In other words, you can do something for someone, and through the process of doing, you will develop a love for that individual. Love is something you do! Duty makes us do thing well, but love makes us do them beautifully.

(continued on next page)

Now in the second place, you have to want to love every moment of the day. My vision of a Christian's life is that he walks day-by-day, and moment-by- moment with a great anticipation that the next moment there may be a great opportunity for him to display his love. He is sensitive to the opportunity to love. ". . . A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him" (Luke 10:30-33). Why did this good Samaritan have compassion upon this man? It was not because he knew the man. The Bible says, "He was a certain man." He was not a man of distinction. It was not because this man presented some sort of an opportunity for the good Samaritan. The man was not attractive lying there, having been beaten by the thieves. How did the Samaritan know but what in a few moments the thieves would return again and attack him while he was taking care of this man? It was not because the Samaritan recognized the man, and he could get some rich reward. No, none of these reasons form the background for the compassion of the good Samaritan. It was love!

The Samaritan helped this man because he was "endowed day-by-day, hour-by-hour by a principle:" a principle that he ought to love God, and love his neighbor as himself. This he did as a part of his nature. The dying man did not deserve the help. He did nothing to earn the help from the Samaritan. He did not ask to be loved or helped by the Samaritan for he was half dead, but he got help because someone came by that day that loved. His love was demonstrated by his act and deed. "And he went to him . . ." (Luke 10:34). How many people there are in the world who would be thrilled if someone would go to them! "He went to him, and bound up his wounds, pouring in oil and wine . . ." (verse 34a). I like to think that he poured abundantly of what he had which he might have needed on his long journey. He shared every ounce of what he had because he loved the dying man. "He set him on his own beast, and brought him to an inn, and took care of him" (verse 34b). He inconvenienced himself; maybe jeopardizing his own life, but none the less, his love was so compassionate and he was filled with concern so much that he gave up what he had for this stranger. Love is something you do because it is the way you live. You have to have this principle in order to practice the art of love.

If you would be inspired this day by the most dramatic example of love in action which the world has ever seen, try to catch a glimpse of Jesus! It is not easy for us to see the Christ. Do you know why? Because we are so far removed today from seeing His love demonstrated in action: upon the sinners, the maimed, the lame, and the blind. But none-the-less, we read the wonderful messages through the Scripture of how he stopped along the highways and byways of life to lift the fallen and to raise those who had lost sight of their spiritual life.

Every page of the Bible discloses the fact that Jesus was filled with the principle of loving not that they were lovely, but that He had within His life the will t love them. His nature was love! God's nature is love God is love! But this love of Christ was constantl demonstrated in the things which He did. If you stud the New Testament, you will discover that almost i every instance when Jesus is talking about love, it i mostly about things which he is doing, rather tha things He is saying.

We, likewise, must be filled with this principle c love. We have to have love in our hearts, and withi our minds, constantly and every second of the day jus as Jesus did. You must be ready to listen to a simpl man or a little child. You never know why that perso is coming into your heart and life. You have to be read to pour God's love out to meet the need of the man alon the road of life. We must be ready to bring a glass c water to the dying lips of a thirsty person. We must b ready if we are to love, to place our arms around sinner in despair; to say a kindly word about a man c woman of ill repute; and to share what we have.

Recently, a woman told of the sin and evil which sh suspected in the life of a certain man. She told of all th reasons for her suspicion. She condemned him! She wa going to investigate him! How far many of us are fro realizing that our task in life is not to judge, condem hate, or suspect the lives of others, but our job in li is to love our fellow men, even as He has loved us. The is not a one of us, who, if we are examined, are n found to be wanting and lacking so very, very much life! But Jesus does not want us to go around tryin to dig out the dirty wash in the lives of His childre He wants us to go around loving them, lifting an blessing them, and as Luther said, "Put the most cha table construction on their way of life." If we are follow Jesus Christ, if we are to love, then do somethin about it.

The one thing that stands out in the life of Jes Christ in the Scripture is that He had the capacity love men of all rank and station of life. He loved becau it was His nature! When a man catches a glimpse the love of Jesus, even that is enough to transform an change his life. If you could only realize the love whi God has poured upon your head, you wouldn't feel lowly or cast down. I believe this with my whole mir God loves every single man and woman, no matter ho bad or disreputable, nor how much of a sinner he We ought to be ambassadors of His love (II Cor. 5:20 This is what a Christian life represents, "That ye lo one another, as I have loved you" (John 15:12). Wh a man catches a glimpse of this love of Christ, he is changed man. It happens every week! But, it is n enough! Perhaps all of you have been made new by t love of Christ—you have been changed and transform —you have been saved by His grace and love if y are to be made new again; now you have to do som thing about loving men if you want to stay in t kingdom of God.

A little Indian girl visited the compound of one of o mission stations in India. After spending two weeks t the compound, she returned home. The mother w excited about her return and asked her many questio "What were the Christians like at the compound "Well, in what way were they different?" said t mother to the little girl. The little girl replied, "Becau they love one another." Well, that is why we are he today, because in Christ we discover how to love G

and our neighbor. We become as Christian imitators of Jesus Christ. We do not speak of love on Sunday morning, but we as Christians act in a way that He would have us act, and a way which will demonstrate the love within us.

God used a technique of love to win men into His kingdom. It was His tool! Why can't we learn to use the same technique also? If God, in His infinite mind, figured out that loving a man was the only way He could reach his heart, why is it that we, likewise, cannot realize the ingenuity of this power which He has released to us? Doctor Harry Emerson Fosdick said, "The Master's life is like music. It was meant to be reproduced!" That's the job of a Christian—to reproduce Jesus Christ in our own life; to reproduce the love that we saw in Him as He lifted the woman; as He healed; as He had compassion; as He developed a concern about the men he met along the highways of life.

There is a magic about this business of love. It really works! I have known men and women whose lives have been greatly frustrated by sin and trouble, but when a little bit of love began to filter into that life, then a change came about. What are you doing about love? Are you demonstrating it? Remember, that sometimes by doing a deed, you learn to love. You develop a love for a person. Have you ever called upon a person who is not very nice, or perhaps they are sick and always complaining? When you have called over-and-over again, all of a sudden that person whom you felt you did not want to go and see, now has an attraction for you. It works, I tell you! If you act a little bit, you soon begin to develop a lot of love.

Is there someone upon whom you can demonstrate a concern so that you may be able to practice the art of loving? Is there some gift you can give; some oil or wine you can pour into an open wound of a man or woman? Is there a word of kindness that you can share with a troubled mind? Can you give something out of your heart that would be a mark of kindness? Who knows? Maybe your giving may be the thing which will develop the principle of love that Christ so much wants to see in your life, and that He has so wonderfully put into His own way of life in dealing with us.

You can become all the theological scholars you want to be, and you can learn all the dogma, but I tell you, if you don't love you haven't found the core of Christian faith. Our Lord's religion is one of love. He said it Himself. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself" (Matthew 22:37-39). "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34). "This do, and thou shalt live" (Luke 10: 28).

Let us have a new spirit and zeal to enkindle this great desire of love. Remember that love is something you do. It is not something you feel. It's not an emotion; it is a principle of life! Let's be up and doing some act of kindness, and the Lord will say, "Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

But God is in the shoestring

YOUNG MEN WITH VISION ASSAULT THE WORLD

FOUR YOUNG MEN with no hangups and a world on their hearts are out to turn it upside down with a good dose of old-fashioned, happy evangelism.

Traveling without bankroll or binding itinerary will be Ron Carlson (21), Dave Hopkins (23), Bill Crawford (19), and Craig Wilson (19) over 50,000 miles through some 40 countries to spread "Jesus' Gospel of joy." They will leave October 14 on their first hop by Sabena jet to Brussels.

"Our purpose is evangelism and education," says team leader Ron Carlson. "And in the process we want to get hold of some of the thousands of American youth overseas and win them for Jesus Christ."

Their weeks-old agency titled, "Till the Whole World Knows, Inc.," is receiving gifts steadily for the eight-month miracle journey. "Till's" office is in Claremont, California, staffed by one part-time secretary.

"We're confident that this trip is God's will for us now, the quartet told EP News Service. Each man, flame with zeal and wonder, marvels at the Lord's provision and trusts it to continue.

Seldom has a single group enjoyed such a wide range of ecumenical backing. The young men are being assisted by representatives of the National Council of Churches in New York City, by the Rev. Ray Applequist, Chief of Chaplains in Washington, D.C., by Youth for Christ, International, and by World Vision International.

One of the sojourns of the four evangelists calls for a gruelling two-week bus ride from Istanbul, Turkey to New Delhi, India for the sum of $5 each. Chaplain Applequist hopes to arrange special passes so the men can travel on occasion aboard military aircraft and ocean freighters. They are preparing to "endure hardness as a good soldier of Jesus Christ," and they have the vigor of youth in their favor.

The evangelists all met at Forest Home Christian Conference Center in the mountains near San Bernardino, California.

"Our long-range goal," says Carlson, "is two-fold: To help introduce our own contemporaries to short-term missionary experience abroad and also to be of continuing assistance in practical ways to established missionaries in all parts of the globe."

The long-ago prophecy of Joel 2:28 is coming true!

A TALE TO TELL





The tale that we want to tell you,
Is the cooks' view of the camp.
For instance, the weather is sunny,
But sometimes it does get quite damp.
On Sunday to start things rolling,
The kids come in by the score.
The more they come the noisier they get,
We think, "Oh, I hope there's no more."
The barracks are buzzing, 4-square balls bouncing,
The homesick are crying, "Oh, dear!"
But come Monday morn, we've slept one night through,
The tribes are assigned, now things should run smooth.
The cooks arise before sun-up, in the kitchen they slave
all the day,
To bake and cook scrumptious vittles, that you
kids need every day.
So you come to the table complaining,
I don't like this nor that.
We feel like turning you over our knee and giving
you a smack.
Now, so much for the campers, and on with the staff,
Especially our Director, Pastor James Naff.
He does his job directing this bunch,
He's up at seven, but not awake until lunch,
This wouldn't be true, if he'd just go to bed,
But he goes walking with his flashlight instead.
But with a cup of hot chocolate, a pancake or two,
He's all set to take care of this motley crew.
He'd do better and he'd have more life, with a good
night kiss from Ethel his wife.
Then there's the Dean of the girls and the boys;
Who must put up with all of that noise.
If I were them I know what I'd do,
I'd knock them all out with one of my shoes.
Oh, we mustn't forget the NURSE in the camp,
Who treats everything from bee sting to cramps.
But now through it all, we've had lots of fun,
The food that we've cooked, I know its a ton.
When we're ready to go and our clothes are all packe
We really will miss you and we HOPE YOU
COME BACK!

Lois Hutzell
Marlene Clark
Diana Shanholtz
Caroline Mills
Ruth Connors





CHEEP ADVICE



"Psychiatrists and The Department of Internal Revenue agree that it's not good for a man to keep too much to himself."
from Elkhart Church bulletin

Christianity is meant to be bread of daily use, not cake for special occasions.
from Waterloo Lamplighter

"Some cause happiness wherever they go; others whenever they go."

Nobody can teach you how to be a Christian—you learn it on the job.
Frank A. Clark

At 20 years of age the will reigns; at 30 the wit; at 40 the judgment.
(Benjamin Franklin)

Advice is like castor oil, easy enough to give but dreadful uneasy to take.
(Josh Billings)

The gem cannot be polished without friction, nor the man perfected without trials.
(Chinese Proverb)

For the crime of Gospel preaching

AFGHANS JAIL MISSIONARY COLPORTEUR

Butwal, Nepal (EP) — A Swedish missionary has been held captive by Afganistan officials for more than a month, according to veteran missionaries in North India.

The crime of Karl Arne Nilsson, according to the informant, was distributing Christian literature in Muslim Afghanistan where Christianity is an outlawed religion.

The missionary actually works in Pakistan but had crossed the border into Afghanistan with his family on a short holiday. He was arrested late in July according to the Swedish Baptist Mission in India.

Swedish diplomats have been working to free the missionary but he was still in custody early in September.

Stationed in Quetta, West Pakistan, Nilsson has worked with Muslims for some time. Missionary colleagues said he was "no novice" and should have known that fanatical Muslim extremists in Afghanistan would put pressure on local authorities to have him arrested.

Several Christians have been killed in Afghanistan during the last few years and Christian evangelism has not been permitted in the nation for centuries. Friends of Nilsson said that they couldn't understand how Nilsson could actually attempt to distribute Christian literature knowing that it was against the law. He is now in his "second or third" term on the mission field, his associates said.

The prisoner's wife and children were not arrested but were allowed to remain in Afghanistan pending sentence by a Muslim court. Mission authorities hope that Nilsson will only be deported rather than sentenced to a further term of imprisonment. He is now being held under house arrest in Kabul, capital of Afghanistan.

A number of countries in Southern Asia besides Afghanistan have laws against Christians including Burma, Nepal, Bhutan, Sikkim and some Indian states.

—Billy Bray of NEWSASIA
Bangkok, Thailand
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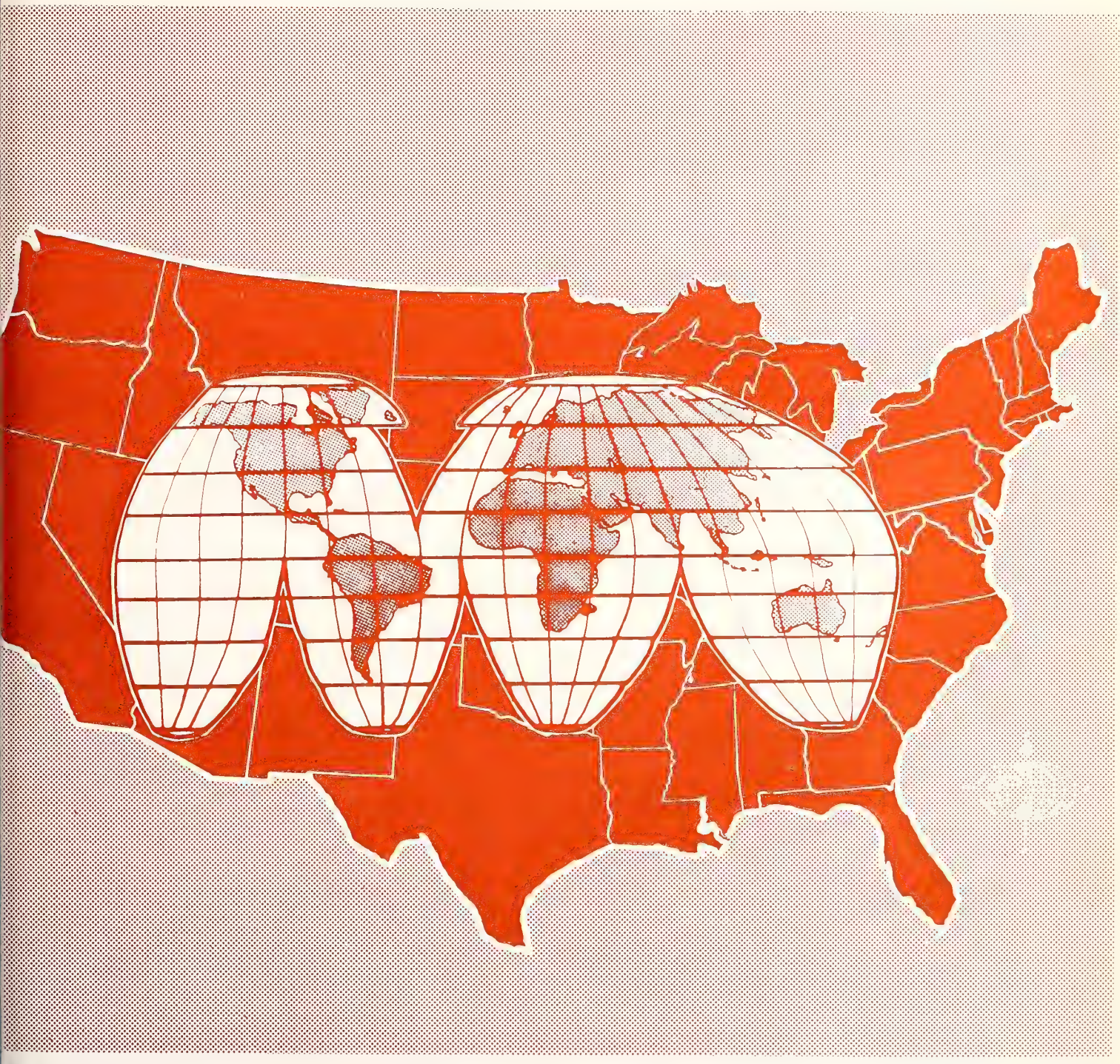


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Through Home Missions

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

Early in the fall the Publishing Company presented the opportunity to obtain THE BRETHREN EVANGELIST for $3.00 per year for new subscriptions. A bulletin insert was sent to all the churches which could be used to send to the Publishing Company with this new subscription payment of $3.00.

Perhaps some of the print was a bit too small, as some of our subscribers have been assuming that this reduced rate applies also to renewals. This rate was meant to be applied to NEW subscriptions only.

By request of Rev. Dale Long of the Smithville, Ohio Brethren Church, I have compiled a hymn tune setting of a text from an old Brethren hymn book. This setting is especially designed to be used at the Communion Services.

If anyone cares to obtain a copy of same, please contact me.

David Plank
Lincoln Way East
Wooster, Ohio 44691

The First Brethren Church of Mexico, India announces a vacancy in pastorate effective Decem 31, 1971.

Please contact:

Donald E. Fisher
Box 3
Mexico, Indiana
Phone: (317) 872-2441



By the Way

LET THE JESUS PEOPLE UNDERSTAND

by David Wilkerson

THE JESUS REVOLUTION has a lot of people confused. Some ministers fear it may only be a passing ad. Parents wonder if hippie-type Jesus People will educe straight kids to adopt the long hair and fashions nique to them. More important, a growing number of raight, unspoiled young people cannot understand all ie attention now being focused on converted drop-outs. s one straight put it to me, "Perhaps we should drop little acid and blow some pot so we'd have more exerience and knowledge about life—then go full circle nd come back and join the Jesus revolution. Do you ave to be a hippie to be in on this thing?"

As much as I rejoice in all God is doing—I now travel e nation warning about the phonies in the Jesus ovement. The Bible warns of an entire group who ould appear in the last days, crying, "Jesus, Jesus," it who would be phony, false and unconverted. They ould preach Jesus, cast out devils, go about doing good but still go on sinning.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

There are three things I want desperately to say to all sus People.

1. Jesus Christ is not a trip. He is not another high a series of highs. Enough of this frivolous joy-pop eling for Jesus. Never again will I ever tell a young rson to "trip out on Jesus—He'll make you high." An id freak attended a recent crusade and confessed to e, "I'm back on acid. I used to be tripped out on Jesus. was really zapped by the Spirit. I was really up on rist. But it was a bummer. Nobody told me about rsaking the crowd—nothing about temptations, about e devil trying to bring me down. Somebody wasn't nest with me. Be sure you always tell kids to quit pping with their heads and start learning how to die." at's it exactly. Jesus has to be a way of dying before can become a way of living. You die to pot, acid, ohol, cigarets, illegitimate sex—you die to your old ends and forsake the old hangouts.

2. The true Jesus Person stops ditching and starts ging! A growing number of so-called Jesus People ch school, ditch parents, ditch jobs, ditch all responsility and become itinerant "evangelists." Their prayer "God bless me while I'm ditching." Those who start ging into God's Word learn to stop ditching.

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" (Luke 6:48).

3. The true Jesus Person loves everybody. He cannot be bitter against parents. He is to love, honor and respect them—even if they are part of the greed machine. He cannot be down on the church and will quit calling names at the pulpit and the establishment. His is a kind of love that says, "I may not be able to accept what you stand for or condone your methods, but in Christ Jesus I can love you as a person. I can respect any institution ordained by God and pray for the mistakes I see in it." The Jesus Person does not have to conform, but he must be willing to change if the Holy Spirit tells him to. If he has long hair, he must be willing to cut it if the Spirit bids him to. If his styles, his music, his politics, his life style upsets those around him, he must be willing to change in any or all areas when the Spirit mandates.

FINALLY—every Jesus Person must walk a Jesus walk. There can be no other way.

"Let everyone so walk, even as He walked"



From David Wilkerson's Jesus Person Maturity Manual c 1971 by Regal Book Division of G/L Publications, Glendale, California. Used by permission.

ONE OUT OF TEN RETURN



by Thomas A. Schultz

BALAAM was a prophet from a neighboring tribe when the King of Moab tried to hire him to put a hex upon the Israelites. Now Ba'aam, the prophet, was not a man of strong character. He was very weak. When he was invited to betray his own people by the King of the Moabities, he was willing to sell his services and deliver these people into the hands of the King of Moab.

He made the necessary preparation, but when he actually came to the test of betraying the Israelites into the hands of the Moabites, he found that the spirit within him would not permit him to curse the Israelites, but only to bless them. "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied" (Numbers 23:8)? He returned to the King of the Moabites and told him he was unable to do this thing, for when he tried to curse them he found he could only bless them.

The King of Moab was a very strong man. He persuaded this weak prophet to return again and this time to really curse these people who were the followers of the Lord. But again Balaam found it was not in his heart to bring a curse upon the Israelites. He reminded himself of the wonderful blessings that God had wrought upon these Israelites. If God had so blessed these people, who was he to bring a curse upon them? He remembered how God had led the Children of Israel out of Egypt; how He had guided them for forty years through the wilderness; how He had caused them to enter into the Promised Land and blessed their fields with a wonderful harvest, etc. He returned to the King of Moab and said, "When I saw what God hath wrought among these people, I could not curse them, but only bless them."

This text is taken from this last statement, "What God hath wrought." For what God hath wrought in the lives of these Israelites was enough to change the heart of Balaam and make him see that God was merciful unto the Children of Israel. At this time each of us should take a look around us and see what God has wrought in our life

After Alexander Graham Bell had completed his first conversation over the first telephone, he exclaimed to the engineers, "What God hath wrought!" He did not see his own wisdom nor the work of his engineers. He did not see the progress in science. But what he saw was, "What God hath wrought!" When you take time out of your busy life to count your blessings and name them one-by-one, it doesn't take very much time or wisdom to realize that God hath wrought great blessings in our lives. Because God hath wrought so much in our lives, we ought to develop a keen sense of gratitude and thanksgiving for these blessings. We ought to be thankful for a humble home, our families, our j and our friends. It doesn't take much in life to be hap We ought to be grateful for our church and the ma spiritual blessings which God hath poured into hearts.



Although most of us are aware of the great wonderful blessings which God has given to us, c one out of every ten persons ever returns to give tha to God for these blessings. It is very strange, but i true. Many a mother or father, or young person upon God and the church for help in a very crit hour; their lives are blessed, their souls are nurtu and cared for, but only one out of ten ever return give thanks. You wait one Sunday, two Sundays, three Sundays wondering whether or not they will turn to the church and thank God for the wonde miracle which He hath performed. Even though t reputation has been saved and they are aware of w God hath wrought, only ten percent take time ou say, "Thank you God for saving my soul. Thank God for making me whole."



When Jesus was passing between the area of Jerusalem and Galilee, He entered a village and was met ten lepers which stood afar off; "And they lifted their voices, and said, 'Jesus, Master, have mercy us.' And when Jesus saw them, he said unto them, shew yourselves unto the priests.' And it came to ass, that, as they went, they were cleansed. And one them, when he saw that he was healed, turned back, d with a loud voice glorified God. And fell down on s face at Jesus' feet, giving Him thanks: and he was Samaritan. And Jesus answering said, 'Were there not n cleansed? but where are the nine? There are not und that returned to give glory to God, save this ranger.' And He said unto him, 'Arise, go thy way: thy ith hath made thee whole' " (Luke 17:11-19).

Have you ever thought of the plight of these ten pers? Lepers are incurable men. It was not only a sease which was incurable, but it was a disease which olated them from society. They knew nothing except in, poverty, and misery. Everyday a new sore appears th more pain and misery until that part of your body tually falls off. These men who met Jesus that day d nothing to live for. They went about the streets ying, "Leper, Leper." No one would come close to em because of the law which was in existence in those ys. They had no friends, no family, nothing to live r. But when Jesus met them, the Scriptures tells us e had compassion upon them. The lepers realized that re was a man who could do something about their curable situation, and they cried out, "Jesus, Master, ve mercy upon us." Jesus sent them to the Priest owing that on the way they would be cleansed. When e one man saw his hand had been made whole again, e Scripture tells us he turned back praising God with a loud voice and fell at the feet of Jesus to give thanks. Jesus said, "Were there not ten cleansed? but where are the nine" (Luke 17:17)? Only one out of ten returned to give thanks to God.

Have you ever prayed, "Jesus, Master, have mercy upon me"? How often have you ever prayed over a loved one when you knew the crisis was at the very moment, wondering whether the child would live or die? And then in the stillness of the night the hand of God came and the fever left the child and he became well again. How often has God visited you when in a moment of despair, when life had lost its purpose and meaning, when there was nothing left to make life worthwhile, and somehow in that moment of agony you felt the presence of God? How often have you needed the hand of the Lord when you were in deep sin? When in the agony of that moment, have you cried out, "Oh Lord Jesus have mercy upon me"? Then a still small voice said, "My son, thy sins are forgiven." And you really felt that God had forgiven your sins, and you were given a chance again to walk like a man. Did you forget to return later on to give thanks and to praise God. Why is it that we fail to do this act? Giving thanks is the most inexpensive thing anyone can do. It doesn't cost anything to say thank you. And yet so often we are apt to forget to give thanks. We fail to respond even after the blessings have been given to us.

Now the Scripture gives us an insight as to why we fail to give thanks. Jesus looks down at this man. "Were there not ten cleansed, but where are the nine?" Then Jesus says, "Arise, go thy way: they faith hath made thee whole" (Luke 17:19). This is where we get the understanding of why we don't give thanks. Because there is something wrong with our faith. Oh, how wonderful our faith is when we are in pain, misery, and sin. Oh, how apt we are to call upon God to help us in our hour of need! But when God showers His blessings, forgiveness, and love upon us, and we are healed and made well again, our faith goes out the back door, and we begin to stand on our own two feet. How often we are the low man on the Totem Pole when we call upon God to give us strength and let us rise, but when we become the high man on the Totem Pole, we have forgotten God. It is a question of faith when we don't return to give thanks to God. "Arise, thy faith hath made thee whole." Being a whole person in Jesus' sight was not only being cured of leprosy, but it also was knowing wherein the strength of your life lies. Nothing in life is of any value unless God comes first. The man who does not learn to put God first in the transactions of his life is the man who has not learned to appy faith.

Jesus tells a parable about a great supper. Many were bid to come to that supper. "And they all with one consent began to make excuse. The first man said unto him, 'I have brought a piece of ground, and I must need go and see it.' " It couldn't wait until the feast was over. He couldn't fulfill the invitation which God had extended to him. No. He could not put God before that ground. That ground meant more to him than Almighty God. He didn't realize that in the first place that ground belonged to God, and that he owed God ten percent of what came out of that ground. He never thought of anything like that. He didn't believe in tithing. No. He didn't even believe in going to this great spiritual feast. He said, "I pray thee have me excused" (Luke 14:18).

Another man said to the servants, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused" (Luke 14:19). That cattle meant more to that man than Almighty God. His participation in that menial task with that cattle was far more important to him than relationship to Almighty God.

Another excuse used by so many, many people today is, "Please servant, tell the head host that I can't come to church to attend the great spiritual feast because I have married a wife." No man, woman, or child takes precedence over Almighty God. Each man is accountable first to God and then to his family. No husband, wife, or child can dare to excuse a man from attending the feast of Almighty God.

None of these people went to that great supper that day according to that parable because these people had lost the sense of gratitude. God was good to those people. He gave to one man a lot of ground; He gave to the other man oxen; and to another man He gave the greatest blessing any man could get, He gave him a wife. These people were thankful for the oxen, they were thankful for the ground, and they were thankful for the wife. Were they thankful to God who gave them those things? That is our trouble. We are thankful to God that we have all of these things, but we are not thankful to Him for being the author and creator of them. It is so easy to be thankful in the wrong way.

As we sit around our Thanksgiving Day table with the turkey and all the wonderful trimmings, we shall pray. I wonder when most of us pray if we shall be praying about the right things. Will we really be grateful for having all of these things, or will we be grateful to Almighty God for having given so abundantly to us? There is a difference.

The Pharisee story in the Bible is a good example of how a man prayed the wrong prayer. "The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11-12). This man seems to be thanking God, but in reality he is congratulating himself. Is that the kind of thanksgivi which you and I celebrate? Look God, I thank you f all the wonderful things that I have here in my ov life. In this prayer of the Pharisee who was congrat lating himself, God did not figure in that prayer. On he figured there. On the other hand, "The Publica standing afar off, would not life up so much as his ey unto heaven, but smote upon his breast, saying, 'G be merciful to me a sinner' " (Luke 18:13). God was that prayer. The Scripture says, "This man went dov to his house justified rather than the other: for eve one that exalteth himself shall be abased; and he th humbleth himself shall be exalted" (Luke 18:14). careful how your pray your thanksgiving prayer, that you are not congratulating yourself, but you a giving God the praise and the Glory. We have to gi God the praise and the glory if we have food on o tables, clothes on our backs, and shelter over our hea If we have profited a little in life, we have to give G the credit, not ourselves.

Is not much of our thanksgiving the naming of o blessings which by contrast and implication are co parisons with the misfortunes of the people of t world? Will you take a few moments out this Than giving Day to think that two-thirds of the people of t world shall go to bed hungry? Little children beggi for a crust of bread. We should pray, "God, I want have a true thanksgiving spirit." How can we pr "Give us this day our daily bread," when we know don't need the bread and most of God's children do?

A thanksgiving prayer can be said in the wrong w True thanksgiving is a faith in God. Gratitude a thanksgiving are seeing God in every good and perf gift. When we pray without faith, we are missing true spirit. If you don't see God as the giver of things, you are not the one who returned to give than

This Thanksgiving if God has forgiven your sins He has been good to you and your family, if He protected you from the evil of the world, and if He placed Jesus Christ in your life, then be the one of to return and give thanks with a loud voice and glor God.





ELKHART BEGINS WITH SPAGHETTI

ON SEPTEMBER 19th we had a good turn-out of twenty-four people for a spaghetti supper. Afterwards we conducted our first meeting since disbanding last summer. Nominations for the 1971-72 officers were held.

September 26th, after hearing the candidates speeches, we voted and the new officers are as follows:

President Cindy Ravenscroft
Vice President Linda McCloughan
Secretary Darlene Silver
Treasurer Steve Estep
Choir Director Marsha Houghton.

Plans have been made to attend the Youth Service at Brighton Chapel on October 2nd and a hayride of our own on October 23rd. We are also starting up our Wednesday evening Bible study for the youth again.

At this moment we have fifteen members and four sponsors.

—Darlene Silver, secretary

OPERATION:

outreach



NATIONAL BYC FINANCIAL GOAL 1971-72

OUTREACH for Administration Expenses ...	$3,000.00
OUTREACH for National Project	6,000.00
$3,000.00 for Summer Crusaders	
$3,000.00 for new Jefferson Church, Goshen, Indiana	
OUTREACH for Project Promotion	100.00
OUTREACH for National Convention	300.00
OUTREACH for Special Programs	500.00
OUTREACH for Officer Travel	1,000.00
TOTAL OUTREACH	$10,900.00

(Did you realize that if each BYC member (over 1,300 registered last year) were to raise $10 per member this year, we would go over the Budget Goal for 1971-72?)

NEW VENTURES AT VINCO



Vinco's "scripture tree"

THE CHRISTIAN EDUCATION COMMISSION of the Vinco Brethren Sunday School recently sponsored a Bible Reading Tree. This contest took place from January through June.

A leafless tree was placed in the vestibule of the church. Leaves were made of different colored construction paper by the Commission members. Each member of the Sunday School who read a book of the Bible reported it to a Commission member and their name, and the book they read was placed on a leaf and put on the tree.

Special leaves were made for those completing the Old and New Testaments, also for those who read the entire Bible.

At the end of the contest there were 1,280 books read. Four people read the Old Testament, twelve the New Testament and three the entire Bible.

—LaVerne Stevens, secretary
Christian Education Committee



David Loi from Malaysia and Ashland Theological Seminary is explaining to over 20 Juniors present what he has written in Chinese on the blackboard.



The Senior youth are enjoying Vijaya Kumar reaction to "dating" in America. He is from Ind and Ashland Theological Seminary. There we 17 boys, 9 girls and 3 adults present for Vijaya first speaking engagement in America. Later spoke for the evening service.



Stephen Cole is telling the Junior High group t joys of preparing for the ministry at Ashla Theological Seminary and what it is like to li with a foreign student. Last year Stephen liv with David Loi, this year he is living with Vija Kumar. Stephen's father is pastor of the Vin Church.

The Vinco Brethren Youth started with an attenda of 70. We have our sponsors for the Juniors and Junior High groups who are Mr. and Mrs. Thon Goldie, Mrs. Alan Rodgers and Mrs. Roger Yarnik the Juniors. For the Junior Highs we have Mr. and M George Aurandt and Mr. and Mrs. Donald Crouse. are trusting the Lord for a good year with Him.

S M T I G

O E H N



-Y

IS GOING ON . . .

AT THE 1971 WINTER RETREAT

Scenic Spring Mill Inn located in the Spring Mill State Park, Mitchell, Indiana will be the site of the 1971 Winter Retreat sponsored by the National Board of Christian Education.

High school juniors and seniors, college age students and young adults are cordially invited to reserve the dates, December 27-29 for this promising program featuring Rev. Richard Kuns and Rev. Jerry Flora as resource personnel. Rev. Kuns is currently studying in a Ph. D. program at Hartford, majoring in archaeology and Old Testament. He has spent the last couple of summers in Israel on "digs." Rev. Flora, also a graduate student, is studying at the Southern Baptist Theological Seminary in a Th. D. program with primary emphasis in New Testament.

Between the "input sessions" there will be opportunities for fun, fellowship and exploration of the 1,209 acres of Spring Mill Park. A special attraction is the restored pioneer village located near the Inn. Interested? We hope you are! If so, clip and return the following request for further information.

NOTE: Registration costs (including room, board, and insurance) will be $29.50.

RETURN TO: Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

Dear Friends,
Please send me a Registration Blank for the 1971 Winter Retreat! (Please note that this is *not* a registration form.)

NAME _____
(Please print all information)

ADDRESS _____

AGE _____ HOME CHURCH _____
(Be specific . . . not "First Brethren!")

REPORT ON WASHINGTON LEADERSHIP BRIEFING

JANUARY 18-22, 1971

January 17-21, 1972
NAE Washington
Leadership Briefing
For Laymen and Pastors
Plan to attend in 1972

Sponsored by the National Association of Evangelicals

Report presented at Southeast District Conference September 25, 1971, by Rev. Carl L. Barber, pastor of the Chandon Brethren Church, Herndon, Virginia.



It was my tremendous privilege to attend the Washington Leadership Briefing this past January in Washington, D.C. The briefing was attended by 130 laymen and pastors from Hawaii to Massachusetts, and from Texas to Minnesota. There were four Brethren men and one professor from Ashland Theological Seminary attending.

Through excellent programming by the NAE staff, we were able to hear well-qualified speakers, and to question knowledgeable men in nearly every department of government. Some of these men were Justice Bryon White of the Supreme Court; Mr. David Bowers and Dr. Fern Stukenbroeker of the FBI; Congressman John Anderson of Illinois; and Mr. John C. Broger in the Pentagon. Other briefings were held in HEW, and the Executive Office Building.

It was also our privilege to tour several outstanding places of interest, such as, the eighth floor of the State Department where most of the State Department entertaining is cared for; the FBI; and the White House.

Sufficient time was allowed to visit our Congressman and Senator if we could catch them in. Since the new Congress was just convening and the parties were holding their caucuses, this proved to be difficult.

The briefing was extremely well organized and ecuted. This, in itself, won our confidence in the wo NAE is doing in our nation's capitol.

Having just arrived in the metropolitan area months before the briefing, it was an excellent indoc nation in finding my way around the government bui ings in Washington. But it did much more than th As it is intended, it gave each of us a closer view what is going on in Washington. To be sure, there is limit to what can be accomplished in four days; h we all came away with a better grasp of what it is about.

I would like to share with you these few impressio

1. The government of the United States is extrem complex. It is simply beyond human comprehensi Therefore, there are no "simple" answers to the pr lems we face.

2. We have many capable men who are honestly doi their utmost to operate our country to the advanta of all.

3. I was impressed with the number of young m who are right in the center of our government.

4. **We do have Christians in government, who ta their responsibility to the Lord seriously.**

5. **As Christians we must establish better comm ications with those who represent us, and show concern for them personally and the work they doing.**

6. We must pray for these men who are serving every level of government.

> "Here are my directions: Pray much for othe plead for God's mercy upon them; give thanks all He is going to do for them.
>
> "Pray in this way for kings and all others who in authority over us, or are in places of high ponsibility, so that we can live in peace and qu ness, spending our time in godly living and think much about the Lord.
>
> "This is good and pleases God our Saviour, . . .
>
> St. Paul to Timothy, chapter 2, verses 1-3 (The Living Bible).

news ... from the Brethren

Burlington, Ind. Homecoming and Rally Day were held Sunday, October 31, 1971. Included in the program were devotions, special music and a brief history of the church. Pictures were shown portraying the progress of the church and Warren Kingery presented a message in magic.

Tucson, Ariz. Bob Craft, son of Mr. and Mrs. Conway Craft, was seriously injured in an auto crash. He was in intensive care but is recovering pretty well. Rev. Clarence Stogsdill is starting his ninth year of ministry to The First Brethren Church. On October 17th a beautiful sanctuary light, called the "Eternal Light," was dedicated in memory of Hank Rahn. Lucile Rahn presented the lamp to the church and many friends contributed to the memorial fund.

Elkhart, Ind. On Sunday morning October 17th, the special speaker was Rev. Paul Voroneff, a former Russion Christian who escaped from Russia and knows the struggle of Christians behind the Iron Curtain. In the evening he presented colored films smuggled out through Czechoslavakia of the danger, anguish and suffering of Christian prisoners, willing to die for their faith.

Smithville, Ohio. Leadership Training Classes are being held to discuss teaching problems. Filmstrips and question and answer periods are part of the classes.

Park Street, Ashland, Ohio. The Church School will be providing needed items to the Boys' Home in India. They will also be conducting a "person to person" visitation program.

Sergeantsville, N. J. The annual Homecoming Service was held October 10, 1971. The afternoon service began with a song service, the guest speaker was Rev. Boyd Personett from Doylestown, Pennsylvania and Scripture and prayer was given by Rev. James Donahoo.

Brush Valley, Adrian, Pa. Rev. Thomas Kidder was in the hospital to have his tonsils removed. Roy Bowser of the Center Hill Church of the Brethren conducted services for him on Sunday morning September 19th.

Byran, Ohio. Youth Bible Study is conducted every Thursday evening with Dan Gray leading. A fall stewardship program is being conducted on the theme "Let Love Guide You." This is to give everyone a better understanding of the church, missions and finances.

Ashland, Ohio—Charles A. Perkins, a junior at Ashland College, is judicial vice president of the student senate for this academic year.

He is the son of Mr. and Mrs. Robert Winfield Perkins, Bryan, Ohio, and a graduate of Bryan High School. His major field of study is business.

Gratis, Ohio. Revival will be held November 7-13th with Rev. Gene Eckerley of the Pleasant Hill Brethren Church as speaker. Homecoming will be November 7th with a carry-in dinner at noon. Ground breaking for the new addition was held Sunday, October 17th following the morning worship.

St. Petersburg, Florida. During September the Brethren Church of St. Petersburg has been experiencing a new Sunday morning format for the services of worship and study. At 9:30 a.m. the formal worship begins with a hymn, individual acts of self-giving, and a provocative sermon. Following this, the worshipers discuss with each other and "talk back" to the preacher concerning the ideas presented in the message. At 10:30 small groups gather for study of varied subjects on different levels of learning. The piano "chimes" played at 11:30 dismiss the group from the place of the worship service but signal beginning of service as the extension of God in the world.

St. Petersburg, Fla. Church school teachers are working toward individualized Instruction at Brethren House. Units of self-directing study are available for people to work on any day of the week. Bible study resources and materials for use in a variety of suggested activities are centrally located for ease in implementation of the worksheets. Besides focusing attention on each child, this type of study allows each student to progress at his own rate of learning and chose activities of particular interest. Also, if someone misses a Sunday he does not miss necessary instruction since all of the concepts are outlined in the self-directed worksheets.

South Bend, Ind. The church received their first black member from the community on September 19th when Junior Turner, a black teen-ager who became a friend of the Crusaders during their stay, was baptized along with four others. He is vice president of the B.Y.C. A special day of Mission emphasis was held Sunday, October 17th with David Loi and Vijaya Kumar.

Manteca, Calif. Rally Day was held October 17th. The guest for the Worship Service was Mrs. Joyce Olson from Fresno. She is an organist, pianist, violinist, vocalist, music arranger and instructor.

Milledgeville, Ill. A Wonderful Revival! I guess that about sums it up. Rev. Paul Sommers was all we expected and more. How wonderfully did God use him in the few days he was with us. People are still talking about the services.

Bethlehem, Va. The church received a tape from Mark and Chantal Logan from Argentina. Mark and Chantal had greetings from Ken Solomon and wife on the tape, too. Mrs. Edna Logan, Mark's mother, had four of our girls to a slumber party for the district Sisterhood at the Washington Church and a tour of Smithsonian Museum.

Goshen, Ind. Mr. Gordon Bacon, representative of the Nationa Association of Evangelicals, spok on the work of the N.A.E. on Su day morning September 19t Visitors to the Homecoming o Sunday, October 10th were Beck Baker, Tom Snyder and Mr. ar Mrs. Eben Graves from Lo Creek, Kentucky Riverside Trai ing School.

New Paris, Ind. Rev. Sam Winge Executive Director and Evangeli of the Inner City Mission of Fo Wayne will be the guest speak on November 21st. He is a re born-again Christian that w thrill old and young.

Memorials



QUIGLEY. Charles L. Quigley, 78, of North Liberty, Indiana died October 15, 1971 after an extended illness. Services were conducted by Rev. Kent Bennett, pastor of the First Brethren Church of which Mr. Quigley was a member. He was also a member of the Laymen's Organization of the church. Burial was in East Lawn Cemetery of North Liberty.

* * *

WISE. Mrs. Mabel Treva Wise, 73, of North Liberty, Indiana died October 14, 1971. She was a member of the First Brethren Church and also of the W.M.S. Rev. Kent Bennett officiated at the funeral services and burial was in the East Lawn Cemetery of North Liberty, Indiana.

PHILLIPS. Mrs. Rose Phillips, a member of the South Bend First Brethren Church, passed away September 2nd. Funeral services were held at the church with Rev. Keith Bennett officiating.

Betty Goodrick

* * *

DUKER. Rev. E. A. Duker, a minister of the Brethren Church for many years, passed away August 31st. He spent many years serving in Indiana churches. Funeral services were held in the Forest G. Hays Funeral Home with Rev. Tinnie Rorie of the Ardmore Church officiating.

Betty Goodrick

* * *

BLUMER. Harry Blumer was killed in a tragic fire. He was laid to rest in a service conducted at the Allegheny Cemetery Temple of Memories by Rev. John Young.

* * *

DICKERHOFF. Mrs. Fred (May) Dickerhoff was called to her Eternal Home, July 19, 1971, in the Woodland Hospital, Rochester. A former member of the Akron, Indiana Cooperative Brethren Church, she attended the Roann First Brethren Church. Services were conducted at the Haupert Funeral Home in Akron by the undersigned, her former pastor, with Rev. William H. Kerner of Roann assisting.

Arthur H. Tinkel

Weddings



BATES-McGRAW. Nancy Bat daughter of Rev. and Mrs. Her Bates of Waynesboro, Pennsylva was united in marriage to Jam McGraw of Kittanning, Pennsylva at the Vinco Brethren Church September 4, 1971. Officiating w Rev. C. William Cole and Rev. Her Bates. Mr. and Mrs. McGraw will living in Vandergrift, Pennsylva

* * *

SCHULTZ-EMERSON. Lin Schultz and Barry Emerson w united in marriage in the Vi Brethren Church with Rev. William Cole officiating on May 1971. Barry is the son of Mr. a Mrs. Steven Emerson.

GILES-LECKEY. Cathy Giles and Donald Leckey were united in marriage in the Vinco Brethren Church on August 28, 1971 with Rev. C. William Cole officiating. Cathy is the daughter of Mr. and Mrs. Robert A. Giles and Don is the son of Mr. and Mrs. Jack Leckey.

* * *

COBAUGH-WISNIEWSKI. Gloria Cobaugh and Frank Wisniewski were united in marriage in the Vinco Brethren Church on June 6, 1971 with Rev. C. William Cole officiating. Gloria is the daughter of Mr. and Mrs. John Cobaugh.

MEMBERSHIP GROWTH

Brush Valley, Adrian, Pa.—
4 by baptism

Garber, Ashland, Ohio—2 by baptism

South Bend, Ind.—11 by baptism

New Lebanon, Ohio—5 by baptism

Park Street, Ashland, Ohio—
3 by baptism, 1 rededication

Vandergrift, Pa.—14 by baptism

Goldenaires

Mr. and Mrs. Emmert Wilson of Sergeantsville, New Jersey celebrated their 55th Anniversary June 24, 1971.

Mr. and Mrs. William Porte of 7515 Maple Avenue, Takoma Park, Maryland also celebrated their 55th Anniversary on August 30, 1971.

Mr. and Mrs. Lloyd Conrad celebrated their 50th Anniversary on Sunday afternoon, October 10th at the North Manchester, Indiana church.

DEDICATION AT MANTECA, CALIFORNIA

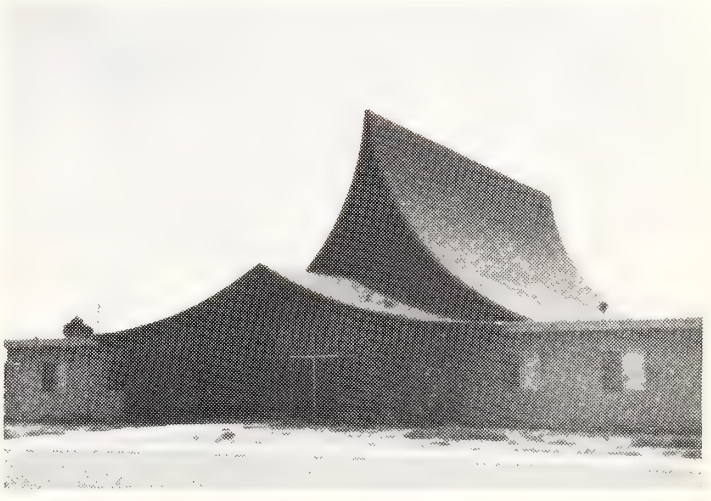
THE FIRST BRETHREN CHURCH of Manteca held the dedication of their new church Sunday, September 19, 1971. Those taking part in the service were: Rev. William Anderson, pastor of the church; Rev. Buck Garrett, pastor of Lathrop Brethren Church; Rev. Alvin Grumbling, pastor of Newark, Ohio Brethren Church; Rev. Alvin Shifflett, pastor of the Stockton Brethren Church; Rev. Gene Reynolds, pastor of the First Nazarene Church; Rev. Milton Robinson, pastor, Brethren Bible Study, Vallejo; Rev. Donald Annas, president, Manteca Ministerium; Rev. Spencer Gentle, moderator of General Conference; Dr. Albert T. Ronk, Ashland Theological Seminary; Rev. Paul D. Steiner, Central District; Mrs. Carl S. Ericson, organist and members and friends of the church.

The Brethren Church in Manteca was organized September 19, 1920 in the Odd Fellows Hall with 20 charter members. The first pastor of the church was Rev. J. Wesley Platt, who ministered to the same congregation for 40 years.

The present building is a result of almost 10 years of planning. Original plans called for the remodeling of the old church building, but because of the limited space for parking it was decided to buy a site with purpose of relocation. The present site, consisting of almost three acres, was purchased in June of 1966, under the ministry of the Rev. Alvin H. Grumbling.

The next five years were occupied with the drawing up of plans for the new building, raising of funds, and attempts to sell the old church and parsonage.

The construction of the present building began on December 1, 1970, and was completed in May of the following year. At the time construction was begun the sale of the old property was not completed. The original plans, therefore were revised, with the Social Room and a number of the classrooms being omitted.



The congregation owes a debt of gratitude to Harlan Lawrence, General Contractor, as well as the tireless efforts of so many of the congregation, whose labors of love made possible this beautiful house of God.

Plans have now been made to extend the wings of the Sunday School unit within the near future. The parsonage will be situated on the west side of the new church site sometime within the next two years.

A special word of thanks and appreciation goes to the Missionary Board of the Brethren Church and the generous contributions of the Ten Dollar Club for their gift of $9,740.

MARION CHURCH MOVES AHEAD STEADILY

THE MARION FIRST BRETHREN CHURCH, 1003 North Western Avenue, Marion, Indiana is in its fourth year. Rev. Frederick Snyder was its first pastor, but he was forced to resign last winter because of ill health. He had worked hard and God used him in unique ways. Several were saved, others experienced unusual healings.

The undersigned began as an "interim" pastor last March at the conclusion of an eight-week period serving the Milford Church. Attendance has been slowly but steadily increasing. Four new members have been added —three by letter and one by baptism. Others await baptism.

The members not only tithe, but far more than this exercise their love of the Lord and church by giving liberally. Recently, a friend of the pastor who has never seen this church gave a gift of $1,000. The District and National Mission Boards are encouraged with results and are encouraging the church with their financial and moral support. We thank the Lord and them as well as friends.

Our finances are in good shape, but we are abiding by the advice of the Mission Boards in seeking to sell the present property and relocate with modular type units. It is believed that present indebtedness can be lowered very substantially which will release more funds for a full-time pastor and living quarters.

At the close of a tent Evangelistic Campaign con ducted on our grounds, but not sponsored by ou church, although we were deeply sympathetic and c operated in all ways possible, Communion Rites wer observed in our church according to our practice a Brethren. More than 30 from other churches **who ha never washed feet** in their observance of Communio engaged in this Rite. A great time of rejoicing wa entered into by the more than 50 participants.

One of our young men, Terry Winterrowd, with hi wife and four small girls has answered the Lord's ca to serve in missionary work in Haiti. They wait fo details to be solved.

Our problems are many but our God is able. Brethre pray for us. This is the undersigned's fourth interi pastorate since "retiring" in 1966. He has several cal for funeral services. We thank God for strength ar the opportunities for service by Him. Marion is a grov ing city of more than 40,000 people. The opportunity great.

Arthur H. Tinkel, pastor
Marion First Brethren Church
Wabash, Indiana

BRETHREN HOUSE — September 5, 1971

9:30 A.M. — WORSHIP

Thought — "All worship must begin with an individual act of self-giving. The whole self is offered, sins and all, and then self drops out of sight and out of mind in the overwhelming sense of the reality and goodness of God as the worshippers, individually, lay themselves open to His will."
(Geoffrey Hoyland)

Hymn — "God Is In His Holy Temple" (5)
Prayer — Dedication of Offering
Silence — Time to give ourselves to God
Message — "Transition"
Hymn — "O Worship the King" (33)

Discussion:

1. What helps you feel close to God?
2. What are "treasures in heaven" (Matt. 6:20)? or "things that are in heaven" (Col. 3:1)?
3. How would you describe God's view of our lives?
4. What do you think about a re-emphasis on Sunday as the first day of the week?

10:30 A.M. — SINGING and STUDY
"Allelu" (autoharp)
"O God, Our Help in Ages Past" (70)
"Jesus Loves Me"
Study Groups:

11:30 A.M. — "Chimes" signal THE BEGINNING:
Regardless of where you go this week, God will be there ahead of you. Therefore, go and live with assurance.

Dear Brethren:

We've made some changes at BRETHREN HOUSE and we'd like to tell you about them.

Each Sunday morning the focus now is on involving adults and older children in worship participation. The aim of the sermon is to spark ideas for questioning and discussing in the "talk-back" session that follows. This participation-in-worship service begins at 9:30 A.M. We'll include some outlines of our recent services in this letter to help you understand their format.

To help implement all of the learning activities at BRETHREN HOUSE, Bonnie Munson has joined the staff. Bonnie has her master's degree and is certified to teach in grades kindergarten through junior college. Her experience and vision have already helped us evaluate the structure of our program, and another pair of hands eases the load of teaching.

At 10:30 A.M. each Sunday beginners and primaries meet with Bonnie Munson and Jan Kamp, who has taught at BRETHREN HOUSE for the past two years, for activities geared to teach those particular levels. Juniors, junior high and senior high young people, and adults work independently or in small groups from self-directing study sheets of their choice. Pastor and Mrs. Lersch and Mrs. Joseph Tracy direct this phase of the program and guide in the selection and use of resources.

**Oh yes, we also knocked down two inside walls to allow more open space for worship and learning activities.*

"Come and see" the changes and join with us in some exciting new ventures. We think you would both enjoy and profit from these experiences.

Most cordially,
Phil Lersch, Pastor
Brethren House
6329 56th Avenue North
St. Petersburg, Florida

**"And the walls came tumbling down" Thursday night
t St. Petersburg, Florida. John Henry wasn't on hand,
ut four other hammer-wielding friends removed two
side walls from Brethren House to allow more open
ace. This provides a setting that gives more unity in
orship and makes possible closer supervision of the
eekday activities.**

**The larger open space has already boosted Sunday's
orship and study program. Besides the increased sense
unity in the worship hour, the individual program,
hich requires centralized resources and many working
eas, is enhanced by the additional space.**



HOW IS IT POSSIBLE?

by Michael Hurd



HOW IS IT POSSIBLE for one congregation of fifty to hold a week of camp? How can it happen when across the church, camping seems to be in severe troubles? How is it possible when workers are impossible to find. Money is tight and kids are disinterested?

Perhaps the answers to these questions can be found in two Biblical facts: First, the Holy Spirit came with power, and though it may appear foolish and impossible in human terms, we cannot discount the abilities of the Spirit. I believe that this is perhaps the biggest folly in the church today, that is, to underestimate the power of the Holy Spirit. The second reason is best illustrated in the third chapter of **Ephesians**, where we find that we are partakers of the promise in Christ Jesus. Verse twelve says, "In whom we have boldness and access with confidence by the faith of him." Call it holy boldness if you will, or faith, but whatever you call it, it simply amounts to being convinced that the Holy Spirit has spoken, and that you had better put yourself on the line, all the way out, to follow His leading. This means that you put yourself before God's throne, intreating Him to show you the way, fully expecting that He will.

It was impossible for the Cheyenne Brethren Church to hold camp this summer; the church finances were in such a low state that the pastor had to become a traveling salesman to make ends meet, workers could not be found, the previous year's camp had not gone well, and in our church itself we had only a limited number of kids. Somehow the Lord was leading. I was firmly convinced that we should have camp, but what could I do? Most of the time I was in town on the weekends only. We began to recruit kids. The Camp Committee had decided that we needed at least twenty campers in order to break even, and that we would shoot for twenty-five campers.

I might say here, that I believe that many camps are in trouble because people don't believe in them enough to go out and do a little evangelism, selling, or whatever. We have found here that though kids may seem disinterested, if you go out and work on enough of them, you will have campers. Our campers were supplied by the Lord Himself in marvelous ways: one brother and sister were each asked by different people to attend camp. The parents gave permission, with nobody realizing that it was the same camp they were going to attend. Their camp fees were taken care of by one of the men I was working with, who is not a member of our congregation. Another girl, a catholic, was given permission to attend because her mother wanted her to find out about our beliefs.

The Wednesday before camp, we had nineteen campers ready to go and the final decision was made. We would go, and barring total disaster, we would have camp; a camp filled with the Holy Spirit. Sunday afternoon my wife and I had to go to Denver to pick up two of the campers. I didn't arrive at camp until nearly 11 p.m., but I found twenty-four campers, seven underage children and ten workers.

What does it take to make a successful camp? I'm sure that I really don't know. I know what it doesn't take: It doesn't take a great deal of preparation, becau none of us had time to make adequate preparation. doesn't take a lot of money, because we certainly dor have that. It doesn't take elaborate facilities, becau the camp we use doesn't have all that we could desir It doesn't take a certain type of camper, because v must take all kinds. All we can say is that we have camp-site high on a mountain, and we certainly had mountain-top experience with the Holy Spirit. From t peak near our camp, which we climb every year, imagine that you can see at least fifty miles or more believe that camp this year did more to give the chur a greater vision than any other single event during t year; perhaps we can learn to see fifty miles or mo by the vision of the Spirit.

During the week on Wednesday evening my wi and the moderator of the church, Brother J. K. Whi came up. This gave us some much needed help. Thu day, Elder Albert Curtright drove up for a short vi also. One incident did mar Brother Albert's visit. Ju before reaching camp, a rock punctured his car's g tank. As you can imagine, it did cause quite a stir: seems that brother Albert has been away from Wyomi too long, and no longer knows how to drive on o Wyoming super-highways.

The Holy Spirit really did work wonders for us our Friday night decision service, where Rev. Al Weng preached a soul-searching message, and fourteen r ponded to the call of the Spirit. Seven of these we first-time decisions. We saw seven newborn babes Christ come into the world; that was glory. Also, sev campers rededicated their lives and had a mountain-t experience which helped them to grow in grace.

Financially, God was gracious to us also. We h decided that we would again set our camp fee at $ since we had ended up with a slight surplus last ye well, praise the Lord, this year we took in $367 and t camp cost only $346.11. The dates of August 1-7, 19 were truly red letter dates for the Cheyenne Brethr Church; glory be to God.

My purpose in writing this article is to challenge y who are reading to a greater effort. Camp is not de because God is not. He is still able to use the ca ministry in marvelous ways if we are but willing yield ourselves to the task. It's true camping progra may have to change, but there is nothing like bei away from all the various things that would claim o attention, and being able to focus more of our att tion on the loving Savior.

Michael L. Hurd is the pastor of the Cheyen Brethren Church, Cheyenne, Wyoming. He w recently elected to the position of Moderator the Midwest District of The Brethren Church.

World Religious News in Review

LARGE FAMILIES, DISCIPLINE URGED BY DALE EVANS

Lancaster, Pa. (EP)—Large families, discipline of youth and early Christian training were topics enthusiastically endorsed by Dale Evans Rogers during appearances here to autograph her book, Woman at the Well.

Both her parents had large families, the actress said, and she early determined she would enjoy the fun also of many children.

Spock is out, in her book. "I think kids need discipline and religious belief instilled in them at an early age," she said. "And I mean discipline tempered with love. If you do not bother to be firm with them at times they'll think you don't really care. I know this has been my own experience."

The Jesus movement is fine, she said, "provided the young people are sincerely interested in Christ."

Mrs. Roy Rogers appeared with her husband and the Sons of the Pioneers at the York, Pa. Fair.

'GOD IS MY PACEMAKER' SAYS HEART PATIENT WHO REFUSED DEVISE

Nashville, Tenn. (EP)—An itinerant preacher who has had two heart attacks and was told he would die without a battery-powered heart pacemaker has decided to refuse the device and cast his lot with God.

His Creator has not left him down.

The Rev. William Whittaker, 65, was sent home from a hospital this summer to die because he refused to let doctors install the artificial device.

After praying about the matter he said God told him: "The One you've been serving for these 40 years is your Pacemaker."

Today he is steadily growing stronger. "And I have more faith each day," he told a reporter for The National Enquirer. "God made my heart beat the first time and He will make it beat the last time."

KEY 73 ANNOUNCES MAJOR AGENDA FOR EXECUTIVE MEET

St. Louis (EP)—One official representative from each participating denomination or group will gather for a major decision-making meeting of "Key 73" October 25 and 26 at Bridgeton, a St. Louis suburb.

The major items to be considered will be (1) To receive, react and ratify committee reports, (2) To adopt a Key 73 theme and calendar of events for 1973 that participants will develop separately, simultaneously and cooperatively, (3) To establish a long-range meeting calendar, (4) To receive new Key 73 participants, and (5) To motivate, encourage and inform one another about Key 73—a pan-Christian Evangelism effort uniting Christians throughout America in a common task.

BILLY GRAHAM ACCEPTS $100,000 TEXAS CHECK, TELLS PRIORITIES

Dallas (EP) — Production costs totalling $100,000 for televising the Greater Southwest Billy Graham Crusade worldwide later this year have been paid "compliments of the Dallas - Fort Worth area."

So stated Dallas Cowboys' Coach Tom Landry during a press conference here as he presented Dr. Graham with a check representing collections taken during the final three nights of the 10-day crusade in Dallas Stadium.

Later in the press conference the evangelist said he has no plans to retire but indicated he would reorder priorities, discontinuing many one-night stands in favor of branching out into other areas.

"My wife wants me to consider preaching in prisons this winter," he said. "I talked with Johnny Cash about a prison crusade and we think it would be a tremendous ministry."

BRITISH ENDORSE SERVICE ATTACKING PORNOGRAPHY

London (EP)—Tens of thousands of "believing Christians" from all parts of Britain surged into Trafalgar Square and Hyde Park here to take part in a nationwide Festival of Light.

The festival—designed to support love, purity and family life and to denounce pornography and moral pollution—was ushered in by the saying of prayers in churches across the country and the lighting of more than 250 hilltop beacons, which in olden days were lighted to warn of danger and calamities.

FIVE DIE, MANY INJURED IN CHURCH BLAST

Marietta, Ohio (EP)—Five persons were killed and 14 others were injured when a boiler at First Baptist church here exploded during Sunday School bringing tons of concrete and steel down upon a high school class.

More than 100 persons were in the building when the boiler blew out a wall and stairwell to the three-story church annex.

The dead were identified as Michael Murphy, 30, teacher, and high school students Rich Morris, Gary Holley, Carol Joy and Heather Dawson. A number of other students were injured, one critically.

'NO SMUT FOR ME,' SAY 500,000

Washington, D.C. (EP) — Acting under a new law, 500,000 citizens here formerly notified the U.S. Postal Service that they don't want to receive "sexually oriented" material in the mails.

Any dealer mailing obscene material to people so registered can be imprisoned for five years or fined $5,000, or both.

There has never been such a strong reaction from the public, postal officials said.

"For half a million people in less than a year to go to the trouble of completing the form and sending it in is an indication that this material is bothering and concerning many families," said Assistant Postmaster General William Cotter, head of the Postal Inspection Service.

CHEEP ADVICE



Trust is like yesterday—once it is gone, it can never return.

—Cicero

SIGN ON A COLUMBUS, OHIO CHURCH BULLETIN BOARD: "You have to be little to belittle!"

The good things of prosperity are to be wished; but the good things that belong to adversity are to be admired.

(Seneca)

He who is content to be merely an observer forfeits his right to be a critic.

Its getting so that an optimist is a person who is glad that things aren't worse.

One can become a rusting Christian by resting.

One must be good to become good for something.

A married man should never try to remember all his past mistakes—no use of TWO doing it.

LAFF-A-LITTLE

Jack: "I don't have to walk to the bank to make deposits since I got my new car."
Jill: "Oh, you just drive up to a window now, eh?"
Jack: "No, I don't make deposits anymore."

Home freezer salesman: "With the money you can save on your food bill, you can pay for it in a short time."
Housewife: "Yes, I know, but right now we are paying for the car on the bus-fare we save; we're paying for the washer on the laundry bills we don't have anymore, and we are praying for the house on the rent we save. So you see we just can't afford to save any more right now."

Sign in poultry market window: "Special! Chickens - 15¢ lb. (Our coop runneth over.)

The geography teacher asked Jimmy a question about the English Channel.
"I don't know," answered Jimmy. "We can't get that channel on our TV set."

Sign in the doctor's waiting room: Ladies in the waiting room are requested to please refrain from exchanging symptoms. It gets the doctor hopelessly mixed up.

from Have a Good Day

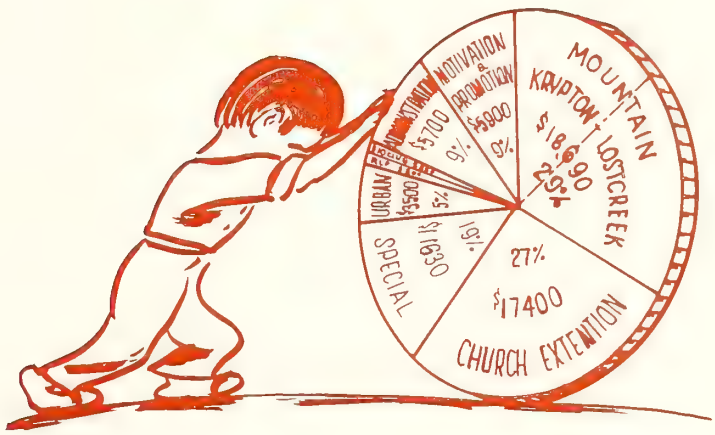
The teacher walked into the noisy classroom, slapped his hand on the desk and ordered sharply, "I demand pandemonium!" The class quieted down at once.
"It isn't what you ask," he bragged later on in the teacher's lounge. "It's how you ask for it."

MISSIONARY NEWS

1972 Home Missions Program

$64,000

Needed



Let's All Push

WORLD OUTREACH THROUGH HOME MISSIONS?

iss Christian: Isn't your theme for the Home Missions emphasis rather contradictory? How can you have a WORLD OUTREACH through HOME MISSIONS?

r. Missions: Actually the Brethren Missionary Outreach is not a separate "Foreign" program and "Home" program. The Missionary Board of the Brethren Church administers a WORLD-WIDE MISSIONARY OUTREACH.

iss C: I understand that, but we still have a World and a Home emphasis.

r. M: That's correct, we have a World emphasis during the Easter season and a Home emphasis during the Thanksgiving season. However, they still are related because a strong church in the United States is necessary for a wide outreach overseas.

Miss C: But how can Home Missions help build a strong church in the United States. Isn't Home Missions involved with Mountain Ministries such as those in Kentucky?

Mr. M: True, the MOUNTAIN MINISTRIES through Riverside Christian Training School at Lost Creek and the Krypton Bible Center are a great part of the Home Missions Program. However, SPECIAL MINISTRIES as for example in St. Petersburg and URBAN MINISTRIES in the inner-city are also a part of the program.

Miss C: But these are more an outreach within the United States. They don't necessarily strengthen the church at home for world outreach?

Mr. M: These particular ministries may not, but these still could have a World Outreach right here within the United States.

Miss C: Now you're more confusing than ever. I understood the need for a strong church within the United States in order to reach overseas, but World Outreach without leaving the United States?

Mr. M: How about the different ethnic groups within the country? Take as an example the Spanish speaking people living in the U.S. This group alone is estimated at sixteen million people making the United States of America the fourth largest Spanish-speaking country in the hemisphere. Wouldn't you consider this a World Outreach?

Miss C: Yes I would, but we're not doing anything with them are we?

Mr. M: No, the Brethren Church isn't reaching out to any of these special groups yet, but we have a number of men qualified to do this. This could become a part of our WORLD OUTREACH THROUGH HOME MISSIONS if the financial resources were available.

Miss C: That reminds me, you were going to tell me how HOME MISSIONS strengthens the church for greater outreach.

Mr. M: There is another part of the Home Missions Program which we haven't mentioned yet. That is CHURCH EXTENSION which is involved with starting new churches and helping young churches until they are strong. These new churches then become a part of the base of Brethren Church supporting the WORLD-WIDE OUTREACH of th church. However, until these churches becon strong, they must be helped by Home Missions.

Miss C: But isn't there a club to help start the churches?

Mr. M: There's the TEN DOLLAR CLUB where mer bers agree to give at least ten dollars at each not more than two calls a year for these churche This is a part of the Home Missions Program as also the REVOLVING LOAN FUND which loa money for these new groups to purchase the property and build their church or even to he churches relocate when this is necessary. But the two plans are not always enough, and so regul help for a certain period of time is given by t general Home Missions Program.

Miss C: Well I guess we really do have WORL OUTREACH THROUGH HOME MISSIONS wh you really know the whole story and it could ev be more so if we all would get behind the Hor Missions Program and push.

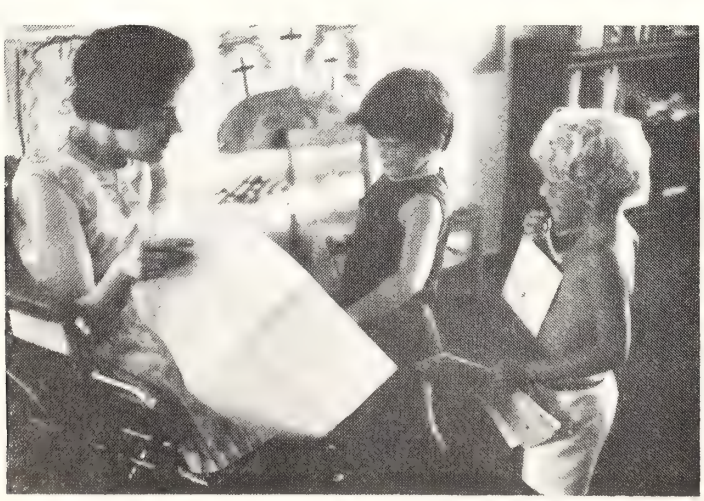
Mr. M: That's right, and because the WORLD-WID MISSIONARY OUTREACH of the Brethren Chur is administered by one Board with only one sta there are many savings in administrative costs a overhead. That way more of our offerings can go REACH OUT FOR CHRIST.

WELCOME TO BRETHREN HOUSE

THERE'S SOMETHING NEW at Brethren House in St. Petersburg. Physically there is a room missing. Two walls have been removed to throw the missing room, a small former bedroom, into the central area for Sunday worship and weekday activities. The ceiling has been insulated and an air conditioner installed which makes a great improvement for the new occupant of the house.

The new occupant is Miss Bonnie Munson who helped at Brethren House during the summer when a summer Crusader Team was at St. Petersburg. Now Bonnie h returned to live in Brethren House and become a pa of the staff, working with the Lersches. Bonnie is cer fied to teach in grades kindergarten through jun college and her experience and vision have alrea he'ped to evaluate the structure of the program.

Since General Conference, the staff of Brethren Hou have devoted a lot of time to organizing the materi and resources, and developing new ones, primarily the area of individualized study, to be more adapta



Miss Bonnie Munson communicating the Good News



Children learn and grow during the week at Brethren House

or every group or person that comes to Brethren House. he Sunday morning schedule and content have been edesigned, primarily to offer an opportunity for adult nd older children to worship.

A letter has been sent to many area adults inviting hem to join with those at Brethren House in exciting ew ventures. Average attendances this fall are about 3 on Sunday morning, 20 teens on Monday night, and ver 50 kids each day during the week, with over 100 different children coming inside during the course of a week. This is all a part of the Special ministries of the Home Mission program of the Missionary Board and through the Board, all of the Brethren have a part.

The physical changes are made in the building and the materials have been developed, now the group in St. Petersburg is reaching out to make contact with more adult neighbors. Pray that God will lead them as needs are met.



Activities outside Brethren House



Rev. Phil Lersch on week day duty

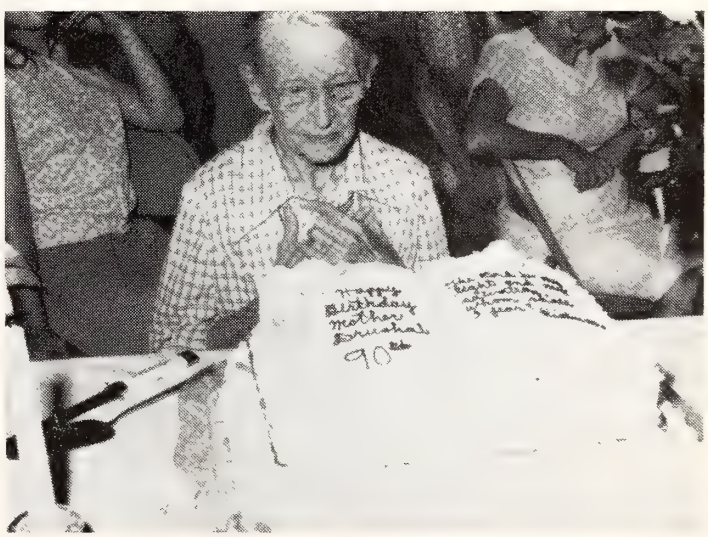
BIRTHDAY CELEBRATION AT RIVERSIDE



Mrs. Drushal and daughter Ada at reception

THE WORK AT LOST CREEK, KENTUCKY, what is now known as Riverside Christian Training hool, was started in 1905 when George and Ada ushal moved to the area to start a church and school. July the school had a remarkable day of memories they celebrated the 90th birthday of Mrs. George ushal, and many of the past graduates came forward give their testimonies. These "children" of Mrs. ushal came from as far as Lawton, Oklahoma to join the various activities of the celebration. The cake s decorated in purple and white, the school colors, and o had inscribed her favorite Bible verse. Ninety-three were present at the carry-in supper at the school and many brought gifts for the guest of honor.

Riverside Christian Training School has left an impact on the lives of many individuals in the community as the testimonies of these and others illustrate. Although the organization of the school and its Board is independent of the Missionary Board, the Brethren have participated actively in the support of the school. The Missionary Board is responsible for the properties and also contributes heavily to the program of the school. Thus, Riverside is a large part of the Home Mission program of the Brethren Church.



Mrs. George Drushal with special Birthday cake

"A CHURCH ON A HILL CANNOT BE HID"



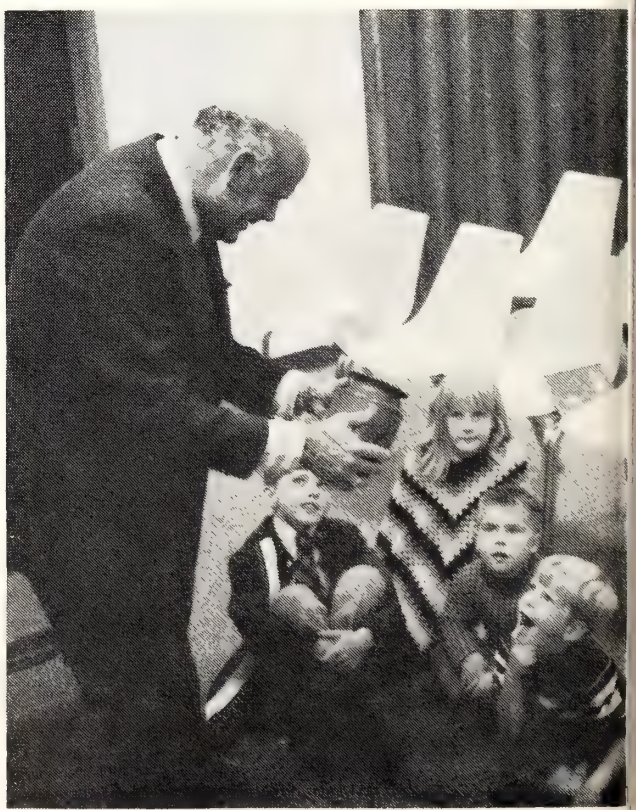
Rev. J. D. Hamel, Evangelist

THOUSANDS OF PEOPLE travelling each day to the internationally known John Deer Tractor Research Center in Cedar Falls, Iowa have the privilege of seeing one of God's jewels in the beautiful Cedar Falls Brethren Church. This mission church is another heartbeat of life in the denomination, pumping the life blood of Jesus Christ in the hearts of men.

This exciting work under the direction of the Central District and National Mission Boards is only the beginning of the greater outreach for Christ in the Cedar Falls community. The area surrounding the church has been platted and is just in the infancy stage in the development of houses which will soon be mushrooming into a subdivision with hundreds of prospects within the shadow of the church and its awe-inspiring cross. The pastor, Rev. Gene Hollinger, has already made tremendous inroads for the Brethren Church and Christ in the Cedar Falls area. Just about two miles away from the church there is a college with about 15,000 students, and less than a mile away a new $60,000,000 super shopping center with all stores under one roof with central air conditioning and heating. The challenge for Christ is great.

At the invitation of the Central District Mission Board; the Brethren church at Cedar Falls; Rev. Gene Hollinger, pastor; and the National Brethren Missionary Board it was my privilege to be the evangelist for a seven-day revival at the Cedar Falls Mission Church. The Sarasota Brethren Church was very gracious in allowing me to conduct this meeting and be away from my pulpit, and they also provided the expenses for advertising and pulpit supply. The airplane expenses and evangelistic expenses were provided by a very generous missionary-minded and dedicated layman of God from the Central District. No offerings were take during the meetings.

Upon arriving in Iowa I found the climate somewh cool, at one night getting as low as 26 degrees; but assure you that it wasn't long until the spiritual ferv and the compassions for souls of the pastor and peop warmed me again. Rev. Gene Hollinger had prepar in advance several speaking engagements and oppo tunities for the evangelist to proclaim the Gospel Christ and promote the work of the Brethren Chur in Iowa. Before our arrival the Sarasota "Brethr Hour" radio program was aired on the Saturday pr ceeding the services on KNWS which is owned Northwestern College and is a member station of t Mid-America's Inspirational Network. During the sev days I spent in the Iowa area I was the guest speak on KNWS's Spiritual Clinic, a phone-in program; t County Ministerial Association; the Waterloo Serton Club; and the Waterloo Christian Women's Fellowshi also meeting with the youth leaders and pastor of t Waterloo Brethren Church to discuss the greater o reach of the church among the youth of the communi



A Minute of Magic with a Message of Merit



Listening to the "old old story" at Cedar Falls, Iowa

We were challenged by the faithfulness of the Brethren. Delegations came from as far as Milledgeville and Lanark, Illinois and Udell, Iowa. The cooperation of the Waterloo Church and their pastor Rev. Glenn Grumbling and family was tremendous. With the exception of the first night, Monday; the overflow sanctuary had to be used each evening. Although the membership of the church is only 15, the average attendance was 70. It was my distinct privilege and pleasure to officiate at a baby dedication service for Gwendy Rae Hollinger, daughter of the pastor, Rev. and Mrs. Gene Hollinger; and Karen Jean West, daughter of Rev. and Mrs. Edward West, pastor of the Udell, Iowa Brethren Church. Illustrated "magic" gospel lessons were presented each evening by the evangelist to the children. The Cedar Falls parsonage family and its members made scores of telephone calls, personal door to door invitations, and passed out almost 1,000 cards advertising the meeting. The pastor is to be commended for his outstanding leadership, vital and compassionate concern for the souls of men, and his willingness to "roll up his sleeves" and get involved in the greatest work that God has ever given men to do.

The visible results of the campaign were three first-time confessions which included a young husband and wife living in the area and "on fire" for God, nine re-dedications, and eight additional "soldiers of the cross" who stood on the first night with the pastor and evangelist for revival. The evangelist was provided with par-excellent hospitality by the parsonage family and members of the church.

These are great days for revival and every Brethren Church is urged to make these days of aggressive evangelism for Christ. People today are willing to listen! Thank God for revival! Truly a church that is set on a hill cannot be hid.

"Let **your** light . . . shine" (Matt. 5:16).

—J. D. Hamel, evangelist
Sarasota, Florida



Making music of praise with trumpet and voice

Pastor Gene Hollinger reports that they were thrilled with the messages and the kids loved the magic. On KNWS's Spiritual Clinic, mentioned in Rev. Hamel's article, which is a thirty minute phone-in program, the time had to be extended five minutes to take care of those calling in about his subject of suicide prevention.

Overheard in Cedar Falls: "This was a spiritual feast" and "Hate to see him go" and "A very good week." More important in short-term results is that the first regular Sunday following the meetings the attendance is up. Of course, the longer term results are still to be seen, pray for them.

Remember, Cedar Falls is the current recipient of the Ten Dollar Club call. If you would like to become a member send your Ten Dollars to the Missionary Board, 530 College Avenue, Ashland, Ohio 44805 designated for the Ten Dollar Club, Cedar Falls, Iowa.

"and please Lord, bless Miss Lowery in Krypton"

MANY WHO HAVE VISITED the Krypton Bible Center at Krypton, Kentucky have come away with this prayer on their lips. Miss Margaret Lowery is still ministering to the people in this area. Although the form of this ministry has changed somewhat over the years as better transportation and nearby medical facilities have removed somewhat the isolation, the ministry itself is still there. Margaret sets quite a schedule which includes 4-H work on a district as well as local level, Sunday Schools and Bible Schools, and clothing distribution.



The new vehicle for Margaret Lowery

One of the concerns for the work in Krypton envolve a better means of transportation. The old Jeep ha served well but needed to be replaced. Just delivered i a new Chevrolet Carry-all which Margaret says "wi certainly save many trips and much of my time." Th vehicle was made possible through the current proje of the Southeast District W.M.S. organization wh voted to raise the difference between that on hand plu the sale of the Jeep and the purchase price of th Chevrolet. With this promise, money was advanced ar the vehicle is now in use.

Another concern was the roof of Margaret Lowery home. Goshen, Indiana laymen have volunteered solve this one, and in early November are to repla the parsonage roof if the weather permits.

One other concern is for personnel. Someone to he in the work. The Lord can supply this need also if w are but faithful. Remember Krypton, a part of th Mountain Ministries in the Brethren Home Missio program.



Margaret Lowery and 4-H made clothes

YOUR MISSION OFFERING WILL PROVE THE SINCERITY OF YOUR LOVE...

To Him — To others —

PRO AND CON

ONGRESSMEN DRIVE FOR SCHOOL PRAYERS

Washington, D.C. (EP)—Members of the House of epresentatives have forced out of the Judiciary Com- ittee a constitutional amendment which would allow ondenominational prayer in public schools.

Long bottled up in committee, the amendment will robably be voted on by the full House on November

The amendment would reverse Supreme Court rulings 1962 and 1963 that banned organized school prayer s a violation of the First Amendment's guarantee of eligious freedom.

A collection of 218 signatures (a majority of the epresentatives) forced the issue out of committee. The gnatories' petition was sponsored by Rep. Chalmer P. Wylie (R-Ohio), the Congressman who also sponsored e amendment.

The measure must be approved by two-thirds vote in both houses of Congress to become a part of the Constitution. After that it must be ratified by three-fourths of the states.

Supporters of the amendment hailed the recent action as a triumph of popular will. Opponents called it a sad day for religious freedom, wondering if there could be, after all, a "nondenominational" prayer.

The amendment reads as follows:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in non-denominational prayer."

LERGYMEN AND CONGRESSMEN FIGHT

PRAYER AMENDMENT

Washington, D.C. (EP)—Clergymen and congressmen nited here in an unusual press conference to condemn e proposed constitutional prayer amendment as a hreat to religious freedom."

Declaring "alarm" over the effort to alter the First mendment, the group of seven national religious lead- s and nine congressmen issued a statement urging l citizens to join with them in expressing concern over e proposal to amend the Bill of Rights for the first ne in history.

"We believe and aver that we do now have adequate otection of religion in the First Amendment; that the preme Count decisions of 1962 and 1963 served to engthen that freedom, and that, contrary to its sup- rters' contentions, H. J. Res. 191 would restrict that eedom," the congressmen and clergymen declared in eir 900-word statement released at the press confer- ce held in the Cannon House Office Building here.

H. J. Res. 191, sponsored by Congressman Chalmers Wylie (R., Ohio), reads: "Nothing contained in this nstitution shall abridge the right of persons lawfully sembled, in any public building which is supported whole or in part through the expenditure of public nds, to participate in nondenominational prayer."

Both in the statement and in the 50-minute press con- rence, the panelists pointed out that Americans "are eady guaranteed the right to participate in prayer— nondenominational or denominational, and in buildings public or private."

None of this has been diminished by any opinions of the Supreme Court, the statement continued. "Thus the proposed amendment might actually serve to lessen our religious liberty rather than broaden it," the religious and legislative leaders declared.

The group attacked the proposed authorization for "nondenominational prayer" as "antithetical to religion." Religion is by its nature "intensely personal and denominational," they declared.

"A nondenominational consensus prayer could only serve to reduce religion to its least common denominator, to neutralize it, and finally to create what might be called a nonsectarian public school religion," the ad hoc group declared. They added they did not believe "that even the proponents of the Wylie amendment wish such a result."

Congressman Fred Schwengel (R., Iowa), a prominent Baptist layman in the North American Baptist General Conference and one of the chief congressional opponents of the proposed amendment, said that the proposal would, indeed, "weaken religion and weaken prayer."

"It is a major assault on religious liberty," affirmed Congressman Don Edwards (D., Calif.) "It would be a serious tragedy for this to pass Congress," declared Congressman Donald Fraser (D., Minn.).

(continued on next page)

The chairman of the House Judiciary Committee, Emmanuel Celler, labeled the prayer amendment movement as a "most serious and deleterious attack" on religious freedom.

In 1964, in the wake of the Supreme Court's "school prayer" decisions, Celler's committee held extensive hearings over a period of three months on a variety of proposed amendments. Congressman Celler told the large gathering of press persons and personnel from a number of Washington based religious organizations that his committee "was unable to devise language which it could recommend to the House that would not do violence to religious liberty now guaranteed by the First Amendment."

Despite this, a movement has persisted in the count to get a "prayer amendment" through Congres Through the efforts of a small lobbying group rallyi grassroots pressure on their congressmen, 218 membe of the House of Representatives recently signed a "d charge petition" to force the prayer amendment pr posal out of committee to the House floor for a vo The House is expected to vote on this bill on Novemb 8.

Congressman Robert F. Drinan (D., Mass.), the or Catholic priest to be elected to Congress, was amo the bi-partisian group of congressmen at the press co ference vowing "to fight against passage" of the pray amendment in the House of Representatives.

RELIGIOUS LEADERS CAMPAIGN TO STOP PRAYER AMENDMENT

Washington, D.C. (EP)—A growing number of U.S. religious leaders are participating in a campaign to halt a proposed constitutional amendment designed to permit prayers in public schools.

These opponents to Rep. Chalmers P. Wylie's amendment need 218 signatures. Unofficial count puts the number to date at 208.

The opposing religious leaders contend that the amendment would lead to government intrusion into religious affairs, which are prohibited by the Fi Amendment.

Signers of the opposition statement included rep sentatives from the American Baptist Conventi National Baptist Convention, Southern Baptist Conv tion, Executive Council of the Episcopal Chur National Council of the Churches of Christ, Americ Jewish Congress, United Presbyterian Church, Uni Methodist Church, Friends Committee on Natio Legislation, Church of the Brethren, and Unitari Universalist Association.

JEWISH LEADERS OPPOSE PRAYER AMENDMENT

New York (EP)—Leaders of the Lay and rabbinic bodies of Reform Judaism have called for the defeat of the proposed Prayer Amendment to the Constitution.

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, and Rabbi David Polish, president of the Central Conference of American Rabbis, called the proposal "an enthronement of religious coercion and a threat to the almost two century-old guarantees of religious freedom in our country."

The statement was sent to the 700-member synagogues of the UAHC and their spiritual leaders. It called on the congregations and their lay leaders to contact me bers of the Congress and join with other groups oppose passage of the amendment.

Rabbi Eisendrath said the bill would undermine " very essence of our prime democratic principle, separation of church and state."

"Passage of such a bill could transform America i the very kind of society which its founders sought reject," said Rabbi Polish. "The First Amendment m be protected."

POETRY CORNER

I LOOKED

I looked upon a farm one day,
That once I used to own.
The barns had fallen to the ground,
The fields were overgrown.

The house in which my children grew,
Where we had lived for many years—
I turned to see it broken down,
And brushed aside the tears.

I looked upon my soul one day,
To find it too had grown
With thorns and nettles everywhere,
The seeds neglect had sown.

The years had passed while I had cared
For things of lesser worth:
The things of Heaven I let go
While minding things of Earth.

To Christ I turned with bitter tears,
And cried, "O Lord, forgive!
I haven't much time left for Thee,
Not many years to live."

The wasted years forever gone,
The days I can't recall,
If I could live those days again,
I'd make Him Lord of all.

Theodore W. Brennan

From THE BLUEPRINT
The North Industry, Ohio
Christian Church.

A "VOICE"

Tomorrow," he faithfully promised,
"tomorrow for revival I'll pray;
omorrow I'll plead as I ought to, I'm busy,
too busy, today!
omorrow I'll spend in my closet, tomorrow
I will humbly bow."
et ever a "voice" kept whispering, But the
Church is languishing Now!
omorrow, tomorrow, tomorrow — the delay
e'er repeated went on;
omorrow, tomorrow, tomorrow — till the
years and the "voice" were gone;
ill the Church its God had forgotten;
Till the land was covered with sin;
ill millions had hopelessly perished,
and eternity was ushered in.
member of the body of Christ, O ye
Church of the living God,
editors and leaders and pastors, O saints
where our fathers trod;
he "voice" still insistently whispers;
answer not, "Tomorrow I'll pray."
he voice is one of authority; The Church
Needs Reviving Today!

from Jewish Hope

THE FAITH OF A CHILD

Velma Woods

As I tucked my little boy into bed and waited
for the prayers he always said,
He closed his eyes, and with his hands held tight,
said "Jesus, I'm tired, so I'll just say good night."
And the smile on his face showed a faith so grand
that I knew in my heart God would understand.

As I left him all snuggled with peace and content,
I thought to myself if I was this confident,
And this child-like faith was at my command,
so I'd put my hand in the nail-scarred hand
And leave it there all nestled tight so God
would guide me day and night,
I'd have no fear of the future then
for my broken dreams I know He'd mend,
And if life at times seemed hard to take
I'd know my God had made no mistake.
I'd just hold tighter to His arm and
He would quiet the raging storm.

Some folk would say such a faith is "blind"
and think they had it well defined,
But I've never seen any brighter eyes than
those of a child who completely relies
On the mighty grace of God above and
there abides within His love.

OUR MANSION IN THE SKY

If books are meant to be read
Then words are meant to be said,
So here's some words for you
Take heed and listen, too.

Soon the world shall terminate,
And we'll pass through the Golden Gate,
Then into glory we will go
Before the Throne, bowing low.

In our mansion in the sky,
Hallelujah! we will cry,
And then, all through eternity
All God's glories we shall see.

But, if on earth you had no faith
You have no cause to now feel safe.
For when Christ shall come again
You'll be doomed by your sin.

And then, O friend, I pity you,
For you no mansion in the blue,
Cause you are damned to torment forever.
Do you now think you are so clever?

Cheryl Hummel, age 13
First Brethren Church
Waterloo, Iowa

LACKLAND'S CHAPEL CRAMMED FULL

by Rev. C. Don Baugh

THIS PAST WEEK was a real eye-opener for me. I had gone out early in the week to Lackland Air Force Base where I had an appointment with Center Chaplain Wesley J. Buck and Chaplain Eugene J. Beekley. In their usual manner of pursuing every opportunity of enhancing the work of the 28 chaplains on base, they were interested in a counseling seminar for them.

As we sat and chatted for a few minutes, it became obvious why they jump at training opportunities for the chaplains at Lackland AFB. The chaplains there handle an average of 2,000 counseling cases per month! Since most of these are basic trainees, their stay on base is only a few weeks and time is a very precious element in the contacts. This means they must get the most out of every minute spent with a young man or woman as they face their problems.

In a day where we find so many "goof-offs" in business establishments, professional buildings, and commercial offices, it is shocking to see the schedules carried by those chaplains. Think of the routine of 28 chaplains keeping 2,000 counseling appointments monthly. In order to be available when trainees are free to see them, the chaplains split up the shifts and take turns working nights and weekends.

NEW FACILITY

After discussing the subject for awhile, we went over to Chapel 8—a new facility that serves as the Main Chapel and houses the huge counseling center. As Chaplains Buck and Beekley escorted us around, it became quite obvious that the chaplains have a very special relationship to trainees. In place of the snappy salute, the chaplains place their arms around the shoulders of the men. Instead of the usual curt, military speech, the conversations are soft and casual. A respect borne out of personal relationship and concern is evident.

During the questions and answers, I inwardly felt that the chaplains were pulling my leg with some of their talk of attendance and response of trainees to worship experiences. After leaving the base, I phoned back to Senior Protestant Chaplain Robert P. Holdt and invited myself out to attend services on Sunday!

Sunday morning I went in a side door to avoid th 600 to 700 men standing outside waiting to get in—i fact, I wondered why they weren't letting the men i Imagine my reaction when I found I was 15 minut early, the Chapel was crammed full, and I had to joi the 200 basics already sitting on the floor up arour the altar! At this same time Catholic Chaplain James I Sullivan was experiencing the same crowds in the Ma at the other end of the huge facility. There, 1,300 me and women sat on chairs and the floor while othe waited outside for the next service!

In chatting with trainees after the services, some them told me that they gave up their only free hou during the day to attend services. Several of them to me they had never attended church regularly in civilia life.

IN REAL JOY

I don't remember when I've heard such enthusiast singing as I participated in during the 8:00 a.m. Pro estant Service and the 9:00 a.m. Catholic Mass. Organ guitars, tambourines, and trumpets backed the roar voices of young men. They sang with enjoyment a freedom, clapping their hands in real joy.

Chaplain Holdt was the preacher in the Protesta Service and he used great imagination and skill in co bining a sound theology, the Bible, and a contempora tape and sound system. Chaplain Sullivan used his gre personal warmth and his ready Irish wit as he stroll around the free-standing altar while giving a down- earth sermon on the place of biblical truth in everyd life.

I left the base with great appreciation for the job o chaplains are doing there. In those two hours, I sa more vitality in faith than I've seen in years. I w also conscious of the hard work that goes on among t clergy in the military—as I had attended only two the fourteen services that would be held in that o Chapel on that day.

ARE YOU READY?

Suppose Christ came on a Sunday morning
Around nine o'clock . . .
Would you be ready to go with Him
And join the rest of His flock?
Would you be getting ready for church
Or sleeping soundly in bed?
Is it your only time to sleep in
As so many Christians have said?
Would you be unset because our Lord
Such an early coming had planned?
Would you rather sleep in and not be bothered
With our Lord to take your stand?

Should Christ come early some Sunday morning
To take us to meet God on His throne;
Would you skip this resurrection
And wait for the next one?

If you have trouble getting up on Sunday mornings
Remember before it's too late
You may have trouble on resurrection day
In meeting Christ at Heaven's gate!

Ruth DeLozier
First Brethren Church
Ashland, Ohio (Park Stree

KEY THEME ANNOUNCED

"Calling Our Continent to Christ" will be the official theme of Key 73, the first interdenominational program of spiritual outreach in North America.

The theme, as well as a program calendar for the year-long effort in 1973, was adopted in principle by a unanimous vote of the Key 73 Central Committee during a two-day meeting in St. Louis, October 25th and 26th. The Brethren Church was represented in this meeting by Elder Smith Rose, Executive Secretary of the Central Council.

Most of North America's major denominations are pledged to cooperate in the effort. Latest to join are the United Church of Canada and the Church of the Brethren.

Many smaller denominations and evangelistic groups are also participating. All have one representative each on the Key 73 Central Committee, which now numbers more than 100, and includes The Brethren Church.

Key 73 is a historic venture because it marks the first time representatives of a number of leading North American communions have agreed to work together in a major evangelistic effort.

Dr. Theodore A. Raedeke, executive director of Key 73 said, "One of the outstanding features of this effort is that it enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice."



"To carry out the objectives of Key 73," he added, "every denomination or group is charged with developing its own program or thrust."

So that participants can have the option of benefiting from simultaneous efforts, a program calendar was drawn up by Key 73's 16-member Executive Committee.

Highlights of the plan range from television specials to local church Bible study and prayer meetings. The emphases are at Christmas and Easter.

Key 73 has been in the planning stages since 1967. The initial stimulus was an editorial, "Somehow, Let's Get Together," in the June 9, 1967, issue of the biweekly magazine Christianity Today.

TWO PALESTINIAN SEAS

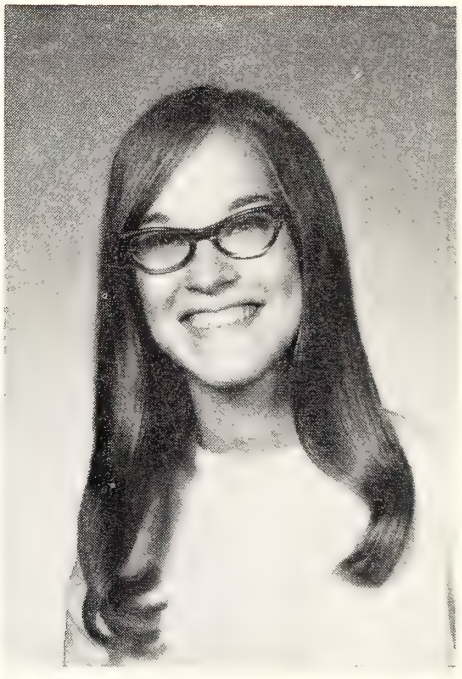
One is a sparkling, sapphire jewel, its waters are clean and clear and cool;
Along its shores the children play, and travelers seek it on their way;
And nature gives so lavishly, her choicest gems to the "Galilee" —
But on the south the Jordan flows into a sea where nothing grows:
No splash of fish, no singing bird, no children's laughter is ever heard;
The air hangs heavy all around, and nature shuns this barren ground. —

Both seas receive the Jordan's flow, the water is just the same, we know;
But one of the seas, like liquid sun, can warm the heart of everyone;
While further south, another sea is dead and dark and miserly —
It takes each drop the Jordan brings, and to each drop it fiercely clings;
It hoards and holds the Jordan's waves, until like shackled, captured slaves:
The fresh, clear Jordan turns to salt, and dies with the "Dead Sea's" vault. —

But the Jordan flows on rapturously as it enters and leaves the "Galilee,"
For every drop that the Jordan gives becomes a laughing wave that lives;
For the "Galilee" gives back each drop, its waters flow and never stop;
And in this laughing, living sea, that takes and gives so generously,
We find the way to "Life" and "Living" is not in "Keeping" but in "Giving!"
Yes, there are "Two Palestinian Seas" and mankind is fashioned after these!

Sel. by Ruth Flora
Covington, Ohio

SISTERHOOD



by Sherry Barnhart

HELLO? HELLO? HELLO?

HAVE YOU EVER talked on the phone and without knowing it been cut off? I have! I felt pretty stupid when I realized that no one was listening— no one was there. Everything that I was saying was lost because no one heard it but me and the nearest pole.

We all know that everyone has problems. I'm just glad that the high mountain tops always seem to carry those deep, dark valleys when we can share our experiences. Now not any of us would pick up the telephone and talk to the dial tone and expect to feel better when we hang up. I don't know about you guys but that buzz would get to me after a while, and I'd be in worse shape. I wouldn't just pick up the receiver and dial by the "take your choice" method either. A "wrong number" hardly ever turns into a "right number" if you quit trying (my mathematical mind tells me that—ha!)

Well, obviously, I've got some point that I want to make. Each month I could sit here in 514 Kilhefner Hall and write some article to a group of nameless individuals called Sisterhood girls. But . . . that would be just like talking to a dial tone. Pointless! In order for this article to be worth it, I have to reach you guys and somehow turn you on. So take this as a warning. I haven't given up yet. I'll try dialing again, and maybe soon I'll get the right number for your group.

Right now I'm going to dial "S" for Successful weekend of the Southeast District Sisterhood girls. . . .

"Friday night, October 1st, found 23 S.M.M. girls and 8 W.M.S. ladies of the Southeast District journeying to our nation's capital to join the girls there for an overnight pajama party in the church basement. After arriving, we had an informal social period during which we played games, chatted, and snacked! We then had a short business meeting which was presided over by district president, Carolyn Mills. After this, Linda Geis led us in devotions. Then it was "hit the sack!" (Would you believe everything was quiet by 1 a.m.? However, for most of us, 7:30 came much too quickly!

"Since 'Ginger' refused to cooperate and kept sending rain, the previously planned trip to the zoo was cancelled. However, our hostesses, Mrs. Martha Geis and Company, were not to be outdone and everyone was taken to the Smithsonian to visit the Museum of History and Technology. After a bountiful and delicious lunch, a brief 'wrap up' was conducted by the distr patroness, Janie Fitzwater. During this time it w decided to have a 'snowparty' in the Shenandoah Vall sometime during January or February (whenev there is an ample supply of snow!) The group was th adjourned.

"The following churches were represented: Bethlehe Virginia; Maurertown, Virginia; Linwood, Marylar Hagerstown, Maryland; Washington, D.C.; Hernd Virginia; St. James, Maryland and Mathias, W Virginia."

That sounds like a really neat thing to do. Why do some of the rest of you consider having neighbori churches (not necessarily Brethren) come for a paja party or taffy pull or picnic or field trip or progress dinner or raking leaves party or camping or . . . I co go on but I won't. I really like to get together and t and exchange ideas and have a good time. That's wh Christianity is all about. Being so happy in God's l that good times are just getting together and do anything.

So, get busy and let's all try for a "right number."

Sherry



KOREA: YU EL HEE'S ORPHANAGE IS A HAPPY PLACE! The Brethren Church's World Relief Funds help make it that way. Through the NAE World Relief Commission child-care projects have been supported in Korea for many years. They contributed toward erection of this new building. Pictured with the children are members of a WRC Tour Group earlier this year. They are:

Rev. Peter Unruh, Baptist pastor in Minneapolis;
Rev. William Robertson, Assemblies of God District Supt.;
Dr. and Mrs. Wilmer Brown, NAE field man;
Rev. Donald O. Larson, NAE field man;
Rev. Sherwood Becker, NAE field man;
in front of Mr. Becker is Rev. Leo Berreth, C & MA District Supt.;
Mrs. Berreth;
Mr. C. R. Thiessen, Montana State Senator;
Mrs. Thiessen;
Rev. Cyril H. Steinman, C & MA District Supt.;
Mrs. Steinman;
Rev. Gordon Bacon, NAE field man.
Missing from photo: Rev. Richard Pendell, tour leader and Mr. William Baker, cameraman from Cleveland's TV station WEWS.

"FIRST THINGS FIRST"
Matthew 6:33

Brethren Historical Library
Manchester College
North Manchester, Indiana 46962



The Brethren
EVANGELIST

University Library
North Manchester, IN 46962

DECEMBER

white gift offering

ol. XCIII November 20, 1971 No. 23

The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

LACKLAND AIR FORCE BASE CHAPLAIN'S REPORT

Dear Brethren,

I thought you might be interested in my chapel figures for the past 12 months. Church people and the public in general have little knowledge of the spiritual work of the AF Chaplains.

I have 11 chaplains plus others who help when asked. During the past 12 months I have given out upon request over 20,000 copies of "Good News For Modern Man." This is one chapel where the tax payers are getting full return on investment.

Chapel 8 cost 1 million, already it is showing wear and tear. We sit people on the floor every Sunday, so we have wall to wall people. All chapel attendance is voluntary.

Attendance at our Sunday services the past year was 308,600; the Wednesday night services totaled 26,965; other services (orientation, mass and confessions) totaled 107,182; moral leadership lectures were attended by 425,463 and choirs, pre-marriage clinics and etc. were attended by 12,220. Total attendance for all Chapel 8 activities was 880,430.

In His Service,
Eugene Beekley

ANNOUNCEMENTS

The Annual is about ready to be mailed out, a there are some bits of information such as Midwest District Conference Organization t could not be inserted as their Conference did take place until after the Annual was compo and set up.

There were a few other items received too l to be inserted, also there will be other chan made in the near future as to election of offic etc. Therefore beginning with this issue we periodically try to keep our Brethren up to d by putting an insert in THE BRETHR EVANGELIST issues which will be easily adap for removal and inserted in the Annual its You will find the first of these inserts on centerfold, pages fifteen and sixteen of this iss

By the Way

"THINGS AREN'T AS BAD AS THEY SEEM"

THIS WAS THE TITLE of a short article published in the MONITOR, a monthly periodical of The ndustrial Commission of Ohio, Division of Safety and Hygiene. There have been numerous times when our aily newspapers, magazines, news reports on television nd radio and even perhaps our own BRETHREN VANGELIST seem to devote much space and time to eporting the more unpleasant facets of life and what his unpleasantness is leading to.

I was particularly impressed therefore to read some- hing that deviates somewhat from the norm in the ecent past. I would like to share with you a good por- ion of this article not only for its content but also for ts timeliness, especially in this season of the year.

"There was a time, particularly in rural America, vhen children brought **their** children home at Thanks- iving for some of Mom's good holiday cooking—roast urkey with all the trimmings, sweet potatoes, pumpkin ie—all of these goodies whose pleasant, pungent romas called up memories of other times and places, nd other Thanksgivings.

Then in the afternoon the men and the boys would ather around the radio for the traditional Thanksgiving ootball game, while the women and girls washed the ishes and put the house in order, . . . etc.

Today, due in large part to the rural-urban migration, ne number of Thanksgiving family gatherings is only fraction of what it once was.

But there never was a time in our history when we ad more reason to be thankful, despite the difficulties hich beset us.

As Americans we are heir to a system of government hich, when functioning as it was intended to by those ho conceived it and put it into practice, elevates human gnity to its natural position of preeminence.

And though the world's two most powerful nations ave for the past two decades possessed the capability destroy in a matter of minutes the earth and most those who dwell thereon, the possibility is becoming ore and more remote.

We have also polluted our environment to the extent that all life on our planet is threatened, but it now appears the massive anti-pollution drive currently under- way will provide the desired results.

* * * * *

True, there have been times when what was good was more obvious and what was bad seemed insignifi- cant, but seldom has the future held more promise than right now, strange as that may seem!

* * * * *

Major breakthroughs in medicine are "just around the corner," we are told. Remember the mortal dread parents had concerning infantile paralysis before Dr. Jonas Salk perfected his vaccine?

And Dr. Norman E. Borlaug may come up with another of his discoveries. Never heard of Dr. Borlaug? Quite possible, since his discovery coincided with so much bad news. He's the fellow who came up with the "new wheat" which won him the 1970 Nobel Peace Prize. It virtually eliminated the possibility of famine in the developing nations, a possibility which had been considered an imminent probability,

And there's a very good chance we'll move nearer to a lasting peace as leadership passes to the "new" generation.

Obviously Thanksgiving is not what it used to be, but there are still p'enty of turkeys around and things aren't really as bad as they seem."

Considering what is happening all around us today, we might agree to a great extent that things could be a lot worse. Let us check the scales and see if they are not tipped in favor of the blessings bestowed upon us.

Two quotations might be in order at this time. One by Issac Walton: "God has two dwellings—one in heaven, and the other in a meek and thankful heart." The other is contributed by Thomas Fuller: "Many favors which God giveth us ravel out for want of hem- ming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them."

We express at this time our sincerest wishes to all for a "HAPPY THANKSGIVING!" (G.S.)



The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Decembe

Topic:

CHRISTMAS

Scripture reading—Luke 2.

No other event in the history of man, has had such an impact on humanity as the birth of Christ. When Christ was born, time was reckoned in the Roman Empire from the founding of the city of Rome. Christianity had become a universal religion throughout the empire so that Emperor Justinian ordered the calendar revised, using Christ's birth as the time, A.D. We know little of Jesus' childhood, and nothing of His life as a carpenter. Aside from the incident in the Temple when he was 12 years old, there is silence until His baptism by John. The appearance of Jesus was foretold throughout the Old Testament beginning in Genesis. The announcement to Zacharias, should be read and studied (Luke 1:5-25), also read Malachi 4:5-6.



Topics:

Jesus was expected—People were looking for the Messiah (Read Dan. 9:24-27).

Birth of Jesus (Matt. 1:25; Luke 2:1-7).

Announcement to the Shepherds (Luke 2:8-20). (Note the shepherds had no doubts.)

The Giving of Gifts—The wise men visit Jesus. Read and discuss Matthew 2:1-12.

What is the reason for the tremendous impact of Christianity (John 3:5-21)?

How did Jesus' teaching differ from Old Testament practice?

Brother James E. Norris has been faithfu writing the Laymen program material for ma years. After diligently serving in this capacity s writer of The Laymen's Meeting he has asked o be relieved of this duty. I truly believe I can spe for the many Laymen who have used this de tional material in the past and for the staff The Brethren Evangelist for whom it has b a pleasure to be associated with Brother Jim publishing his work, that we appreciate his de cation to this task and ask God's richest blessi upon him in all his future endeavors. (G.S.)

A LETTER OF THANKS . . .

. . . from Dr. Everett S. Graffam
and thousands more!

OCTOBER 25, 1971

Mr. George Kerlin, Treasurer
Brethren World Relief Committee
Rt. 4, Box 258
Goshen, Indiana 46526

Dear Brother Kerlin:

Greetings in Jesus' name. We are deeply grateful for all that the Brethren Church has done to help the World Relief Commission bring physical and spiritual comfort to desperately needy people in many parts of the world. YOUR VERY GRACIOUS CHECK FOR $1,400 IS SINCERELY APPRECIATED.

I have just returned from an extended tour of Southeast Asia and India and Pakistan. I am sending along some copies of our latest brochure, the fall REPORTER, which will bring you up to date on the work of WRC. I'm also sending a bit of information about the Pakistan emergency. Having seen the problems firsthand, I can tell you that all that we have done and can do fall so short that it's something that keeps one awake nights thinking about it.

In my visits with the Evangelicals of India through the Evangelical Fellowship of India headed by Dr. Ben Wati, World Relief Commission has been offered by the government of India the possibility of taking care of a whole village of between 5,000 and 8,000 refugees. These people need clothing, blankets, medicine, and other things of this nature. Through the work of the EFI and the cooperation of the Evangelicals of that area, we have been assured that for $8,500 a month we can care for this large group of people meeting physical and spiritual needs. This means approximately $1.00 a month per person. It hardly seems possible, but after seeing the small amount of food that is given and the circumstances in which the people are involved this is so much better than what most of the hundreds of thousands of refugees have that we feel this would be a very wise investment.

YOUR WONDERFUL GIFT IS AN ANSWER TO PRAYER, for we have taken a step of faith and borrowed the first monthly payment of $8,500 trusting that churches and friends like you would be concerned enough to help us. This would provide them with blankets, with some clothing, some food, and some shelter, all of which would be national and native and would be a great demonstration of the work of World Relief Commission as the overseas channel of Christian help and hope for the NAE.

Should you want other information, please let me know. With kindest regards and sincere thanks for all you have done to help.

Yours in the JOY of His service,
Everett S. Graffam
Executive Vice President
World Relief Commission of NAE

Boys' Brotherhood



by RONALD W. WATERS

Hi guys,

I have just been reading from **Psalms for Modern Man**. I would like to share some thoughts with you on Psalm 8. Take a few moments to read it (preferably from **Psalms for Modern Man**).

This Psalm is titled "God's Glory and Man's Dignity." Here is an outline of the chapter:

A. The greatness of God—verses 1-2
 God's greatness is seen in all the world.
 The beauty of the world is a praise to God.

B. The smallness of man—verses 3-4
 Man is really nothing in comparison to God as He is evidenced in the universe.
 Why should God care about mere man?

C. How God has made man important—verses 5-8
 God created man inferior **only** to Himself.
 He has given man the rule of the universe.

D. The greatness of God—verse 9
 He is All.

Take a walk in the woods or in a park, and notice God's creation. Notice the big things—trees, clouds, stars, the moon; and look at the little things—bugs, a leaf, the creek. What is man compared to the Mind behind the universe?

Now think about how man's intellect allows him to control the living things God has placed here. Does man have meaning in life? Has God given him purpose?

If you agree with me that He has, then celebrate the greatness of God with the Psalmist.

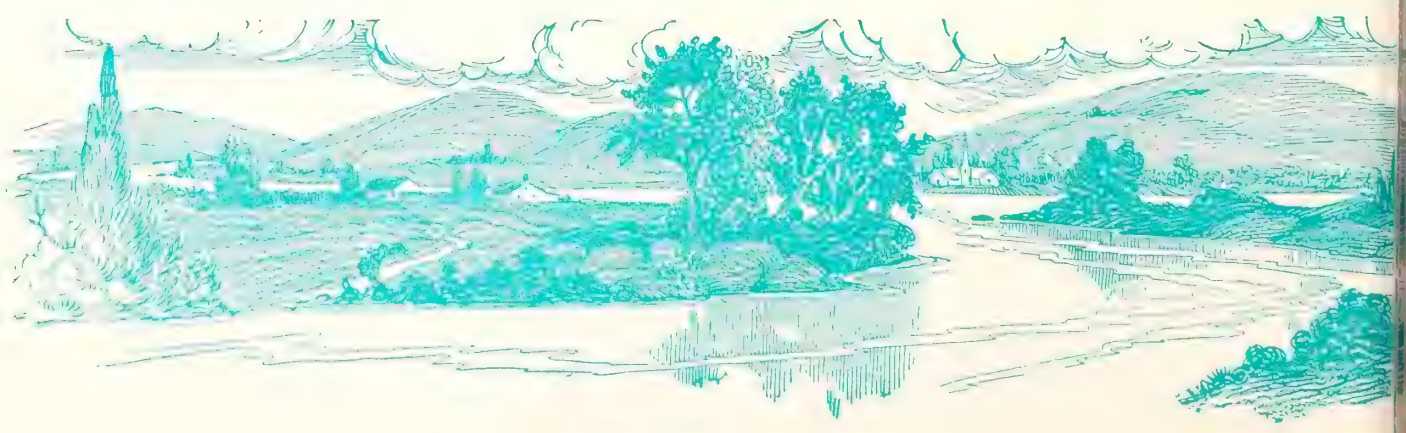
In His Sonshine,
Ron Waters

GOALS

The Goals Committee worked long hours to prepa these goals for 1971-72. The goals should be used as guideline for each local group as you plan your year activities.

1. 75% of enrolled members read **Psalms for Mode Man.**
2. Twelve devotional meetings with regular pray groups.
3. Contribute annual dues of 75 cents per member July 1, 1972. This should be sent to Nationl Trea urer, Dave Grumbling (114 Cambridge Driv Johnstown, Pennsylvania, 15905).
4. Help with the Laymen's service or conduct yo own public service with the offering received f the national project.
5. Representation at all national and district function
6. Two reports, including pictures if possible, with tw copies of each, one to be sent to the president the Advisory Board, and the other to the Nation Secretary, for publication in the **Evangelist.** (Georg Brown and Jeff Brown, R.R. 5, Box 333, Per Indiana, 46970)
7. Addition to local Brotherhood membership by i crease in membership and by daily witnessing f Christ in actions, words, and fellowship.
8. Contribute to the National Brotherhood project.
9. 75% of the enrolled members participate in so local project as a brotherhood.
10. One meeting given to the study of Brethren Chur doctrine or history.
11. One joint meeting with the local Laymer Organization.

Any local group which achieves seven (7) goals sh receive BANNER status. Any group which achieves eleven (11) goals shall receive HONOR status.





ENLISTED IN THIS SERVICE!

THE CHURCH IS NOT DEAD. The Body of Christ, God's people in the world, is coming live! All around us there are signs of new vitality as Christians are discovering broader dimensions of the faith. In many such cases, the prime factor in the "new style of life" can be traced directly to the Word of God.

It's really a shame that more people haven't been led into the real meaning of "the Way!" This may be due to the fact that many of us who claim to be in the light have shed none abroad. We have excused ourselves from Bible studies by insisting that "we just can't understand . . . it's too deep for me!" We have avoided personal evangelism because ". . . we just don't know how to do it." Consequently, we have never really tried living the faith. Instead, we have contented ourselves with a religion composed of "countless words." We have learned to sound (and appear) somewhat like Christians and left it at that!

Perhaps we all need to honestly review our faith and works in view of New Testament teachings. The Apostle Paul attempted to clarify the Christian vocation:

> From first to last this has been the work of God. He has reconciled us men to himself through Christ, and *he has enlisted us* in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to Himself, no longer holding men's misdeeds against them and that he has entrusted us with the message of reconciliation. We come therefore as Christ's ambassadors.
>
> —II Corinthians 5:18, 19 NEB

We have been entrusted with the message of reconciliation; we have been called to the high diplomatic post of Ambassador for Christ. The Ambassador's function is to continue the reconciling work of Christ through the creative exercise of his spiritual gifts.

It is at this point that the Board of Christian Education seeks to be of service. By providing written resources, audio-visuals, leadership training, resource personnel, and curriculum supervision. Our purpose is to supplement the work of the local church in "equipping the saints" for the active ambassadorial service in which they have willingly enlisted.

The message of reconciliation contained in the Word of God, demonstrated in the lives of His people is the most potent force on earth. Individual lives and whole societies can be revolutionized when Christ's followers take their enlistment seriously.

The Savior has come. We celebrate that historical fact at Christmas. His purpose in coming was reconciliation. He lived and died for the sake of all humanity. We have been enlisted to follow His example and to obey His command to "Go forth therefore and make all nations my disciples . . . and teach them to observe all that I have commanded you (Matt. 28:18, 20 NEB)."

It is the purpose of the Board of Christian Education to enable people to be better ambassadors. Support its work through the *White Gift Offering* as you remember the birth of the Savior who came that all men might be reconciled to God.

EDUCATORS OF THE YEAR



Photo by: Glen Bixler

Mr. and Mrs. Eric Huber of the Jefferson Brethren Church received the 1971 Educator of The Year Award.

The fourth annual presentation of the "Educator of The Year" award at the 1971 General Conference was a notable occurrence in at least two ways. First the award had never been made jointly before and second, the recipients were both well below thirty years of age!

Co-recipients of the award were Mr. and Mrs. Eric Huber of the Jefferson Brethren Church, Goshen, Indiana. Rick and Jan (as they are known among the home folks) were nominated as a team because of their exemplary service to their church. "They are dedicated, faithful and totally committed."

Among the positions Rick and Jan hold or have held are: Senior high church school teacher (R), Senior BYC leaders (R & J) Chairman of the Ministry of Teaching (R), Member of Board of Administrators (R), Junior High Teacher (J), Chairman of Ministry of Home and Family (J), Director of 1971 VBC (J), Junior Choir Leader (J). As anyone can see, they have worked hard and faithfully in the service of their Lord.

The Board of Christian Education encourages all teachers and leaders to strive continually for excellence in presenting God's message to contemporary men.

TOP CHURCH SCHOOL: SARASOTA



Pictured L. to R.: **Front row:** LaVergne Stone, Mrs. Davis, Walter Davis, Ray Maxson, Carol and Nelson Yoder. **Second row:** Jean Hamel, Scott Questionati, Beverly Questionati, Mrs. Elmer Frank, Janet Hamel, Craig Maxson, Joan Hamel. **Third row:** Rev. J. D. Hamel, Martha Stone, Sue Questionati, Michelle Maxson, Debbie Maxson, John Hamel, Becky Stone. **Rear:** Ed Questionati.

Each year the Board of Christian Education ncourages Brethren churches to improve their utreach through better planning and perform- nce. "The Standard of Excellence" is just that: standard by which to measure the schools rogress.

Shown above are twenty-one members and oosters of the Sarasota Church School which chieved top honors in 1970-71. We congratulate hem and pray for their continued success!

In all eighteen schools were recognized for heir good work. Those honored were:

SARASOTA—Top Church School

CLASS A

Ardmore, Indiana
Fremont, Ohio
Vinco, Pennsylvania
Berlin, Pennsylvania
Jefferson - Goshen, Indiana

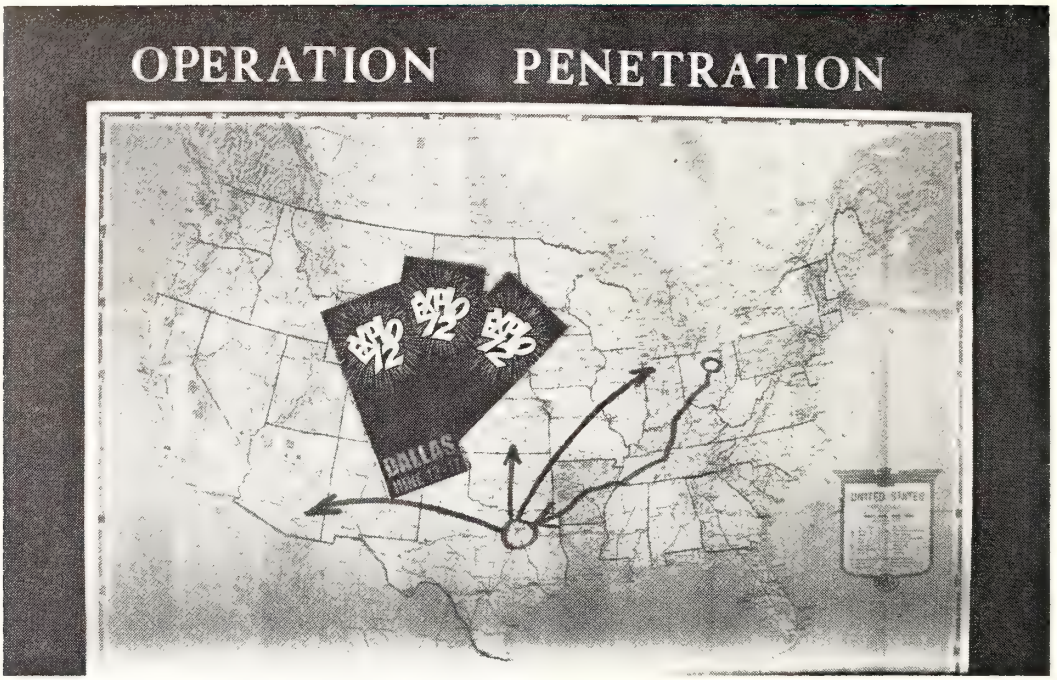
CLASS B

Derby, Kansas
Roann, Indiana
Maurertown, Virginia

CLASS C

St. James, Maryland
North Manchester, Indiana
Meyersdale, Pennsylvania
Hagerstown Maryland
Trinity - Canton, Ohio
Washington, D.C.
Fairless Hills - Levittown, Pennsylvania
Gratis, Ohio
Lanark, Illinois
New Lebannon, Ohio

"OPERATION PENETRATION"



This map graphically portrays the tentative 1972 thrust of The Summer Crusaders, whose activities are supervised by the Board of Christian Education.

"Operation Penetration" will be the theme of the 1972 Summer Crusader campaign. The objective of the coming summer's work will be Christian outreach. Again this year, innovative strategies are being developed to get the word of God's love to the world in which we live.

As the map pictured above shows, the summer will begin with a trip to Dallas, Texas for EXPLO '72 sponsored by Campus Crusader for Christ, June 12-17. Following this important Student Congress on Evangelism, teams will be sent into areas of special promise or needs in the hope of stimulating existing congregations and reaching new people for Christ.

Tentative plans are being laid for evangelist thrusts into Arizona (the nation's third faste growing state), Northern Indiana (the heavie concentration of Brethren), and possibly into t mission ministries at Derby, Kansas and Ced Falls, Iowa.

We believe that the youth are one of the mo vital segments of the church at this time. Ar we are seeing God's Spirit moving among the Consequently, the Board is moving to take f advantage of the doors which are being opened this crucial aspect of the church's ministry. Yo White Gift Offering also helps support t National BYC program.

"GOD'S WORD FOR TODAY" IS THEME OF 1972 BIBLE READING PROGRAM SPONSORED BY NAE

WHEATON, Ill.—A Bible reading program for 1972 that emphasizes events and experiences in the life of Bible characters has been produced by the National Association of Evangelicals. Its theme is "God's Word for Today."

Designed for a complete reading of the Bible in one year, the program provides a reading guide for each day, with readings arranged in the order in which the events took place.

A prayer guide, which serves as a Bible bookmark, accompanies the program guide and lists weekly prayer requests related to the NAE ministries. Posters advertising the Bible reading program are available for churches who wish to enlist the participation of members.

The purpose of the program is to encourage Bible study and spiritual renewal, and to bring the authority of Scriptures to bear on the personal, daily activities of believers.

The study is available to everyone. Write NAE, P.O. Box 28, Wheaton, Ill. 60187.

WORLD DAY OF PRAYER WORSHIP BOOKS NOW AVAILABLE

WHEATON, Ill.—Worship booklets for the March 3, 1972 World Day of Prayer are now available from the NAE national offices here, according to the office of Executive Director, Dr. Billy A. Melvin.

Orders for this year's booklets are expected to run 30 percent above those of last year. The author of the new program is Dr. Carl Lundquist, president of Bethel College and Seminary, and noted Bible scholar. The theme of the 1972 program is "Rivers of Living Water," taken from the Gospel of John 7:37-39.

The World Day of Prayer is a special occasion on the Protestant church calendar each year, celebrated in a spirit of prayer on behalf of the world's needs. Foremost in the program is a call to self-renewal and a recognition of Jesus Christ as Lord and Savior on the part of Christians. Specific needs for special prayer are singled out in the worship booklet, with periods of song and meditation interspersed.

Sample copies of the worship materials are available free of charge from the National Association of Evangelicals, P.O. Box 28, Wheaton, Ill. 60187.

NAE OFFICIAL ELECTED TO LEAD WORLD EVANGELICAL FELLOWSHIP

BRUSSELS, Belgium—Dr. Clyde W. Taylor, General Director of the National Association of Evangelicals, was elected International Secretary of the World Evangelical Fellowship at an executive committee meeting of the WEF here Aug. 26-28. His election became official when the NAE Board of Administration, in regular session Oct. 4-5, agreed to WEF's request for his services. The Evangelical Foreign Missions Association, of which Taylor is Executive Secretary, had already agreed to WEF's request.

Taylor will remain in his position of General Director and Director of Public Affairs of NAE and as Executive Secretary of the Evangelical Foreign Missions Association. He is expected to divide his time equally among the three areas of responsibility.

The office of WEF will be moved to Washington, D.C., where Taylor carries out his other responsibilities. The address is 100 Western Union Building, Washington, D.C. 20005. WEF's treasurer, Mr. Gordon Landreth, will remain in London, England, where he serves as Executive Director of the Evangelical Alliance of Great Britain.

The position of International Secretary tops the list of numerous titles and honors for the well-known missions executive. He now wears four titles of service to the evangelical world, all of them titles of distinction and influence. His academic credentials include a Th. B., M.A., D.D., and LL. D.

Taylor began his long career with three terms as a missionary in South America, first among the Inca and Campa Indians of Peru and later in an unevangelized area of Colombia.

He then served as pastor of one of the larger Baptist churches of metropolitan Boston and taught at Gordon College of Theology and Missions. He has headed the NAE office in Washington since 1944. In the interest of world missions and as an NAE executive, Taylor has traveled around the world several times, visiting most of the countries on the globe.

Tayor is considered one of the world's foremost authorities on missions, and a leading figure in evangelical circles. He has been associated with the World Evangelical Fellowship since its inception in 1951.

Dr. I. Ben Wati, Executive Secretary of the Evangelical Fellowship of India, is president of the 20-year-old WEF. The next annual meeting is scheduled for 1973.

NAE SUPPORTS THE PRAYER AMENDMENT IN THE INTEREST OF RELIGIOUS LIBERTY

The National Association of Evangelicals has registered strong support for the proposed Prayer Amendment to the U.S. Constitution, now before the House of Representatives. Foremost in this position is the recognition that religious liberty has been adversely affected by court cases involving prayer and Bible reading in public schools since the U.S. Supreme Court ruling on the Engle vs. Vitale (1962) case.

IT IS TRUE that the Supreme Court ruling did not take out prayer in public schools altogether. The 8 to 1 decision in the Engle case said that "the constitutional prohibition against laws respecting the establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by the government."

This would mean that if they are the private prayers of an individual, or the group prayers of students meeting on their own time and volition, they are clearly permissible.

That generous and proper conclusion, unfortunately, is not the interpretation of court cases involving the prayer and Bible reading issue since the landmark decision.

CASES NO. 1 AND 2—In the absence of any protest by parent or child, little children in Public School 184 (Queens, N.Y.) were forbidden to say, "God is great, God is good, and we thank him for our food," before they ate. The same prohibition was imposed upon the students in DeKalb, Ill. with another nursery rhyme (without the name of God) because it sounded like a prayer. Both cases were upheld by the U.S. Supreme Court.

CASES NO. 3 AND 4—In Netcong, N.J., high school students have been forbidden to voluntarily meet before school starts to hear a prayer read from a Congressional Record. The Supreme Court of New Jersey also ruled unconstitutional a law permitting a moment of silence for prayer or meditation. The U.S. Supreme Court upheld both of these decisions. The courts have outlawed a similar arrangement in Leyden, Mass. (CASE NO. 5) for prayer outside of school hours.

CASE NO. 6—Just recently, the Pennsylvania Senate unanimously passed a bill that would permit brief periods of silent prayer or meditation in the public schools. This is being strongly opposed by the ACLU which contends that the measure is "patently unconstitutional." The ACLU said the New Jersey Supreme Court held an almost identical law to be unconstitutional in 1970 and the U.S. Supreme Court refused to review its decision.

So what has happened is that state courts have crossed the "t" and dotted the "i" in dabbling with nursery rhymes, voluntary gathering for prayer outside of school hours and silent meditation. The Supreme Court has given a hair-splitting interpretation to its general ruling on prayer and Bible reading by upholding such lower court rulings. Precisely and absolutely, re ligious liberty has been infringed upon.

The purpose of a prayer amendment, then, is solely t restore religious liberty guaranteed by the Firs Amendment: "Congress shall make no laws respectin an establishment of religion; or **prohibiting** the fre exercise thereof." And the Fourteenth Amendment pr hibits state infringement on an individual's constitu tional rights.

Now, what is the effects of legislation on the issu of prayer and Bible reading in public schools? Th First Amendment says, "Congress shall **make no law** respecting an establishment of religion; . . ." The cru of the arguments posed by many religious organization are based on the premise that the Prayer Amendmen is, in effect, legislating religion. This, they say, woul introduce dangerous principles of constitutional law which are: (1) the concept of "lawful assembly" whic is not now in the Constitution, (2) the location by law of certain religious rites and (3) the determination an restriction of the substance of centent of prayer tha can be offered in public buildings. These concepts, the say, would lead to a denial of voluntarism in religiou life, religious devisiveness, difficult school administr tive problems, future government intervention in reli ion, and a perverted form of nebulous religion known a nondenominational prayer.

These are good arguments, but their premise is no existent. The proposed amendment would not be a la affecting the establishment of religion, but **assuring th freedom to exercise religion.** The amendment reads:

> "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

The word "nondenominational" seems to be confusi to many people and could be deleted without changi the intent of the amendment. If a qualifying adjecti is needed, the word "corporate" could be substitute NAE believes the legislators have the expertise a reasonable judgment to properly word the amendmen

The sole issue before us in the Prayer Amendment the free exercise of religion. It is not a question whether people should or should not pray, or how th pray, but their freedom to pray under appropriate co ditions and circumstances. Thus the opponen premise—that the amendment amounts to legislati of religion—is non-existent.

As to the effects of the legislation, NAE envisio these results of a properly worded Prayer Amendmen

(1) It **will** restore the freedom of persons to pray public places when and if it is appropriate.
(2) It **will** leave absolutely undisturbed the freedo secured by the First Amendment and the ent Bill of Rights.
(3) It will **not** promote or inhibit prayer by anyon

(4) It will **not** impose responsibility upon any public official or individual to pray or not to pray.

(5) It will **not** require anyone at any time or place to initiate or supervise prayer.

(6) It will **not** deprive anyone of any rights or privileges he now enjoys.

(7) It **will** restore public confidence in the right of religious freedom.

(8) It **will** assure the public that voluntary religious exercises in public schools are a part of the American heritage, and that attempts to exercise this right will not be met with court injunctions and public disfavor.

The Prayer Amendment, then, amounts to a reinforcement of the First Amendment to the U.S. Constitution, not the legislation of religion.

Sustained interest in such an amendment has been prevalent in the halls of the Capitol for nine years. Numerous bills were placed before the House and Senate by Congressmen who recognized popular support for a prayer amendment. Every poll taken on the subject during the past nine years has indicated an approximate three-to-one majority in favor of a prayer amendment. And when it seemed that the last amendment was forever buried in the House Judiciary Committee chaired by Rep. Emmanuel Celler of New York, a young housewife from Ohio with the help of many volunteers began buttonholing Congressmen in the halls of Congress to sign a discharge petition to get the amendment out of committee. Her efforts were joined by those of Martha Rountree who solicited the backing of 32 million women. The petition received the required number of signatures, and the Prayer Amendment now is before the House for vote.

In a letter to every Congressman, dated Oct. 15, the National Association of Evangelicals listed its reasons for support of the Prayer Amendment, and why it is needed. The letter stated in part:

"The primary interest of most of us in this matter is to see religious freedom restored . . . To outlaw everything that is 'religious,' we believe, is wrong if the 'free exercise' clause of the First Amendment means anything at all. Yet that seems to be the construction that is put upon the Engel and Schempp decisions by the courts at all levels. We sincerely believe that corrective action is necessary and overdue."

The NAE, composed of 38,000 local churches from 64 denominations, in its 1967 annual convention, passed a resolution which supports a prayer amendment. The resolution reaffirmed NAE's advocacy of "suitable legislation by the Congress of the United States which will strengthen the present Constitutional provision for the free exercise of religion in our national life."

'SUPERSTAR' OPENS FOR A LONG BROADWAY RUN

"Jesus Christ Superstar" came to Broadway in mid-October, stabbing the promising Jesus Movement with a humanistic portrayal of the Savior.

The rock opera draws its vivid scenes and dramatic dialogue from the last seven days of Christ, written by two young men from England—Andrew Lloyd Webber, 23, and Tim Rice, 26.

Variety magazine hailed it as the "biggest all-media parlay in show-business history."

The play is preceeded in fame by an 87-minute LP album by the same name which has sold 3.5 million copies, including tapes, for a total gross of $40 million. A series of concert versions of "Superstar" was produced by Australian Robert Stigwood, a 37-year-old super promoter who staged the London productions of "Hair," "Oh! Calcutta!" and "The Dirtiest Show in Town."

The intention of the authors was to put Christ's betrayal and death into a vernacular for instant comprehension among today's young people.

"There is a certain air of dogged doggerel about his phrases," writes Clive Barnes in the N.Y. Times News Service, "which too often sounds as limp as a deflated priest."

An example of Rice's pedestrian lines are these from the lips of a man acting the part of Christ: "My time is about through . . . little left to do . . . after all I've tried for three years . . . seems like 30 . . . seems like 30."

The sound equipment involved the use of hand mikes which, while dressed up as pieces of rope, were handed around from actor to actor like holy chalices.

The title song "Superstar," and a second, "I Don't Know How to Love Him" are probably the two most memorable songs of the opera. There is a boldness in their presentation, an air of smugness in their presentation.

So, Christ has been updated, coming to the waiting audiences as a shrill-voiced neurotic who looked like all the right pictures.

It's a sad day for the Jesus Revolution.

"THE BRETHREN CHURCH VISIBLE"

A RECEPTION ENTITLED "The Brethren Church Visible" was held September 1, 1971 honoring new Brethren students. This reception was a co-operative effort of Central Council, Ashland College, The Ashland Theological Seminary, The Benevolent Board, The Missionary Board, The Board of Christian Education and the Brethren Bookstore and Publishing Company.

New Brethren students to Ashland College and Seminary were given the opportunity to become better acquainted with the staff of the College and Seminary, with upper-class Brethren students, the personnel of the various boards and national offices, and the local Brethren pastors.

A tour of the various facilities began in the Seminary chapel from whence the group visited Garber Brethren Church, Park Street Brethren Church, the Benevolent Board office, the Brethren Bookstore and printing plant, Central Council, Board of Christian Education and Mission Board offices.

It is hopeful that this program may be continued in the future and this article is intended to inform the Brotherhood of this event and let it be known who the Brethren people are in the faculty and staff, the upper-class and new student body.

NEW STUDENTS . . .

Beverly Blough
Jacqueline Brant
Richard Craver
Anita Hostetler
Sharon Kidder
Marcia McPherson
John Miller
Bruce Ronk
Deborah Seaman
Joan Shultz
Sue Ellen Stoffer
Barbara Tanger
Paula Tinkel
Richard Vorhees

SEMINARY . . .

Earl Chrissman
K. Vijaya Kumar

BRETHREN FACULTY AND STAFF . . .

Dr. Glenn L. Clayton
Charles Beekley
William Brelsford
Mrs. Edwin Boardman
Dorothy Carpenter
Delbert Flora
Mrs. Melba Gardner
Mrs. Faith Greene
Mrs. Richard Holmes
Mrs. William Hubler
Mrs. Virgil Ingraham
J. Ray Klingensmith
Richard Leidy
Mrs. Richard Leidy
Emmert Lentz, M.D.
E. Phillip Lersch
James Lifer
Dr. L. E. Lindower
Mrs. L. E. Lindower
Virgil Meyer
Dr. John Miller
Mrs. Ruth Mundorf
Dr. Charles Munson
Mrs. Mildred Petit
Dr. Milton Puterbaugh
James Richcreek
Mrs. Bertha Racey
Donald Rinehart
Dr. Albert Ronk
Mrs. Dorman Ronk
Helen Shively
Dr. Joseph Shultz
Doris Stout
Raymond Summy
Barbara Urban
Thomas Van Meter
Bradley Weidenhamer
Harry Weidenhamer
Mrs. Elton Whitted
Lulu Wood

UPPER-CLASS STUDENTS . . .

Janet Amstutz
Muriel Aurandt
Sherry Barnhart
Dennis Barr
Patricia Bartlett
Ronald Blake
John Crawford
Paul Deardurff
Weston Ellis
Joseph Deeter
Elizabeth Gilbert
Anne Gourley
J. Kenneth Grove
Norma Grumbling
Joan Hamel
Kathleen Heist
Kristine Heist
Stephen Johnson
Harry Jones
Virginia Kerner
Julie Meyer
Gerald Peck
Charles Perkins
Michael Radcliff
Leonard Riblet
William Rodgers
Michael Rogers
John Roose
Cheryl Shannon
Ellen Shultz
John Shultz
Roger Simmons
Patricia Smith
Randall Smith
Leroy Solomon
Dale Stoffer
Gloria Stout
Steve Swihart
Ronald Waters

CHEEP ADVICE



Even if you are on the right track, you'll get run over if you just sit there.

"We speak to God before the service; God speaks to us during the service; we speak to each other after the service."

To follow the Great Shepherd one must first become one of His sheep!

Instead of crossing your fingers try bending your knees.

Seen on a bulletin board: "Help Fight Truth Decay"

The last seven words of the Church—"We never did it that way before."

No one can deny that a yawn may be bad manners, but at least it's an honest opinion.

No matter what your age is, today is the first day of the rest of your life.

Today is the tomorrow you worried about yesterday.

The world changes so fast that a man couldn't be wrong all the time even if he tried.

Count that day most lost on which you do not laugh.

LAFF-A-LITTLE

There might be one thing that will give you more for your money than it did ten years ago—the penny scale at the corner drug store.

The census taker was grilling a citizen, asking all those questions—the ones that made sense and the ones that didn't.
"And now," he said, "what's your church preference?"
Not batting an eye, the citizen replied, "Red brick."

The old-time plumber was concerned about coffeebreaks, feather-bedding and other production interruptions. "When I was an apprentice," he said, "we used to lay the first two lengths of pipe—then the boss would turn the water on and we'd have to stay ahead of it."

Two goats were wandering loose in a field behind a movie studio. One goat was munching on an old film that had been thrown out when the other asked, "How is it?"
The first goat answered, "OK, but I liked the book better."

A ten-year old was telling his mother about his day in school. "Today my teacher asked me if I had any brothers or sisters and I told her I was an only child." "What did she say?" asked the mother. "She said, 'Thank Goodness!' "

Sentry: "Halt! Who goes there?"
Voice: "An American."
Sentry: "Advance and recite THE STAR SPANGLED BANNER."
Voice: "I don't know the words."
Sentry: "Proceed, American!"

MIDWEST CONFERENCE ORGANIZATION

Moderator—Michael L. Hurd, 608 East 22nd Street, Cheyenne, Wyoming 82001
Vice Moderator—Elmer M. Keck, 2303 Lane Street, Falls City, Nebraska 68355
Secretary—Mrs. Olen C. Davis, 510 South First Street, Mulvane, Kansas 67110
Assistant Secretary—Mrs. Robert Minor, Route 3, Fort Scott, Kansas 66701
Treasurer—Mrs. Edith Culp, 211 South Crawford, Fort Scott, Kansas 66701
Statistician — John Eisenbise, Morrill, Kansas 66515
Nominees for College Trustees—Michael L. Hurd, Dwight Bishard
General Conference Executive Committee:
1972—Charles Curtright
1973—Elmer M. Keck
1974—Russell C. Gordon
Board of District Evangelists:
1972—Russell C. Gordon
1973—Brian H. Moore
District Camp Board:
1972—John Reiger
1973—Glenn Klopfenstein
1974—Mrs. Lee Howard
1975—Brian H. Moore
1976—Earl Clyburn
District Mission Board:
1972—Michael L. Hurd
1973—Earl Clyburn
1974—Mrs. Robert Minor
1975—Milford Brinegar
1976—Gary Howard
District Board of Christian Education:
1972—Brian H. Moore
1973—Michael L. Hurd
1974—Russell C. Gordon
1975—Mrs. Elmer Keck
1976—Jim Cole
Ministerial Examining Board:
1972—Brian H. Moore
1973—Russell C. Gordon
1974—Elmer M. Keck
District Ministerial Association:
Chairman—Jim Cole, 211 South College, Mulvane, Kansas 67110

District Laymen's Organization:
President—George Grieve, Box 610, Route 1, Mulvane, Kansas 67110
Vice President—Clifford Britton, Box 732, Route 1, Mulvane, Kansas 67110
Secretary-Treasurer — Dwight Bishard, 643 East Mulvane Street, Mulvane, Kansas 67110

Woman's Missionary Society:
President—Mrs. Edith Culp, 211 South Crawford, Fort Scott, Kansas 66701
Vice President—Mrs. Marilyn Minor, Route 3, Fort Scott, Kansas 66701
Secretary - Treasurer — Mrs. Dorothy Klopfenstein, 104 Filmore, Mulvane, Kansas 67110
Assistant Secretary-Treasurer — Mrs. Herma Gindlesberger, 2117 South Madison, Wichita, Kansas 67211
Sisterhood Patroness—Mrs. Kenna Cole, 211 South College Street, Mulvane, Kansas 67110
Assistant Sisterhood Patroness — Mrs. Amanda Moore, 730 North Woodlawn Boulevard, Derby, Kansas 67037

Sisterhood of Mary and Martha:
President—Marie Grieve, Route 1, Box 610, Mulvane, Kansas 67110
Vice President—Hazel Britton, Route 1, Box 732, Mulvane, Kansas 67110
Secretary - Treasurer — Carol Klopfenstein, 104 Filmore, Mulvane, Kansas 67110

District Brethren Youth:
President—Brad Elkins, 500 Riverview, Derby, Kansas 67037
Vice President — Richard Klopfenstein, 104 Filmore, Mulvane, Kansas 67110
Secretary - Treasurer — Marie Grieve, Route 1, Box 610, Mulvane, Kansas 67110
Assistant Secretary - Treasurer — Mary Mayfield, 2001 South Holbrook, Fort Scott, Kansas 66701

FRATERNAL RELATIONS COMMITTEE REPORT 1971

The Fraternal Relations Committee would like to report that many contacts were made during the past year of an ecumenical nature. It is the feeling of the committee that we, as Brethren, ought to find common cause with all men who name the name of Christ as the Lord of life.

We are pleased with the open relationship which we have enjoyed with our sister church, the Church of the Brethren, and for the greetings which Rev. Phil Lersch took to the Church of the Brethren Conference in St. Petersburg in June. We are cognizant of the fact of inner-church fellowship which is experienced at Ashland Theological Seminary, at Ashland College and in the various communities where Brethren serve and dwell.

This next year we have scheduled committee conversations with United Brethren, headquarters at Huntington, Indiana, and with the Brethren in Christ. The effort here is to learn to know other Christians in a more meaningful way.

Fraternal Relations Committee

SUPPLEMENTAL PUBLICATIONS BOARD REPORT TO GENERAL CONFERENCE 1971

"Since Gutenburg added movable type to the inventory of church resources, Christianity has depended heavily on the press for its life growth. By printing everything from Bibles to newspapers, denominations have fostered **cohesion** in their own ranks and have provided an instrument for introducing the faith to non-believers.

"For information flow and opinion molding, publications remain an invaluable aid to most religious leaders.

"With that close tie in mind, churchmen have been casting an anxious eye at recent circulation figures of major religious periodicals. In the past five years especially, many Catholic and Protestant publications have suffered dramatic declines"

I'm quoting from an article by Ken Briggs published in the August 6 Atlanta Journal entitled, "Religious Publications Suffer Decline Across The Nation." He goes on, quoting an Associated Press report, to say that American Baptist Magazine lost 75,000 subscriptions, Presbyterian Life was down 95,000 and that **Together,** a **United Methodist** monthly was off by the staggering total of 150,000. What he did not say, and what is more to the point this morning, is that the Brethren Evangelist is down several hundred subscriptions, approaching a low of 3,000, "subscriptions are plummeting steadily. (I'm quoting again) This fact, combined with shrinking church membership, is widely taken as further evidence that religious institutions are losing their influence and impact.

Brethren, let us examine ourselves. **Why aren't we subscribing to our church publication?** This is a serious matter and one which your publishing board is going to make every effort to remedy. Our principle goal for the next several years will be to increase our subscription list. Fostering cohesion in our own ranks and providing an instrument for introducing the faith to non-believers is our trust. We must put the **Evangelist** into more Brethren hands or we fail this trust and, in fact, we must increase our circulation if we are to survive.

Some two years ago we instituted the Sisterhood Sales program, which while it was conceived in hope and promise, has not been productive. We sincerely **thank** those organizations that participated, and it is with regret that we discontinue this sales effort. Several new programs are being developed which you will find listed on page 38 of your program. A sample of the first bulletin insert is in your conference packet. Are **you** a subscriber to the **Evangelist?** If you are not, we urge you to take advantage of this offer before you leave the conference grounds. Other promotions are to follow. We solicit your interest, your co-operation, your prayers.

I will mention only briefly the financial report. It is a consolidated report combining last half of the '69-'70 fiscal year and the period from July 1, 1970 - December 31. It can be found on page 46. I would point out only two things: the Publication Day Offering was only $7,771 in 1970. This is something less than 45¢ per member. Your National Goals set a figure of 75¢ per member as reasonable support for your Publications Board. Income from subscriptions was $12,700 which would indicate that less than half of our 7,700 family units were receiving this cohesive agent, the printed word, The **Evangelist,** the Brethren Evangelist.

Those whose terms expire this year are: Kent Bennett, Richard Poorbaugh, Glenn (Doc) Shank, and Elton Whitted. Of these only Richard Poorbaugh has served his allotted time and at this time the Publications Board wishes to publically thank Mr. Poorbaugh for his years of faithful service. The Board wishes to renominate the other three: Kent Bennett, Glenn Shank, and Elton Whitted, and to replace Mr. Poorbaugh we wish to nominate Elder Robert Hoffman, each for a term of three years.

Elton Whitted, President
Publication Board

World Religious News in Review

GRAHAM PLANS ROME CRUSADE

Minneapolis (EP) — Evangelist Billy Graham will conduct crusade in Rome next May, it was announced here. Italian evangelicals invited the evangelist to Rome to conduct a crusade at a sports arena seating 25,000. The evangelist has also agreed to conduct an Upper Midwest crusade, probably at the Minnesota State fairgrounds, during the summer of 1972, according to George M. Wilson, executive vice president of the Billy Graham Evangelistic Association.

NOT WELCOME IN SOME CHURCHES, SAYS 'JESUS PEOPLE' LEADER

Minneopolis (EP)—A leader of the "Jesus People" denied here that the movement is "anti-church." Duane Pederson, founder and editor of the Hollywood Free Paper, a "Jesus People" publication, said few people have welcomed his style of Christianity. "We've been asked to leave churches," he explained, breaking into tears as he recalled how a group was asked to leave one California sanctuary. Mr. Pederson addressed 230 clergymen and laymen at a breakfast sponsored by the Evangelical Minister's Fellowship.

NATIONAL BAPTISTS CONDEMN ABORTION AND STERILIZATION

Cleveland (EP) — The president of the National Baptist Convention, U.S.A., Inc., spoke out at its assembly here against abortion and the sterilization of women. Delegates supported his stand.

Dr. Joseph H. Jackson, who earlier was re-elected to his 19th term as president of the 6.3 million member body, compared abortion to euthanasia as a destroyer of life. He condemned the forced sterilization of relief mothers as "too high a price to pay for relief." The solution he offered to the convention attacking abortion and sterilization received speedy approval by the delegates.

At a news conference Dr. Jackson said the Church never before had taken a stand on abortion. He said that sterilization of female welfare recipients had recently been proposed in some states, and that the convention's board of directors had approved a statement condemning this proposal last June.

"Personally," Dr. Jackson said, "I don't feel that a woman should accept relief if she has to close the gates of birth." In part of a prepared speech that was not delivered here, Dr. Jackson stated that "a dollar in exchange for the right of life and a threat to the vitals of one's being is a dollar for damnation." The text also called legalized abortion "materialistic and selfish."

TEENS ON X-RATED FILM: 'IT STUNK'

Providence, N.Y. (EP) — A quartet of students from Cranston High School West were permitted to see an X-rated film on a special "field trip" here and rated the show badly.

Concerning the film, "Without a Stitch," which had been ruled obscene by the state's Superior Court, one boy exclaimed: "It stunk."

The youth were accompanied by parents and afterward participated in a discussion arranged by the EPIC (Economics and Politics in the Community).

Both students and the accompanying adults said afterwards their interest in the movie—the chronicle of a young Scandinavian girl overcoming her sexual inhibitions—was strictly academic.

Commented one girl: "If I had known what it was going to be like, I wou'dn't have gone."

Another 17-year-old, after seeing his first X-rated film, said: "When you've seen one you've seen them all."

CHURCH GROWTH SEMINAR WILL STUDY NEW METHODS OF COMMUNICATING THE GOSPEL

Wheaton, Ill. (EP) — Missionaries from all parts of the Midwest are expected at the August 16-21 Church Growth Seminar to be hosted by Wheaton College, according to chairman Edwin Jacques.

The thrust of the seminar will be to set forth and discuss more effective ways of communicating the gospel and discipling the nations says the dean, Dr. Donald A. McGavran, senior professor of missions at the School of World Missions Fuller Theological Seminary in Pasadena, California.

Participating also will be **Dr Charles Kraft** of the School o World Missions, Dr. Wilbur Norton dean of the Wheaton College Graduate School, and Dr. Herbert Kane professor of missions at Trinity Divinity School, Deerfield, Illinois.

Church growth on all six continents and particularly in Asia Africa and Latin America will be illustrated, dissected, and otherwise studied with the purpose of being more faithful to the mandate of the gospel.

The midwestern seminar is one o six which have been held in the U.S during the past 1970-71 year. The August session is the ninth annua one, held in the past eight years a Winona Lake under joint sponsorship of the Evangelical Foreign Missions Association which is again cosponsoring the meeting.

Names in the News

Liberia's President William V. S Tubman, who died on July 23, 197 in London following surgery, wa called one of Africa's greatest states men by the Sudan Interior Missio —a man who opened the door fo Gospel radio in Africa.

Dr. Arthur M. Climenhaga ha been elected dean of the Wester Evangelical Seminary in Portland.

Maynard Shelly, formerly editor o The Mennonite, and his wife Gri elda, have been named to a relie post in East Pakistan.

MISSIONARY NEWS

IF HOME MISSIONS DIE

by J. D. Hamel

DEATH WILL NOT COME by some cleverly worded resolution in a General Conference meeting, promising progress through retreat. It will come gradually like a creeping paralysis as small, awkward churches are subtly downgraded.

It will come because pastors and laymen shun the legitimate strain of church birth.

It will slowly wither as larger churches forever expand services and facilities till life forces always flow inward and not outward. It will die as more people want to be served, instead of wanting to ignite a flame in a dark world.

And if Home Missions die—

Some hungry people who want to know Christ will never hear the Word. Some teen-agers will never hear of real God love, real truth—or a Brethren College.

Some called to the ministry will have no church in which to preach. Some missionaries will never be sent because they were never in a church atmosphere to be called.

And some established churches will succumb to the inevitable result of hardened arteries—IF HOME MISSIONS DIE!

DISTRICT OUTREACH TO DERBY

WE HERE AT DERBY are rejoicing and praising the Lord for what He has done and will do through you! At the recent District Conference at Morrill the Midwest District voted to get behind the Derby work with financial assistance which certainly exceeds anything we could have expected. The Conference passed a recommendation which suggests that each Brethren family in our churches pledge fifty dollars each year toward the reduction of our debt until that debt is eradicated or reduced to such a level that our members can carry the load. Add to that, the Faith promise offerings received in our churches are to be directed through the District Mission Board to the Derby work. This is great! This is vision! This is Christian brotherly concern in action! And we want to say 'Thank You' for this beginning which could prove to be one of the greatest blessings our entire district has ever experienced as a whole.

But that isn't all for which we praise God. Several of the pastors expressed intentions of getting together a group of people from their churches to "invade" our town for visitation and other evangelistic activities. We are making plans for that first emphasis which is tentatively set for the month of November with Pastor Mike Hurd and folks from Cheyenne.

We will try to keep all of you informed of the progress in the months ahead. We truly believe that this is the beginning of greater things which God will do in each of our churches. In behalf of the Brethren here, I am appreciately.

Your fellowservant in Christ,
Brian H. Moore, Pastor
Derby Brethren Church

OBJECTIVES OF RIVERSIDE CHRISTIAN TRAINING SCHOOL, INC.

LOST CREEK, KENTUCKY

1. To provide a school where God in Christ is the principal Teacher, the Bible the main text, and the formation of Christian character the major objective
2. To provide a school where teachers and workers are dedicated, who can by word of mouth and example hold up Christian ideals in every phase of living, through the indwelling power of the Holy Spirit.
3. To provide excellent academic training for youth which will enable them to live, successful, law-abiding and God-fearing lives in an earthly society.
4. To provide good teaching of all academic subjects which is oriented in a sound Christian philosophy wherein each subject is taught from the Biblical and Christ-centered points of view.



View of Riverside Christian Training School Campus

5. To provide relevant education which can deal effectively with individual differences whereby the retarded, average, and advanced students may be given the proper guidance due to a small teacher-student ratio.
6. To provide a Christian environment to meet the needs of under-privileged youth who come from broken and/or poverty-stricken homes.
7. To provide a Christian environment for those who are spiritually and morally under privileged and come from backgrounds of little or no Christian teaching.
8. To provide a Christian school for the children of Christian homes.
9. To provide a training and proving ground for future ministers, missionaries, and other Christian workers to serve in Kentucky and throughout the world.

OPEN LETTER FROM LOST CREEK



View of Riverside Christian Training School Campus

MANY PEOPLE have worked together through 66 years to bring Riverside to the present place of service. God has blessed the people whose lives have been touched through Riverside students, their families, staff, community, outreach of three churches and at least seven outpost Sunday Schools at various times. He has blessed also those who have had a part in keeping "A LIGHT IN THE HILLS" shining.

Through the past twelve years much has been done on the buildings at Riverside. In fact all but three of the ten buildings and trailers are new to the campus. This along with an enlarged staff have been the basis for a quality program. How thrilling it is to have a part in reaching lives for the Lord. It is very satisfying when we are able to see growth spiritually in the lives of the students as we present not only the worldly facts but Christian principles daily in the school. How glad we are to have programs after school also that are upbuilding for the youth.

You have asked about ways you can help—GREAT! Our beloved Appalachians need help! Spiritually, socially and educationally! And we here—your hands in Kentucky—need help to help them. We have worked out with the Mission Board some priority projects and will soon be listing more priority projects with them. This is a hard thing to do—decide priorities. The major item listed with them is for work on wiring in Wheeler Hall (girl's dorm).

We always want to encourage people to give first of all to the regular Home Missions offering. We surely do not want anyone to lessen their giving to that or World Missions or any other present giving. In fact, costs are rising everywhere and we encourage you to give more. Also, we hope priorities can be taken care of first. We believe you want to know what you can do besides this or of what needs you can inform others.

While the building programs have been in progress the giving for operational budget has been less than enough for basic needs. Our income budget has increased but a small percent while our expenses have risen sharply, therefore, our biggest and urgent need is for money or something you could do to lessen the need for spending money. We have some students we feel compelled to take who are unable to pay all of the modest fees we charge them. Perhaps you would like to underwrite a student or perhaps some would be interested in giving for staff support. Here is a list of things you might have or know where to get without cost, so we don't take away your mission dollars.

Food, fresh and tin canned (could also be glass jars for families). Workgroups, paint, furniture, piano, washers, roller skates (not metal wheels). Good quality used clothing for staff needs, free for burned out families and to sell to community, sewing materials, school supplies, carpet pieces, tile lawn mowers, bus and car tires, beef cattle, work harness for horse, staff support and support for deprived students, coupons and trading stamps, indoor and outdoor games.

This is by no means complete. As you pray and seek the Lord's guidance He will put upon your hearts ways you can help in this part of His kingdom, in ways we haven't thought of yet or have not mentioned here.

Every year at Riverside is a "MIRACLE," this is a faith work! We believe the Lord is leading that the work is to continue. He works through His people; us, yet, but you, too, and we are thankful this is so. We are glad to share with you the burden—your hands here. Pray we might be effective! And we will all share the blessings.

Yours in Christian Education
Staff at Riverside

IS IT "MISSION" OR "MISSIONS"?

There's a lot of talk these days about the Church in Mission (or is it "Missions"?).

Dr. Donald A. McGavran, senior professor of missions at the School of World Mission, Fuller Theological Seminary, Pasadena, California, has some guidelines to offer.

"The singular 'mission' is commonly defined as every thing the Church is out to do—including support for voting rights, protests, and so on.

"But the plural 'missions' can be defined more precisely as the proclamation of the Gospel to the non-Christian world."

Therefore the school that Charles E. Fuller founded in 1966 as the School of World Mission Dr. McGavran likes to call the School of World Missions.

A lot of direction and meaning rides on a single letter.

THE USE OF SMALL GROUPS IN THE CHURCH

by John Brownsberger

"Small groups have 'exploded' into every part of our social order—institutional and organizational, corporate, educational, and religious."[1] The use of small groups is not a new idea at all to the Brethren Church. The Brethren Church was "born" out of the small group movements of the 17th and 18th century.[2] In our own recent Brethren Church history, the idea of groups has been very strong with such groups as our Sunday School classes, men's, women's and youth's organizations, prayer groups, Bible study groups, and so on. Many began in order that people might encounter each other on a "face-to-face relationship."

The small group structure was at the heart of the early church up until the fourth century with the establishment of the cathedrals. (See I Cor. 14:26-31; Acts 2:42-46.) The small groups were born out of necessity as the Christians were largely a persecuted group in society worshipping in semi-secrecy against the political law. The early Christians probably had no larger than twenty people meeting together at one time. The meetings were usually held in some isolated spot, their houses, or as in the case of the Christians at Rome in the catacombs. It was, no doubt, their smallness of size which enabled them to preserve the doctrine of the church as a fellowship as was expressed in their "love feast meals."[3]

Again today the Church is rediscovering God's method for renewal in the use of small groups.

> "A few years after the close of World War II a pastor in the heart of Frankfurt told how his church had been destroyed by bombs. But he said, 'I am in no hurry to rebuild. Since there is no room in the parish where more than twenty people can meet, they are coming in small groups for prayer and Bible Study. I used to climb into the pulpit and talk to a crowd. Now I am getting very close to people in their little meetings. There is more religion than we had in a building.' "[4]

There is little question that we need to rediscover in many of our churches the spirit of New Testament fellowship and, yes, Brethren fellowship.

What can we do about the situation? Should we throw out all of our preaching-worship services and reconstruct the whole church around small groups like the early Christians?[5] Not at all, for we live in a different culture with different opportunities and traditions. But we do need to re-evaluate our total church program and the small groups available in each local church as to their effectiveness for producing real face-to-face encounters which deal with life-related situations, which produce changed lives through the Holy Spirit, and which cause us to take seriously the content of the Bible, Christian doctrine and church history.

Clyde Reid gives a very vivid account in one of hi books of a living experience of fellowship where grou members have learned to be open and care for on another in a spirit of Holy Spirit trust.[6]

"Jeff leaned forward in his chair, looking at the othe group members intently. 'The chapter we read thi week made me realize that I wanted to share some thing with the group. Sharon and I have been havin a rough time lately, and . . . well . . . I guess we jus need your support while we're going through it.' Sharon sitting across the room, put her face down in her hands The other four couples sat with serious faces, quietl waiting to see if Jeff wanted to say any more. 'If it' support you need, you have that, Jeff,' said Tom putting a hand on Jeff's shoulder. Marilyn had slippe an arm around Sharon to comfort her.

" ' I've been under a lot of pressure at work lately and I'm afraid I take it out on my family when I ge home. I've been pretty grouchy with the kids, and just haven't been very pleasant to live with, I guess

"Sharon looked up and interrupted, 'Jeff, why didn you talk to me about the pressure at the office? I'm not a mind reader. I felt that everything I did wa unacceptable to you. I was beginning to doubt that yo cared about me anymore.' Jeff seemed surprised.

" 'I had been hoping for a promotion when Old Joh retired, but they brought in a new man instead.' H spoke with some bitterness. 'Then they had the gall t ask me to break him in. I thought they gave me a prett rotten deal!'

"Sharon moved over and sat beside her husband. wish you had told me. I could have shared some of th pain. This way you only drove me away and made thing worse.' She took his hand, and they hugged warml Everyone felt better.

"Tom spoke up. 'Jeff, I'm glad you could share tha with us tonight.'

" 'Well, I trust this group, and several of you hav been willing to admit that you weren't perfect. It didn seem to make you any weaker in my estimation, so decided I could do the same.' "

In order for us to produce the previous experienc of openness, caring and trust in our churches, we wi have to put forth much prayer and courage.

How effective are the small groups in your church How are they being used? What can you do to mak them more effective?

Ways small groups can be used:

Clyde Reid gives us a good summary of the different small groups now in use in many churches.[7]

1. "Small groups are being used for educational purposes." Sunday School classes, adult educational programs, weekend retreats and workshops are some examples. The emphasis here is on small units of 8-12 people in order that **opportunity** is available for people to get to know one another. No fifty people in a Bible class or lined up in pews or rows of seats—rather, 8-12 people seated around a table or in a circle with **opportunity** for face-to-face encounter.

2. "Small group insights are enriching ongoing boards and committees." Boards and committees should be used for more than simply handling church business. Persons make up a board. If a spirit of openness, caring and trust are displayed, then feelings of anger, resentment, frustration, etc. could be shared, listened to and understood. Could it be that one of the main reasons much work is not accomplished by a board is because they do not meet on a personal level? This could be true especially in our churches where we avoid "all appearance of conflict!"

3. "Small groups are valuable for Bible study, prayer and discussion." These will naturally vary greatly in their organization and effectiveness but all will give opportunity for people to know each other and to talk as well as listen. What an opportunity for new life to enter some of our "dying Sunday evening and traditional prayer services" if we would risk the use of small groups.

4. "Small groups can lead to action in the world." Plans can be made for evangelism, social ministries, or just plain caring for people. Clyde Reid tells of an experience he had visiting a group where several elderly people were members. "One retired lady told me confidentially after the meeting that she had recently been hospitalized for six weeks. She said, "This group has done more for me than any church has ever done, and I've been a church member all my life." The group had rallied around her, visited her, brought her flowers. In short, they had loved her. And I shall never forget a pathetic contrast to her story. I was speaking to the men's club in a large city church about the value of small groups. An elderly man stood up in the back of the room and cried, "Why, we don't need any such thing in this church! I was in the hospital for six months this year, and I want you to know I twice received a personally signed card from our minister. Not only that, but the men's club sent me flowers!" For a human being to be content with so little of the milk of human kindness speaks of a lifelong starvation.[8]

5. "Small groups enrich seasonal worship programs." During Lent or Advent is an excellent time to arrange a series of small group meetings in member's homes. It is wise in such a situation to train a group of small group leaders in some of the skills of group life. The best way to do this is to ask your most capable discussion leaders in your congregation to start a "pilot group" where the skills of group dynamics are actually experienced in a group situation.

6. "Small groups improve communication through preaching."[9] If a preaching service is desired on Sunday evening, try giving a 10-15 minute sermon. Have the congregation divided into small groups to discuss the sermon and then have them return as a total group to the sanctuary for sharing and the conclusion of the service. Also, the Sunday morning sermon could be discussed by groups on Sunday night, or if your Sunday School follows your preaching service, opportunity could be made for people to discuss the sermon. The sooner a discussion group meets together after a sermon, the more effective will be the results. Also, a group is more effective if it is made up of both young people and adults, men and women, and if possible, people with different backgrounds and educations. A diversified group will add new insights and variety of opinions rather than being a "mutual admiration society."

Some questions for small group discussion after a sermon could be as follows:

1. What did the preacher say to **you?** (Do not try to reproduce what the preacher said; this question asks what **you** heard.)

2. What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?

3. In what ways were you challenged or drawn to greater devotion to your areas of responsibility?

4. Did his style and methods, language, manner of delivery, and illustrations help or hinder the hearing of his message? Explain.

5. Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?

Research done by Clyde Reid has shown that small group discussion will enhance the listener's sensitivity to preaching.

It is well to add here that small groups can be very effective in dealing with controversial issues and in solving problems of conflict. For example, talks or papers can be presented in a large group with opportunity for discussion of the issue in smaller groups of 8-12 people. Using small groups in this fashion can relieve tension often produced in larger groups because more respect can be given to the individual and his ideas, and the individual feels freer to share his ideas, encounter people, and even change his mind in a small group setting rather than in a large group.

7. "Small groups may focus on personal growth." Perhaps the best material available for helping a group in personal growth is the material put out by Yokefellows, Inc.[10] Here is a small group life centered on learning how to "relate better to self, to neighbor and to God."[11] Spiritual growth tests are used to keep the discussion on a personal level and to deal with the real needs of the group. Opinions differ, but many advise having a trained leader for personal growth groups. However, Yokefellows, Inc. does believe that untrained persons, who are open and sensitive to life and will study and use their materials, can lead a Yokefellow group. In either case the leader must be a fairly secure person capable of handling strong emotions, both positive and negative ones. Also ground rules, such as confidentuality, open sharing, prayer support, etc., which are necessary for a sharing group, should be fully understood and completely accepted by all members of the group.

8. As Brethren, small groups can be used very effectively with our Three-fold Communion Service.

Rather than using a series of long tables, a series of smaller tables with groups of 12 persons could greatly enhance opportunities for sharing. If round tables are not available, a card table with 10-12 chairs arranged around it would work very well; or three long tables arranged in a triangle shape would also serve the purpose.

The conversation around the tables could be directed toward some area of personal and spiritual growth and concerns. The conversation "mixes" very nicely with various phases of the meal. The original setting of the Lord's Supper with the disciples had such a setting.[12]

9. "Some churches organize into mission groups. The typical organization of the Protestant church into deacons and deaconesses, trustees, social concerns committee, religious education committee, and men's and women's organizations leaves much to be desired. This arrangement usually has about as much life in it as an old turtle shell—minus the turtle. When it moved, it was slow at best. Without the organism that once inhabited it, this structure has very little dynamic left, yet remains hard to crack open."[13]

The principal behind mission groups is to encourage each member of the church to be involved in a task for Christ in the world or in the church, a task, which becomes to them, their ministry and calling from God.[14] The Jefferson Brethren Church of our own denomination has made the first attempt in the Brethren Church away from the traditional organization of the church. They have a Board of Administrators and then a number of groups which they call ministries—one of which each member of their church is encouraged to volunteer for service.[15] Some very exciting experiences have developed for the Jefferson Church as a result of this organization. One important principle of human nature found in mission groups, is that people work for a task which has their interest and in which they have the freedom and responsibility to make the decisions which shape the task.

10. "Small groups are used for therapeutic purposes. Many psychiatric centers are discovering today the value of group therapy over individual therapy for some patients. Many pastors would find it to their advantage to learn to use group counseling both as a time-saving device and as a way to give support and help to people other than by the pastor.[16] There is no substitute for the loving, accepting fellowship of a group for the healing of persons.

FOOTNOTES

1 John L. Casteel, Quoted from Reid, Clyde, **Groups Alive—Church Alive,** p. 7. Reid's book is one of the best available on group life.

2 A. T. Ronk, **History of the Brethren Church,** p. 23.

3 See J. R. Shultz, **The Soul of the Symbols,** chapter 4, The Love-Feast.

4 Larson, **Setting Men Free, p. 119.**

5 For a most interesting discussion of the possible cultural source of our present worship pattern and its weaknesses for a TV, multi-media, electronic age, see Fred Pearson's article on Marshall McLuhan's thesis, "The Medium Is The Message" in Eternity Magazine, October 1967, p. 20. McLuhan's books, **Understanding Media** and **The Medium Is The Message** have been bestsellers and are "rocking" the institutional boxes of the church.

6 Clyde Reid, **Groups Alive—Church Alive,** pp. 15-16.

7 Clyde Reid, **Groups Alive—Church Alive,** pp. 17-28.

8 Clyde Reid, **Groups Alive—Church Alive,** p. 21

9 For more help in this area, see Reuel Howe's book, **Partners in Preaching,** Seabury Press, 1968, or Clyde Reid's book, **The Empty Pulpit,** N.Y., Harper & Row, 1967.

10 For an introduction to Yokefellow Groups see Cecil Osborne's book, **The Art of Understanding Yourself,** Zondervan Paperback Books. There is a Yokefellow Kit for $1.00 giving instructions on how to start and lead a group, and a Leader's Handbook for $7.50 to use in starting a group with the tests. Write—Yokefellows, Inc., 209 Park Road, Burlingame, Calif. 94010.

11 For an analysis of Yokefellow Groups by an outsider, see John W. Drakeford's book, **Farewell to the Lonely Crowd,** Word Book, Waco, Texas, chapter 4. Drakeford's book will also give you his appraisal of a number of other small groups attempting to deal with personal needs of individuals. Drakeford's chapter on "The Anatomy of Group Life" (chapter 9) is excellent reading for undertaking group life.

12 For the background and setting of the original Lord's Supper, see Alfred Edersheim, **The Life And Times of Jesus the Messiah,** Vol. II, Longmans, Green, and Co., chapter X, "The Paschal Supper," pp. 490-513.

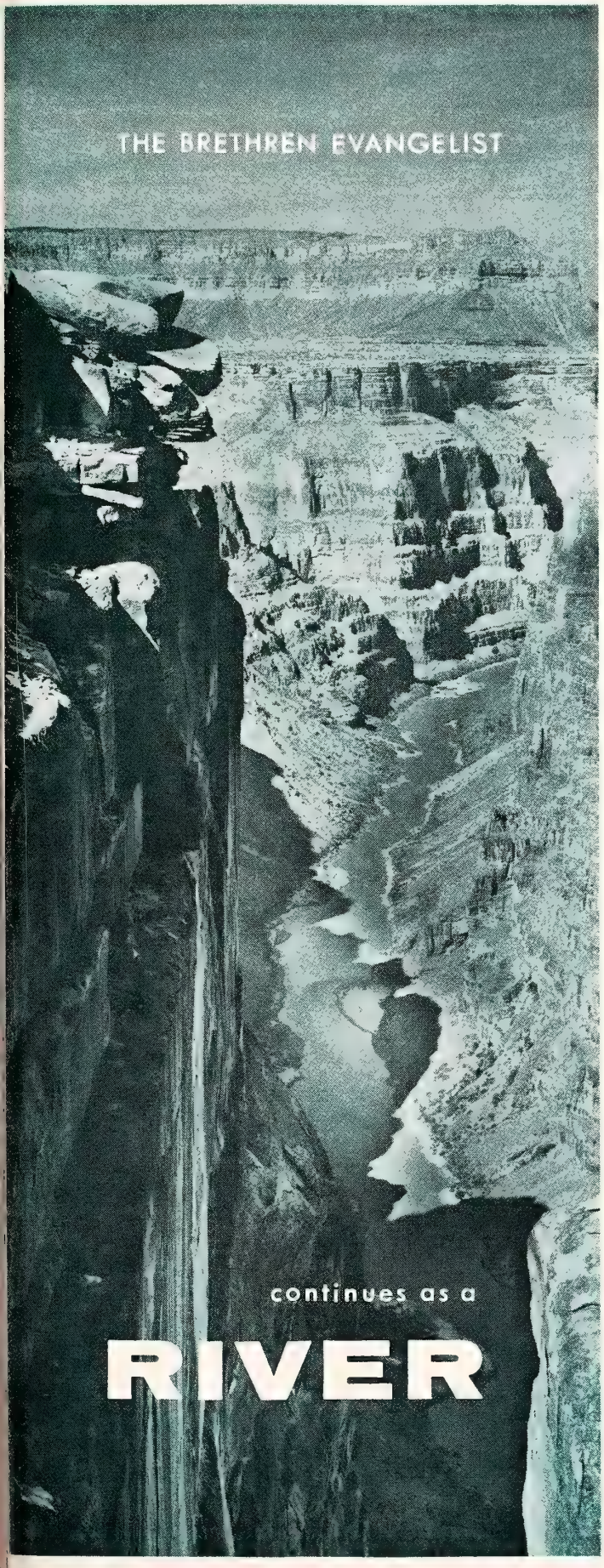
13 Clyde Reid, **Groups Alive—Arts Alive,** p. 25.

14 For a detailed study of one church, (The Church of The Savior Washington, D.C.) which uses mission groups very effectively, see Elizabeth O'Connor's books, **Call To Commitment** and **Journey Inward, Journey Outward** Harper and Row, New York. This church has such diverse mission groups which range from a mission of teaching to renovating housing in the inner city. (See Appendix.)

15 See the Constitution and By-Laws of the Jefferson Brethren Church Goshen, Indiana. Copies may be obtained by writing to the pastor of the church.

16 Training is important here for the pastor, and there is no substitute for actual theological, clinical and sensitivity training at some center helping a pastor to learn to relate to people individually and in groups. Our own Seminary has recently developed a program in the area of counseling which will greatly benefit our denomination in the future. A book which pastors may find helpful is Joseph Knowles' book, **Group Counseling,** paperback edition, Prentice-Hall, Englewood Cliffs, N.J., 1964. Other training opportunities for small group experiences are listed in Clyde Reid's book **Group Alive—Church Alive,** pp. 125-126. Another very interesting center for training in counseling is that provided by Birkman and Associates, 377 Richmond Ave., Houston, Texas 77027. Write and ask them for information concerning their Personal Development Services for Churches in the area of counseling and evangelism through small groups. They use a unique counseling devise based on the Sermon on The Mount.

"FIRST THINGS FIRST"
Matthew 6:33



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OLD DEATH CERTIFICATES FULL OF MALAPROPISMS

Merillan, Wis. (UPI)—The grim reaper must have had a belly laugh here in 1917.

A story resurrected from the Wisconsin Leader, published here until 1929, quoted from death certificates signed by physicians who proved to be masters of malapropisms.

Among the causes of death written by doctors for the chief statistician of the state board of health were:

"A mother died in infancy."

"Deceased had never been fatally sick."

"Died suddenly at the age of 103."

"Went to bed feeling well, but woke up dead."

"Kicked by horse shod on left kidney."

"Pulmonary hemorrhage, sudden death. Duration four years."

"Deceased died from blood poison, caused by a broken ankle, which is remarkable, as the automobile struck him between the lamp and the radiator."

STOPS ON THE ROAD TO DISCIPLESHIP

by Athel William Miller

The sun is 93,000,000 miles from the earth and 400 times bigger than the moon, which is only 237,000 miles away. Yet they appear to be about the same size!

We get little benefit from the full glow of the moon other than reflected illumination and tidal action, but receive less than two billionths of the vast energy pouring from the sun. The rest is "squandered" in space.

How much of the love which God is pouring upon us are we receiving?

THOSE HONEST ASTRONAUTS

Several days before the Apollo 14 crew returned from the barren lunar surface, a little girl in school gave her version of why they went to the moon.

Astronauts Roosa, Mitchell and Shepard went there, she told her teacher, to take back the rocks the other astronauts had borrowed.

Such child-like honesty would do this old earth a lot of good, turning it around with a dose of old-fashioned Biblical vanilla in human relationships.

BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who understand my faltering step and shaking hand; Blessed are they who know that my ears today must strain to catch the words they say Blessed are they who recognize that my eyes are dim and my wits are slow; Blessed are they who look away when my coffee cup shakes and the coffee spills Blessed are they with a cheery smile who stop to chat Blessed are they who never offend with the comment "You've told that story twice already"; Blessed are the who find ways to help us recall pleasant years gone by Blessed are they who make their love known; Blessed are they who understand my loss of strength; and Blessed are they who ease the days on my journey home in many loving ways.

PSALM FOR THE PSYCHOSOMATIC

The relationship between mind and body has fascinated and challenged physicians, philosophers and clergymen for centuries.

Plato declares in his **Charmides** that "if the head and body are to be well you must begin by curing the soul—that is the first and essential thing."

In the 17th century, Thomas Sydenham wrote in a study of hysteria that hysterical hemiplegia may proceed "from some violent commotion of the mind."

In his **De motu cordis,** William Harvey states: "Every affection of the mind that is attended by either pain or pleasure, hope or fear, is the cause of an agitation whose influence extends to the heart."

Nathaniel Hawthorne wrote: "A bodily disease which we look upon as whole and entire within itself may, after all, be but a symptom of some ailment in the spiritual part."

A plea for spiritual consideration in the subject was made more recently by Frantz Alexander who said "Once again, the patient as a human being, with his worries, fears, hopes and despairs, as an indivisible whole and not only as the bearer of organs, or a diseased liver or stomach, is becoming the legitimate object of medical interest."

Such relationship is not new to God. He joined mind and body at the beginning and promises the good fruit of physical health from a mind stayed on Him. In addition He promises an eternal home for the redeemed spirit of man who is in the Second Adam.



"COME OUT OF YOUR COCOON"



by Thomas A. Schultz

A YOUNG MARINE decided he was going to join the ranks of many using drugs so he would be xempted from military duties and be dishonorably dis-harged. He came to my office to discuss his situation. Ie had a very unfortunate love affair. His girl back n the states sent him a Dear John letter. He was emo-onally disturbed. It seemed that he could find nothing or which to live. Nothing in life seemed to have any nyme nor reason. There seemed to be no purpose in all. He said, "I don't see any sense in going on."

Immediately, when talking to such a person, one be-omes aware of suicidal tendencies. He was now at the lace of last resort. He has everything to live for, except e is living in a cocoon.

Scientists tell us that most caterpillars die before ney become butterflies. Most caterpillars die in their ocoons because they never discover what it takes to reak open the shell in which they find themselves. ust like the Marine, many of us live in cocoons, not nowing how to break open the shell and to become omething greater than we are. The saddest thing of eing a minister is to know so very many, many people ho are really not living fully. They have not learned ow to become a whole man or woman. They have made p their minds and committed themselves to live in ocoons for the rest of their lives.

When I was a member of the Ohio State Mental Health oard, we had a motto, "That each might reach his full otential." That is exactly what Jesus wanted to happen the lives of men, women, and children whom He met ong the Sea of Galilee, in the villages. I like to think iat Jesus challenged every man, woman, and child to ome out of his cocoon. He wanted them to learn how to e born again; to learn how to be a new person, and to se resources they never dreamed they had. No matter here He went, nor under what circumstances He met omeone, He wanted them to discover themselves.

Jesus did not emphasize their weakness, nor remind iem of their sinful nature. He did not look at their hysical, mental, nor moral handicaps in life; thereby aking them slaves to these negative aspects of living. ut on the other hand, He taught them how to escape it of the cocoon which sin had woven about their lives. sychiatrists tell us that the average man only reaches n-percent of his potential in a lifetime. This means iat if you are an engineer, you are only producing with n-percent of your capabilities. If you are a parent, you e only utilizing ten-percent of the wisdom which you ed to direct your children's lives.

Now, how in the world do you break out of the coon of life? The first way to become a bigger person id to escape the shackles of mundane living is to arn where you came from. This is very important. It important to learn about an automobile. Who owned ? Where did it originate? If you know something out where a thing comes from, you know better how use it. Now, if you know more about where you me from, it will help you immensely to discover just ho you are.

When you read and understand the history of creation, you will learn an amazing fact. When God began this creation, He began with creating day and night. The second day, He created the heavens and the earth and all the wonderful nature around us. On the third day, He created the great lights: The sun, the moon, and the stars. The fourth and fifth days, He created the fish, the living beasts, and the fowl of the air. The next day, God crowned His creation and said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). God saw what He had made was very good and He blessed them. The next day He rested.

Now, if you understand this first book of Genesis, and you believe that God, Himself, created you, and during this creation He had your body, mind, and soul in His mind, you will understand how to discover your potentials and begin living abundantly.

The third thing you will understand and must know in order to break the cocoon is that you were meant to be something higher and greater than what you are today. Every one of us can be and should be, according to God's plan, something higher in living, thinking, and doing! Somehow, we moderns have forgotten our relative position in creation. We have forgotten that after God created everything on the face of the earth, He created man to live in His creation. Everything He created, He commanded man to have dominion over it. This puts man at a great peak. Man is a great climax

to God's plan of creation. It is wonderful to know that while God made the heavens and the earth, He made it for you and me! Every tree, every flower, every bird, every ounce of earth, and even the galaxies were all created and designed for you as an individual.

Now, if you are just another person, if you are just the run-of-the-mill kind of guy, if you have just descended from the family of apes and are nothing but protoplasm neatly put together, you are in trouble. If you are only committed to live with shackles and handicapped by the mistakes of your life, and this is all you ever think about, if you are just a little person living in a cocoon, you'll never discover what it means to live abundantly. You will never grow to be something. You'll never become a butterfly, but you'll die in the cocoon and never realize that life is something more beautiful than you ever dreamed about.

A great way to reach the true potential of life is to believe on the Lord Jesus Christ as your personal Savior. I know some will say, "I have heard that before. To believe on the Lord Jesus Christ as your personal Saviour sounds like a lot of religious jargon." Today, many people believe we should throw out religious life. We don't need to be taught to believe in the Lord Jesus Christ as our personal Saviour. I say that until a man believes in Christ, he cannot live; he cannot escape the cocoon which harasses his life and keeps him living a measly kind of a Christian. God can help you come out of your prison. Bring Christ into your mind. You will not have the problems of life if Christ is in your mind because you will know how to solve them all.

By appropriating the mind of Christ into your mind, you, like the Apostle Paul, may say, "I can do all things through Christ who strengthened me." That is the great motto of my ministry as a Navy Chaplain. When I am inadequate, when I am not the man I ought to be, when I am only using ten-percent of my potential, I turn to the passage, "I can do all things through Christ who strengtheneth me." And it works!

Education and social prestige are not the ways to become a full person. Many of our young people are seeking a way to break out of the cocoon. Material things do not help to pry a man out of the shackles of life. You live in a cocoon because you have set other things before God. You live in a cocoon because you are trying to short-circuit God in your daily life. You have denied His presence. You have denied that you are a holy, precious person in His sight. You have forgotten who you are, where you come from, why you are here, and where you are going. But, when Christ comes into your life, when you look at Calvary and see the Son of God dying on a cross for sinners, for you and for me, what a great change comes into your life! Many people can give testimony as to what happens when you believe in the Christ.

Father Damon entered a leper colony. He was rather a sickly man, but he had Christ in his mind. He realized that in that filthy place, the kingdom of God could be among the lepers. The greatest leper colony of the world is there today. It has beautiful hospitals and homes all because one man let God break his cocoon. He became a spiritual being.

Tom Noonan, a drunkard, entered the Bowery Rescue Mission one night. As he was on the floor in a drunken stupor, he heard the pastor call men to come forward and surrender their lives to Christ. Noonan half wa crawled to the altar because he was too drunk to ge there any other way. He literally lay before the alta that night, lost in his drunken stupor. When he left tha place, he became sober and spent the rest of his lif making saloons into chapels; changing sinners int saints; telling men that they had a potential which the could realize if they would just turn the key of God door. Florence Nightingale did the same thing i prison. Today, many work in prison life and who wor for the reform of prisoners owe much to her. She ha found Christ as her Savior and took her faith into th lives of people. Through Christ, she changed the live of others; even her own life had been changed.

To have spiritual potential is simply to use the force that are all around you. Helen Keller died a few yea ago. At the age of ten months, she was stricken blin she was also a mute, and yet, she became one of th 20th Century great figures. Shortly before she die she wrote an article which read, "Let me give son advice to those who can see. I can give a hint to tho who can see. Use your eyes as if tomorrow you wou be stricken blind. Make the most of every moment yo have at your disposal. This is the key to life!" Anoth way of saying this is to let God apply the spiritu forces of prayer, faith, and worship. Allow God to u these forces in your life today. You will release th forces of His kingdom.

Recently, a young Marine was sent to prison. He wan ed to speak to a chaplain, and I was called to the ja I had never met that young man before. As we sat the jail the evening before his departure to the Feder Penitentiary, he said, "I didn't know there was so mu good in the world, but I have discovered it since I ha been in here. I didn't know a guy could have frien like I have found in here. I didn't know there we people like you. I didn't know there was a God until found myself without Him."

This young man was living in a cocoon. He nev discovered until the day he was sent to the milita prison that Christ can be real and powerful. Throu Christ, you can call upon resources every moment the day because that is the way God made you. It do not take a lot of education. You can search your hea and surrender your thoughts and mind to the gre mind of God when you bring Christ into your hea Rededicate your life this day to Him. Begin to live Jesus in everything you do and say. You will discov that life has a wonderful meaning no matter what t trials may be.

Ethel Waters, a great character, burdened by life a now suffering from sickness and poverty, sang a hym which catches something of the spirit of God:

"Why should I be discouraged,
Why should the shadows fall;
Why should my heart be lonely,
And long for a heavenly home.
When Jesus is my fortress,
My constant friend is He;
His eye is on the sparrow,
And I know He watches me.
I sing because I'm happy,
I sing because I'm free;
For His eye is on the sparrow,
And I know He watches me."

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_____	**VIETNAM,** by Felix Greene. Fulton Publishing Company, Palo Alto, Calif., 1966; 175 pages, paperback.	$2.00
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Devotional Program for Decembe

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Junior: FIRST THINGS FIRST—
Second, Love Your Neighbor

Senior: Commitment Reaches Out

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

COMMITMENT REACHES OUT

by Geneva Berkshir

IN OUR LAST TWO STUDIES in commitment we have observed God as the one who initiates love in our relationship and we as the one who responds by giving Him back our love—even our very lives (Rom. 12:1). From this relationship will **spring forth** our love and concern for others. This is a natural reaction if our love for God is not pretentious, for without commitment to His people, our commitment to God is invalid. First John 4:20 states that we cannot separate love for God and love for mankind. God communicates His love for others through us as we become sensitive to the needs and interests of those around us.

But just what does this "out reaching" commitment involve. To see this, let us look at our most perfect example—Christ. God's Son made Himself completely vulnerable in becoming so involved with man from His birth in the stable, the humiliation and abuse he suffered on earth, to His death on the cross. He went where the action was; he sensed people's needs and gave of Himself totally. This is the example we have to follow, but we are too often afraid to put ourselves in such a position. We aren't willing to open ourselves up to others; to get really close to them; to become so involved because we fear the hurt, the ridicule we will receive; but in not allowing ourselves to become vulnerable, we miss the strength and joy that could come from such a relationship. As in the love among family members, or between a boy and girl, or in a marriage, the relationship we have with others in the world c be strengthened and intensified, if those sharing in are willing to become completely honest with ea other. From this point, we are stripped of our p tenses, and a new depth of reality is reached as we a drawn closer in our relationships, and the love of Chri can flow freely through us into others' lives.

For Study and Sharing:

Text: Romans 12:9-21; Galatians 6:2, 3, 9 and 10; Peter 1:2-7; James 2:14-17; Matthew 22:37-3 I John 4:7 and 8; 11 and 12; 20 and 21.

(1) Review the qualities of God's love, as you studi in I Corinthians 13, and compare to the way which Paul exhorts us to love others in Romans For example in I Corinthians 13:4 God's love "never boastful or proud." Paul says in Roma 12:16—"Don't try to act big . . . and don't thi you know it all." Both scriptures are from Livi New Testament.

(2) Read over II Peter 1:6 and 7: Make a list of peo you find it difficult to love; look for some of th good qualities in the next few weeks; use so insight in looking at their needs. Seek to find wa in which you might help them. Try letting Chris love flow freely through you. Possibly share so of your resulting experiences, changes of attitu etc., in one of your later Sisterhood meetings.

JUNIOR BIBLE STUDY

FIRST THINGS FIRST

SECOND, LOVE YOUR NEIGHBOR

by Mary Ellen Drushal

THE SECOND GREATEST COMMANDMENT is this: "You must love your neighbor as yourself." There are no other commandments more important than these two (Mark 12:30-31). The first commandment, we discussed last month.

If you remember our study last month, we found that the first of these great commandments was that we love God first, above all others. But when He placed our love for our neighbors even before ourselves, this should give us a hint as to the way we are to live our lives.

In the Old Testament in Leviticus 19:18, we find the same commandment regarding our neighbors, but this was a part of the Jewish Law. If this "loving our neighbor" goes back to Jewish Law, and Christ felt it was important enough to include as the second on His list of Great Commandments, then our attitudes toward Christ and our neighbors must be very important in our lives.

The parable of the Good Samaritan is a fine example of loving your neighbor. (Please review this parable at this time by reading it from Luke 10:25-37.)

Now, the Lawyer who asked the question, "What must I do to receive eternal life?" was Jewish. The Jews and the Samaritans were geographical neighbors, but the Jews felt themselves superior to the Samaritans and therefore they hardly came in contact with each other at all. So when the man asked, "Who is my neighbor?" Jesus used the story to demonstrate to the lawyer that a Samaritan could show kindness to another, whereas the priest and the Levite didn't even pause to consider helping the man, even a Jew, who was dying along the road. But it was a despised Samaritan who stopped and showed some kindness toward him by attending to his wounds and seeing that we was properly cared for.

Also, Jesus was very clever in his dealings with skeptical people, because when He concluded the parable, Jesus asked a simple question of the lawyer to let him answer his original question, "Who is my neighbor?" Verse 37, "The teacher of the Law answered, 'The one who was kind to him!' "

Right now as you are studying this parable, how many of you are saying in your minds, "Well, when I get older I'll be sure and help anyone who needs it." But kindness to your neighbor begins right now, where you are, and not when you turn a magical age of 21 or 25 or 30. There may be a boy or girl in school who doesn't have any nice clothes, or for some reason the other kids don't like him and are not very nice to him. But a smile from you and a kind word is a very easy way to show kindness, concern and love for a neighbor.

In Matthew 25:40 and 45, Jesus tells us that we cannot truly love Him, whom we cannot see, if we are not concerned with the needs we **can** see our neighbors may have.

THE OPTIMIST

A farmer was perched on the roof of his house during a flash flood. His neighbor had rowed across the flooded fields with a "misery loves company" attitude.

When he asked whether all the poultry had been washed down stream, the farmer said, "Tain't so bad, the ducks can swim." The neighbor said something about not being able to see the trees in the orchard, the farmer said, "Tain't so bad, they predicted a crop failure anyhow."

The neighbor then said that from where he was situated it looked like the water was higher than the windows. The farmer said, "Tain't so bad. They needed washing anyhow."

HELPFULNESS . . .

EVERY LITTLE HELPS: A man by the name of Little lived in a little house in a little town, and he worked for a very little salary. The neighbors wondered how Mr. Little and the whole Little family could get along on so little salary. He ask, "Mr. Little how do you and Mrs. Little and the seven Littles get along on such a little salary?" He replied "Every Little helps."

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EVANGELIST



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The Brethren
EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

ATTENTION! Laymen

The Laymen officers in the Executive session at Ashland on November 14, 1971 at the Park Street Church urged in form of recommendation, that each men's group in every church would do three (3) things as soon as possible.

1. Plan a joint meeting with laymen and boys.
2. Laymen present their public service.
3. Send in their dues of $1.00 per member as soon as possible.

We feel sure that the Laymen will want to respond to this suggestion because they will want to receive the news letter as well as to see the Laymen's work continue and these need the money to continue them. We know we can depend on you.

Glen G. Bixler,
Secretary



After November 15, 1971 Rev. Arthur F. Collins will be pastoring the Brethren Church of Mulvane, Kansas.

By the Way

It has been said that one should not look back at what has happened in the past, rather look forward into the future after taking care of the present. Taking a chance and looking back over a shoulder, I find that the past is still with us in many respects. Rev. Ronald B. Ritchey, presently the pastor of the Johnstown Third Brethren Church of Johnstown, Pa., wrote a Christmas Symposium while a student at Ashland College which was published in the December 22, 1951 *issue of* THE BRETHREN EVANGELIST. *This symposium is being reprinted as a guest editorial and expects to prove that little has changed in the past twenty years excepting perhaps that the preparations have been advanced a month or so ahead than they may have been in* 1951. *(G.S.)*

Christmas

MANY PEOPLE in our world today are unfit to celebrate Christmas! This statement sounds shocking at first. But if you will take time to read the scriptures and through a deep, sincere, inward conviction ally come to know the true meaning of Christmas, u, too, may agree with it..

Man in our modern world welcomes the freedom om work which comes with most of our national holiys, and Christmas is not to be held as the least of ese. Even in "unbelieving" families, Christmas joy aches high peaks as they sit around the beautifully corated Christmas tree and exchange presents one th another.

Everywhere we look we can find Christmas trees, ristmas cakes, Christmas parties, Christmas songs d Christmas books in ever-increasing quantities. Only e Christmas Babe, of whom the angels sang with exeding great joy, seems to have disappeared from this nd of Christmas keeping.

Perhaps even the Madonna and Child are tolerated, t because of the true significance of these paintings, t because the work of the artist has captured our eye d strikes our fancy.

In contrast to this we find the true Christian world in a narrow sense. These people have individually a bolder confession of faith and a more open-hearted rejoicing than did many of former centuries. They have found the true meaning of Christmas.

People live, enjoy and lose themselves in Christmas. And yet it is surprising to notice how many families—Christian as well as unbelieving—make the same mistake in celebrating this day.

Too many people place the main emphasis on their Christmas tree and the gifts which they give and receive, instead of centering their attention and thoughts on the real meaning and purpose of Christmas. Their whole outlook is materialistic; they do not observe Christmas spiritually. If only people would recognize the fact that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life," they would realize that without that Gift we would not have had Christmas in the first place.

In the manger at Bethlehem we find also another thought—He who was rich, became poor, that we might become rich. All too often we think of riches as being only in terms of worldly goods. But the riches of Christmas, the riches we receive from Christ, are not material, but are spiritual.

What constitutes real happiness and high merits in your life? If you say your fine house, your new car, or a large bank account, you might as well drop the curtain before the manger at Bethlehem—for Christmas means nothing to you. But if you say, "No, not silver or gold—not things material, but my spiritual being, my very soul"—then lift once more the curtain which the world has dropped before the manger and partake of the riches, the joy and the blessings that Christ has for you.

God did not give mere silver and gold when He looked down on a world lost in sin. Instead, He gave the Son of His love to us and for us. And any man who lays hold on Christ, thought he remains poor in this world's goods, is far richer than any millionaire, because he is rich in his God.

news ... from the Brethren

Sarasota, Fla. "The Brethren Hour" is now heard on Sarasota's newest TV station—WXLT (Channel 40 or cable channel 7) at 7:30 Sunday mornings sponsored by The Hawkins Funeral Home, Robert and Neva Hawkins; Esquire Pools, Inc., Harley and June Rathburn; and Sunshine Plating Co., Billy and Juanita Bixler. "The Brethren Hour" also continues on radio—WSAF (1220 on your dial) Sunday mornings at 8 a.m. sponsored by Questionati Custom Drapes, Ed and Bev Questionati; Herb's Barber Shop in the Colonial Shopping Center, Herb and Wanda Hoffer; Royal Homes of Florida, Inc., Roy and Doreen Black; and Beach Restaurant, Siesta Key Village, Ed and Jean Martin.

Tucson, Ariz. Bob Craft received a medal of great honor, the Navy Achievement Medal, which was presented by the Navy upon the request of his fellow servicemen who personally knew of Bob's outstanding service in Vietnam. Bob served as a Medic, and saved many lives.

Falls City, Nebr. Revival Services were held November 7th to 14th with Rev. Milton Bowman as the speaker. Forty people were present to give a program at the Sunny Court Nursing Home on Sunday, October 24th. Sunday, November 7th was Homecoming Day.

New Paris, Ind. Rev. Paul E. Billheimer was the speaker for a Prayer Conference held October 27th to 31st. Rev. Billheimer is well known in the radio ministry.

Brush Valley, Pa. Vijaya Kumar took part in the morning Worship Service November 14th.

Oakville, Ind. A Parent-teen Seminar was held during October and November at the Oakville First Brethren Church. The programs consisted of films and discussions.

West Alexandria, Ohio. Three members of a gospel team from Asbury College of Wilmore, Kentucky held evangelistic services November 12th, 13th and 14th in the West Alexandria First Brethren Church.

Lanark, Ill. Each Sunday evening of October was given over to Mission Emphasis. Different groups of the church were responsible for the program and fellowship. Missionary Board materials and filmstrips were used. The Laymen have been remodeling the Sunday school rooms. Home Bible study groups are progressing very well.

North Manchester, Ind. Rev. and Mrs. Immel have moved into their new home at 1406 West Orchard Drive, Route 4. Open House will be held later.

Goshen, Ind. Members of the church had a work trip to Kentucky November 4th, 5th and 6th. Clothing and coupons were taken along as well as money for the "meat fund."

A Bible Conference was held November 18th, 19th and 20th with Rev. Charles Munson as speaker. Rev. W. E. Thomas was guest speaker on the 14th.

Wayne Heights, Pa. The ladies W.M.S. No. 2 purchased carpeti for the nursery. This is a gre improvement for the nursery far as comfort, sound and etc. a concerned. Don Duffy install the carpeting.

Bryan, Ohio. A Missionary Confe ence and Homecoming was he November 19th to 21st with Jo Rowsey and Juan Carlos Mirand Juan Miranda will be returni to Argentina in June to teach Eden Bible Institute.

St. James, Md. Rev. Henry Bat held Evangelistic Services fro November 14th to November 19t

Hagerstown, Md. The children the church will have a Christm program December 19th in t evening. A Christmas Cantata w be given during the morning wo ship service, December 19th. M Jeff Duffy, a young man fro Wayne Heights, was the gue speaker on Sunday, Novemb 14th during the absence of Re John Mills.

Vinco, Pa. A Leadership Conferen for Church Officers was held Friday evening, November 12 for officers for all Pennsylvan Brethren Churches.

Washington, D.C. The Twenty-nin Anniversary of the Washingt Brethren Church was commem rated on Friday evening, Nove ber 19th, at the church. A ha dinner was served to all.



Church Growth

Park Street, Ashland, Ohio

2—by baptism
2—by letter
1—rededication

Goldenaires

Mr. and Mrs. Roy Spangler observed their 56th Wedding Anniversary on November 3rd. They are members of the Wayne Heights Brethren Church.

* * *

Mr. and Mrs. Lloyd Conrad celebrated their 50th Wedding Anniversary on Sunday afternoon, October 10th in the North Manchester, Indiana First Brethren Church dining room.

* * *

Mr. and Mrs. Myron Queer celebrated their 50th Wedding Anniversary October 31st. They are members of the Berlin Brethren Church.



BROOKER. A. J. Brooker, 89, passed away November 3, 1971 in Fort Scott, Kansas. He was a member of the Fort Scott Brethren Church. Funeral Services were held at the church with Rev. Russell Gordon officiating. Graveside Services was held at Healey, Kansas with burial in the Healey Cemetery.

Maxine Arnold

SERVICE OF DEDICATION OF SANCTUARY LAMP

N THE BIBLE light is used on many occasions and in very special ways to symbolize the presence of ıe Lord.

As the Israelites journeyed through the wilderness, pillar of fire was with them when they travelled or ımped by night and a pillar of a cloud by day, sigfying to them that He had called them out of Egypt ıd was leading them, His chosen people, to a new land; "Promised Land." This bright pillar we refer to as ıe "Shekinah," God's abiding presence. The light of a ar guided the wisemen to the place where the infant ırist Child lay in Bethlehem. On the day of Pentecost, ngues of fire rested upon those assembled as a mark the presence of the Holy Spirit.

Sunday, October 17, 1971, the Tucson First Brethren ıurch dedicated this beautiful lamp, along with the mmunion table and pulpit cloths, to the honor and ory of God and His Church to accent the spirit of orship in the House of God. These memorials are ven in memory of Henry P. Rahn by Lucile Rahn, who ıth her husband served the Lord in the church in any capacities, the chief of which was teaching His ord to children of the Sunday school. To confirm our ord here, the children of the Junior Department who ıd sat under the teaching of the Rahns also presented picture to the Sunday school to be hung in the Sunday hool room where "Hank" taught.

May all who attend services here truly find the presce of God in this place. "Shekinah" is a Hebrew word



meaning "dwelling," signifying the presence of God. The New Testament equivalent is "The Glory of God." May the glory of God dwell within each of you, His dear Children.

Sandy Yarian,
Corresponding Secretary

JONES MILLS, PENNSYLVANIA

GREETING from the beautiful Laurel Highlands of Pennsylvania and the Valley Brethren Church of Jones Mills.

We have been "Moving Ahead With Christ" in faith and have seen the evidence of "faith in action" during the past three years.

In November of 1968 we acquired a parsonage on the lot next to the church. The parsonage is a 12' by 52' mobile home with an 8' by 52' addition built on, resulting in a 6-room dwelling which is very comfortable.



A day of dedication was held in the late spring of this year in order to dedicate a "paid for parsonage" to our Lord. Along with the parsonage the following items were dedicated to the Lord and to His work at the Valley Brethren Church: Newly paneled walls inside the sanctuary; church carpet; new outside church bulletin board, new church hymnals; new offering plates; new doors as you enter the sanctuary; floor cleaning unit; vacuum cleaner; and a filmstrip projector. We are truly thankful to the Lord for His many blessings!

Recently, we held fall Revival Services with Rev. Arden Gilmer, pastor of the Pleasant View Brethren Church of Vandergrift, Pennsylvania serving as evangelist. Again we were blessed by the Lord as we felt the Holy Spirit at work in our midst. Two persons made first-time confessions. Two persons also witnessed to their faith in God's care as they availed themselves of the Rite of Anointing Service. Twenty-four came forward in rededication of their lives, reaffirming their faith in Jesus Christ as Lord.

Just recently a friend and neighbor of the church, Mr. Russel Keller, gave additional ground to the church. This enables us to enter the planning stages of building a new Educational Building, if the Lord is willing.

Truly the Lord is blessing the Brethren here in the Laurel Highlands area. We covet your prayers that we may continue to "Move Ahead With Christ."

LaVerne Keslar
Corresponding Secretary

ST. PETERSBURG, FLORIDA

Bonnie Munson and Mrs. Jan Camp are sponsorin a sewing class on Wednesday nights at **Brethren Hous** in St. Petersburg. Any girl in the fifth grade or olde may attend. Besides learning to sew by practicin various stitches, the group will help a near-by sheltere workshop with one of their continuing projects. Sewin for World Relief is a future possibility. The sewin girls provide a service, improve their skill, and benef from the "atmosphere" of **Brethren House** in th process.

Sunday night, October 10, the Primary Class a **Brethren House** presented for their parents a puppe show and display of the models they had created durin their recent morning class time. After viewing th demonstration which illustrated the lessons centere around Joash and the repair of the temple, the paren visited with Bonnie Munson, new staff member, an other church members. John Lersch assists with th class.

Brethren House is air conditioned! How much mo pleasant worship services are. In spite of the 90 degre plus temperature and the 90%-plus humility outsid it's cool inside—real cool! The kids think it's great f weekday activities, too. Come and enjoy it for yourself

REV. SHANNON'S DREAM BECOMES REALITY

NORTH GEORGETOWN, OHIO—A long time drea has become a reality for Rev. Thomas Shannon, past of the First Brethren Church of North Georgetown. H is entering his fourth year as pastor of this church.

Ever since Rev. Shannon entered the ministry has dreamed of some day going to the Holy Lands. H dream came true with the help of his congregation a an anonymous donor.

Rev. Shannon left Cleveland October 20 and return home November 10. He was part of a tour directed Rev. Curtis Thomas of the Haven of Rest Resc Mission in Akron.



Otis Stoffer, moderator of the First Brethr Church of North Georgetown, is seen wishi Rev. Thomas Shannon, pastor, a good trip as left for the Holy Lands. Mrs. Alice Hieronimu a member of the congregation watches.

COLLEGE CORNER SINGS A NEW SONG

IT IS TIME for another report from "The Little Church Beside the Road." College Corner has found a few new ways to reach out in service for our Lord. We would like to share some of them with you.

When the pastor and wife returned from our General Conference, we found a new roof on the parsonage. There are plans now being formulated to do more outside work on the parsonage. Thus to beautify that which belongs to the Lord.

Recently, our pastor held a service to dedicate the lovely new hymnals. These were presented to the church by Debbie Richey. This is another example of the way the people have been showing they love their Lord. We are very grateful to Debbie and are truly enjoying our new hymnals to sing praises to our Lord. We are truly singing a new song (many new songs in fact.)

The High School B.Y.C. have harvested their "God's Acre" of corn. Half of the profit went to their National Youth Project. The remaining half was used to work on their newest project, paint for Lost Creek. They were about $70 short of their goal. Word got around here at College Corner, that the youth needed a little help. Quickly it came. "The Five in Hand" (five in God's hand) a singing group from our church gave the youth $20 since all monies they receive for singing go toward the Lord's work. The church gave the youth the remaining money needed.

Very early on the morning of November 4th, nineteen of our high school youth along with our youth sponsors (Mr. and Mrs. Larry Knee and Mr. and Mrs. Sonny Lawson) Patty Lantz and Rev. Dickson left College Corner in a caravan for Lost Creek, Kentucky. Since it was Teacher's Institute our youth decided it would be a good time to paint the gym inside, at Riverside. So armed with many paint rollers, ladders, and gallons of gold paint and the enthusiasm of youth they started on their way. When the adults saw the size of the gym. They said it isn't possible. The youth however decided it was and they did it! They wanted it done in time for the starting of the new basketball season.

We here at College Corner have always had an interest in the work at Lost Creek. We have however received a new spark of interest recently. Tom Snyder of our church, recently returned from Viet Nam. When Tom had finished Business College, he made it known he had felt led of the Lord to work at Lost Creek. Thus through Tom's calling, we here at College Corner have become more involved in His work outside our own church.

The High School youth are busy working on a Christmas play. They meet each Thursday evening, thus not to interfer with any of their regular devotional programs.

October 27th ended very successful ten-day Evangelistic Services. Rev. James Black was our Evangelist. We feel the months of "Prayer Preparation" combined with true Bible messages brought some wonderful victories for the Lord. There were ten first-time confessions and eighteen people rededicated their lives to the Lord. On the last night sixteen people came forward vowing to start in earnest a calling program. Each one determined to win at least one soul for Christ this coming year.

October 31st ended with the beautiful Communion (such as we Brethren are among the few still blessed to take part in.) It was the largest one we have had here. What a thrill to the deacons as they rushed around to add chairs to the Lord's table for those who love the Lord.

This is the first communion I have missed. My mother is critical ill in the hospital with a stroke. However, I rejoice in the comforting knowledge of all the prayers that are going up for her. Isn't prayer the most wonderful comfort? Just think this comfort belongs only to those who claim the Lord as their Saviour. Aren't you thankful for this blessing?

Mrs. Duane Dickson

FORT SCOTT, KANSAS

THE LORD has certainly been blessing us this past year in many ways.

A parsonage has been bought in a better location.

We had a very good Vacation Bible School in June. It was held in the evenings with a good attendance each evening. We saw several young lives won for Christ. Also in July several young people attended camp with six workers from our church. We have a wonderful youth choir ages 10 to 17 directed by Mrs. Sherrie Gordon.

Our adults also have been very active. Several delegates attended the Midwest District Conference at Morrill, Kansas October 7th to 10th. They received a great blessing from being there. Rev. Gordon, our pastor, was moderator of the District Conference this year.

Rev. Gordon attended the Billy Graham Crusade in September at Dallas, Texas.

A baptismal service was held October 31st at our church and five were baptized. Our communion service was held October 3rd and was attended by many. Our church is growing not only in numbers but we see a spiritual growth which we praise and thank God for.

Maxine Arnold
Corresponding Secretary

REVIVAL AT WAYNE HEIGHTS, PA.

THE Wayne Heights Brethren Church has just completed a week of special revival and evangelistic services, and we would like to share our joy and good news with the brotherhood!

Leading up to the week of services itself much ground-work took place. Several months before the actual preaching services began the pastor had contacted between twenty and twenty-four folks to enlist their efforts in a program of Evangelism Visitation Training to be followed by a period of systematic visitation throughout the community. For four Sunday evenings these Brethren met at the church for an hour prior to the evening services to receive special training in the fine art of making an evangelistic call. The interest and response was most encouraging. At the conclusion of the training sessions, during the week prior to the revival services, these folks went out in teams of two calling upon the unchurched, unsaved and inactive of the community. We very definitely believe that the results of our services, both visible and invisible, were largely due to the efforts of these folks.

But others also had a part in helping to make the revival campaign a real "Wayne Heights Highlight." Each evening a different lay member of the congregation led us in the devotional period of the service, thus adding variety and additional interest to the services. Also on each evening a different member of the congregation gave his or her testimony concerning what the Lord has done for him or for her. For a good many of the folks in this congregation (as might be true in a number of other congregations today) the giving of personal testimonies was an innovation—but one which was enthusiastically received—one a practice which we hope to continue from time to time in the regular Sunday evening services. Also adding much to the spirit of fellowship of the services was the work of our nightly greeters. These folks (usually a husband and wife) literally "shook them in and shook them out" as folks attended the services. The spirit of enthusiasm and cordiality was greatly enhanced by the efforts of these folks. All of the efforts of these various groups of people were very valuable in another respect—they made the congregation as a whole aware of the fact that they were not as devoid of talent or the ability to do things for the Lord as they had been convincing themselves they were!

Good music means much to the success of a revival and evangelistic effort—and we were certainly well blessed in this area. On each of the Sundays during the special services, Brother Jim Mackall of the Vinco Brethren Church came down and led us in the congregational singing. Those who have heard and seen Brother Mackall direct the men's chorus and lead the congregational singing at General Conference sessions know his ability to get people to sing. He also brought with him special music from the Vinco Church—as well as several visitors each evening that he came. We were also greatly thrilled by the singing of the Ladies Sextet from the St. James Brethren Church, the Utermahlen Family, the Christian Volunteers Men's Quartet plus our own Junior and Adult Choirs. And the congregational singing was a great thrill to all who attended. If nothing else had resulted from this campaign other than the developing of this spirit of enthusiastic singing, the week would have been well worth the effort!

Attendances at the services were very good, with several evenings when the sanctuary was pretty well filled—and this in spite of the fact that the attendants had to listen to the "same old voice" that they have been hearing each Sunday for the past ten months or so! The Holy Spirit was certainly working in our midst! Every evening found folks at the front of the sanctuary expressing their desire to make a commitment to the Lord and His Church. By the end of the week there had been eight folks who had stepped out to rededicate their lives to a greater service for the Master; five people came forward to reaffirm their faith and to express their desire to receive triune immersion baptism and to unite with this church; and seven others were led by the Holy Spirit to accept Jesus Christ publicly as Lord and Saviour and to seek baptism and fellowship with this congregation. Praise the Lord for such fulfillment of the promise, "His word shall not return unto Him void!"

We feel that this is just the beginning of revival in Wayne Heights. We are looking forward to a continuing growth in enthusiasm, outreach, concern for the unsaved, harmony within the church, ingathering of souls etc. We solicite the prayers of the Brotherhood to these ends. "Praise God from whom all blessings flow.

A Short Course in
HUMAN RELATIONS

The 6 most important words:
I admit I made a mistake.

The 5 most important words:
You did a good job.

The 4 most important words:
What is your opinion.

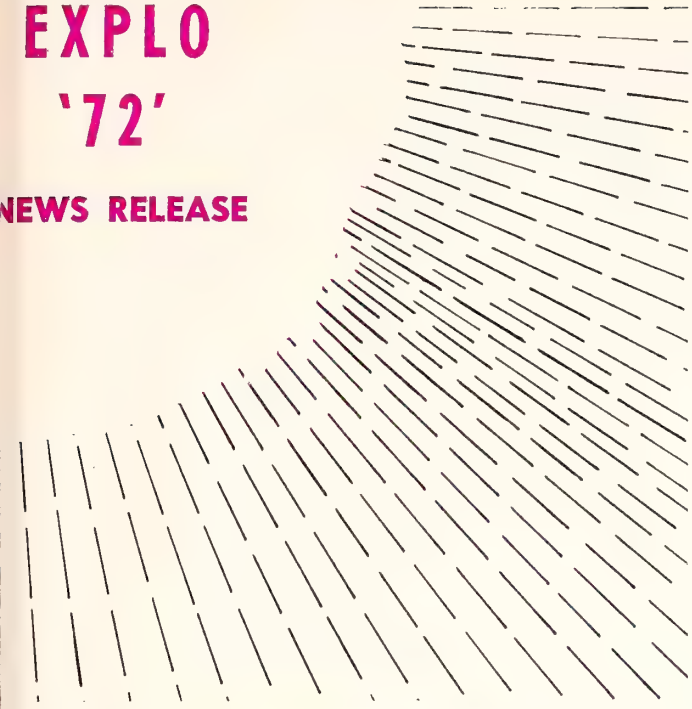
The 3 most important words:
If you please.

The 2 most important words:
Thank you.

The one most important word: **We**
The least important word: **I**

EXPLO '72'

NEWS RELEASE



A CLIMATE FOR EVANGELISM

DALLAS, TX. (Nov. 1, 1971)—By 1974, the U.S.A. vill have been reached as never before by Christian vangelism. Two huge evangelical projects, each in- ading the entire nation, will be held during the next wo years, with the probable result of the most inten- ive sharing of the Christian faith even seen in this ountry.

EXPLO '72, referred to by CHRISTIANITY TODAY Iagazine as a "Spiritual Bomb at Dallas," and Key '73, n interdenominational effort which will include anada and the U.S. in a year-long effort, will carry vangelical training to literally millions.

Reverend Dr. Theodore A. Raedeke, executive director of Key '73, has said, "A climate for evangelism has been established. People are becoming more and more concerned."

Bill Bright, EXPLO '72 chairman, describes the June 12-17 Dallas conference as "Training for a spiritual explosion across America and around the world."

Dr. Raedeke is secretary of evangelism for the Lutheran Church—Missouri Synod. Bright is president and founder of Campus Crusade for Christ International.

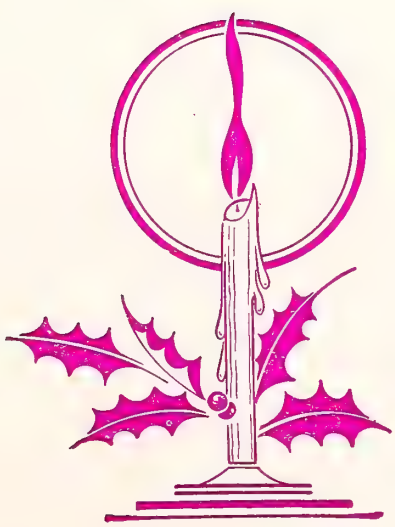
EXPLO '72 will be a single mammoth conference, with 100,000 delegates gathering for an intensive 6-day training session. It will be followed up by "Operation Penetration," a series of smaller conferences to be held throughout the nation.

Key '73 is named for Washington's Key Bridge, which in turn was named in honor of 19th-century American evangelist Francis Scott Key, author of the Star-Spangled Banner. It will be a continuous effort throughout 1973, involving a great number of denominations and para-ecclesiastical organizations (including Campus Crusade.)

Both conferences will be riding the crest of an obviously powerful wave of renewed interest in Christ in the U.S. today. The "Jesus Revolution" among the youth, cited Billy Graham during his recent Greater Southwest Crusade, is no small force in this renewed interest. The famed evangelist, Honorary Chairman of EXPLO '72, specified, "Our kids want not only a creed in their heads, but love in their hearts."

EXPLO, dealing primarily with the youth, will be a kind of culmination of the varied activity of this sector. 80,000 conference members will be high school and college students. They will train fully 500,000 more in Operation Penetration.

This virtual onslaught of the Gospel will fit well with the plans of Key '73. Dr. Raedeke said, "EXPLO '72 is a God-send. It dovetails beautifully with Key '73."



SAYS POSTAL SERVICE WILL CRIPPLE RELIGIOUS PUBLICATIONS

by Louis Cassels
UPI Senior Editor

The U.S. Postal Service is about to deliver a crippling blow to church magazines and newspapers.

These publications, which play an important role in adult religious education, already are having a tough time financially. Now the postal service is preparing to impose a 146 per cent increase in second class mail rates, one of their principal items of cost.

It is doubtful whether postal officials—or President Nixon or anyone in Congress—really wants to put out of business scores of journals which have proved a highly effective medium of religious communication.

After all, the founding fathers set up a postal service—and provided a special low-cost category of mail for newspapers and magazines—precisely because they thought it in the national interest to encourage this method of disseminating ideas and information.

Yet the second class mail rate increases still are scheduled to begin to take effect January 1, and as matters now stand will triple the mailing cost of magazines and newspapers by 1976.

Some publishers argue that use of broadcast channels constitutes a national subsidy of broadcasting, comparable in a way to the subsidy which the government up till now has provided the print media through low second-class mail rates.

Be that as it may, there is no argument over the fact that many fine religious publications—including the Christian Herald, the Christian Century, Christianity Today, America, Commonwealth, the Episcopalian Presbyterian Life and Together—are keeping their heads above water at present only by dint of desperate struggles, hard-won denominational subsidies, gifts from private individuals who appreciate their importance in the task of overcoming the religious illiteracy which abounds in this purported "nation under God."

They find it particularly galling to face a 146 per cent hike in their mail rates when the postal service has seen fit to increase by only 25 per cent the third class mail rates paid by purveyors of direct mail advertising and pornography.

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BOY FINDS LARGE EMERALD

by Tom M. Olson

ONE DAY a boy in North Carolina was digging in a mine in the foothills. About two feet below the surface he picked up a rock; and as he rubbed it, he saw the sun shining through! He realized it was not an ordinary rock and after showing it around, he sold it for $700.

The "rock" which turned out to be an emerald, changed hands twice before it was bought by Tiffany Company of New York. Tiffany's Vice President set the value of the crystal at $100,000!

The finished gem is about as big as a thumb nail and about half an inch deep. It is described as the largest emerald ever found in North America.

We are confident that the Lord enjoys the beauty of the precious stones, for He created them; and the emerald is mentioned a number of times in the Bible.

The garments of the priests in Moses' time were decorated with emeralds and also other precious stones. Also "all manner of precious stones" were used in decorating Solomon's temple. Also we are told that round about the throne in heaven there is a rainbow "in sight like unto an emerald" (Rev. 4:3).

As believers dig unto the Holy Scriptures, they soon discover precious gems of divine truth. For instance, we learn that the Lord Jesus is building a temple which is made up of "living stones"—in other words, people (I Peter 2:5). The Lord Jesus Himself is "the chief corner stone" of the building (Eph. 2:20-22), and He is also the foundation (I Cor. 3:11).

Often we have heard of precious stones that were not recognized as such. People who had them didn't discern that they were real gems. So, with the Lord Jesus. Many people do not recognize Him. But all who have learned to love Him feel with Peter "Unto you therefore which believe, He is precious"—or, as one translation gives it—"He is the preciousness" (I Peter 2:7).

Then, in His building, we may be as precious stones—precious to Him. Can He say of us: "And they shall be mine . . . in that day when I make up my jewels" (Mal. 3:17)? If we live as unto Him we will be letting the sun shine through us as it did through the boy's emerald and we may reflect a sparkling brilliance to His glory!

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REPORT OF THE BAPTISM MEMORIAL STUDY COMMITTEE OF CENTRAL COUNCIL

Reprints of the articles presented at General Conference, 1971, will be available about January 1st. These may be secured from the Central Council office at 524 College Ave., Ashland, Ohio 44805. The price will be 50c per set of the three papers, postpaid. This price will prevail in any quantity ordered. Papers can be ordered only in sets. What you are asked to pay covers only the cost of printing and postage.

A tape of the Friday afternoon 2-hr. lay discussion session will also be available on loan from the Central Council office. This tape, on cassette is one-half hour in length, abridged from the two-hour session.

We are suggesting that Brethren should order these papers, and give careful and open study to the findings of the various writers on the subjects they researched. We encourage the use of the tape for study groups, etc.

The papers available as stated above are:

"The Brethren Position on the Inspiration and Authority of Scripture"—Rev. Charles Lowmaster.

"The Biblical View of Believers' Immersion—Evidence for Triune Immersion" —Rev. James Naff.

"The Biblical View of Believers' Baptism—Evidence for Single Immersion"—Rev. Clarence Stogsdill.

It should also be noted that these messages were taped as they were given, and these tapes and cassettes also are available on loan from the Central Council office.

The Committee,
St. Clair Benshoff, Chairman
Arden Gilmer
Fred Burkey
Doc Shank
W. Clayton Berkshire.



Brethren's Home Heart Beat

BOB RETURNS HOME



GOOD NEWS: Robert Bischof returned home o November 9 from the Methodist Hospital Indianapolis, Indiana, after his open heart surgery o October 28. The doctors stated that they have neve seen anyone recover so rapidly from this kind of su grey. Their statements were that it was miraculou They did not know what we know—that the prayers many Brethren across the land played a major part this "miraculous" healing. We can all praise God f His continual presence and guidance.

Bob will be able to handle some of his office wor soon, and as his strength returns, he will resume all his work. Continued prayer in his behalf is requeste and appreciated.

Rev. and Mrs. Paul Richey moved to Flora the fir of October to help in many ways. Paul assumed son of Bob's duties during his absence, and we are ver grateful for his assistance. The new head nurse, Mr Shirley Prafka, R.N., has also fit in very well, sin beginning her work in early October.

Mrs. Moehler, who was the head nurse and acti administrator for some time, has moved to Dayto Ohio. Her husband, Rev. Robert Moehler, is the admi istrator-in-training for the new Grace Brethren Villag a retirement home built by the Grace Brethren Chur of the Southern District of Ohio. Mrs. Moehler was tremendous help to The Benevolent Board and to T Brethren's Home. We are thankful for having the oppo tunity to work with her.

Many times Church groups write in to the Brethren's Home asking what the people would like to have sent in Christmas packages or as Christmas gifts. We asked the residents what they might like and the following list was then developed.

Stationary
Kleenex
Cologne
Perfume
Deodorants
Shampoo
Greeting cards
Stamps
Bath Powder
Nylon Hose
Jewelry
Hair Spray
Bath Soap
Games
Bic pens
Baby Powder
Hand mirrors
Cosmetics
Tooth Paste
Small combs
Jellies & Jams for the Home
Hand Lotion
Dermassage Lotion
Head scarfs
Candy
Cookies
Puzzles (jig-saw)

We have 37 women residents and 2 men residents in the Main Home, then we have 4 women and one man living in the cottage apartments.

LADIES VISIT FLORA BRETHREN'S HOME



ON OCTOBER 22nd six ladies, Emma Galyean, Evelyn Gilmer, Audrey Gilbert, Brenda Waymire, eda Davis, and Jeanette Masters journeyed to the ora Brethren's Home. Two of our loved ones reside the Home, May Kreitzer and Grace Paxson. Grace, ho has been in the hospital, was returned to the Home e day we were visiting. After a very delicious lunch, d a time to relax, we then presented a program for the shut-ins and the help. There were songs, prayer, ripture, and poems. We then pinned a paper disc on ch one with the letters P.T.L. There were a few who ed to guess what the letters meant. One replied, arent Teacher League." Have you guessed yet? Try "Praise the Lord." Do we praise Him enough for the love and kindness He gives us?

At 1:30 there was a birthday party in the dining room. A birthday party is given each month for all those having birthdays that month. We were happy that we picked the lucky day. The birthdays for October are as follows: Nellie Cromer, 89, Nora Mills, 89, Blanche Bowman, 84, and May Kreitzer, 88. After singing Happy Birthday to each one, a beautifully decorated cake and punch was served. Bea Bischof was a very gracious and busy hostess.

Jeanette Masters

OVERHEAD

"I don't understand," said the letter, "why we must give Mission and Service money to the church. Couldn't we donate to the needy through other agencies?"

A recent report from the Better Business Bureau includes research done by the National Association of Life Underwriters. Now we know that:

For every $1.00 reaching the needy:

—through Federal distribution, the cost to get it there is $3.00.

—through voluntary charity organizations, the cost averages 27 cents.

—through the **church,** the cost is **eight cents!**

THE USE OF SMALL GROUPS IN THE CHURCH

Part 2

by John Brownsberge

Some basic principles about group life:

It is not the purpose of this paper to give a complete study on Group Dynamics and Group Life but a few principles do need to be introduced.[17] The following are some convictions which have grown out of the author's own experiences with small groups:

1. Experiencing small group life is the best way to learn group dynamics. Reading from books is not enough—experience is essential.

2. Get your "feet wet"—that is, try a group, and if one does not meet your need, try, try again. Because of our personal-private-centered American culture, many people are "deeply afraid and threatened" by a group experience which gets beyond the sharing of ideals and deals with the feeling level. Fears of exploitation, gossip, disappointment, of having to sacrifice one's mask and take the "risk" of trusting in and caring for people keeps many, many people from experiencing on a feeling-level Christian fellowship.

In one group experience in which I participated, a woman not completely understanding the purpose of the group said, "If I had known when I first came into this room what we were going to do tonight, I would have run right out of the room." As it was, she remained in the group and experienced for the first time a group experience on a feeling level and has since participated in a number of other groups. For if a group shows the rewards both of helping and being helped, both the personal advance that comes from being roped together like mountain climbers for the ascent, and the joy of participating in the growth of others, it will shout to all the world, "Come on in; the water's fine." For Christian fellowship is really the only way to live.

3. Do not be afraid to let a group die! In fact, do not even be shocked if a group you participate in doesn't even "get off the ground." Failure in group life is just as important as success, and perhaps teaches us more than success. But in our success-oriented culture, we find it hard to accept this truth.

Some of the groups in which I have participated have been tremendous, others have been terrible. In the church I now pastor, our Christian Education Board established some group meetings in homes for a series of six Sunday evenings. There were five groups. Of the five, two met every week and had some real deep experiences of Christian fellowship; one got started well and was experiencing some real growth on a personal level but because of unexpected serious illnesses and situations which affected several members of the group, the group died after two sessions; another met for all bu one session but never got past the sharing of ideas ar abstractions, one of the best ways for people to hid behind their masks; the fifth group had only two couple show up for the first meeting and died a "quick death

Freedom to let groups die is a gift of the Spirit God.

Second Corinthians 3:17 TEV: "Now, 'the Lord' this passage is the Spirit; and where the Spirit of th Lord is present, there is freedom."

We have our little "institutional boxes"—God doesn The religious leaders of Jesus' day crucified Him b cause they did not realize that their little "religious bo was dead and was in fact both a symptom of and th cause of the "dead men's bones" within their ow spirits. (See Matt. 9:16-17; 11:16-19; 23:1-36).

Have we forgotten that death is as much a part the Christian faith as life? Do we celebrate a cross an an open tomb? How many times has God buried th "old" only to raise it or something "new" up again the history of His people? We Christians need to lea to live by faith in the midst of death as well as in th midst of life.

We must not resist the death of the old! We must n resist the birth of the "new things." (See Isa. 42: 43:19; 48:6; 62:2; 65:17; Rev. 21:1.)

Recently a layman told me he was afraid to resi as program chairman of his church's laymen's gro for fear that the group would die. "All they want," said, "is to be entertained and have someone plan 'program' for them," My advice to him was to resi and let the group die if need be, for if the group w sti'l worthwhile, God would raise up someone else keep the group going. We need, however, to be secu as a person to let groups die, both because we will criticised by those who want to be "entertained" a by those who want to keep "the Protestant version the sacrifices of mass" intact, and because God just m raise up someone else to keep a group going who w do even a better job with the group than we did.

Most **small groups never get started because** peo are afraid of them or have not experienced their pow **Small groups die,** however, because they become t centered upon trivia and the minor details of its me bers' lives rather than on a real helping and bei helped reward system both to its members and to t world. **A mature group** is concerned for the lives of members, the social issues of the world, and the conte of the Bible, Christian doctrine and Church History.

4. Small groups are not an end in themselves. They are a style of the Christian life. But the style is not more important than content. Small groups are relevant to today's dehumanized culture, but there is no such thing as unrelated relevance. Something must be relevant to something; the first "something" is the Bible, Christian doctrine and Church history. The second is life—personal and social—today.

Small Christian groups do not exist just for the sake of being small groups; or at least, if they do, let's admit that we're using a psychological technique rather than following a Christian-psychological pattern that existed in the early church and is being rediscovered today. A Christian small group exists to consider substantive issues, not just to hold hand, or nurse neuroses, or be a truth session billed as a psycho-drama.

Conclusion:

Jesus said, "A new commandment I give you: love one another. As I have loved you, so you must love one another. If you have love for one another, then all will know that you are my disciples" (John 13:34-35).

The real power for evangelism does not come out of an evangelism committee or a visitation night, or even the traditional evangelistic campaigns but from a fellowship of loving, caring, being loved Christians. Could it be that we in the Brethren Church have lost our spirit of evangelism because we have lost our spirit of being "Brethren?"

What will we do as we come to grips with our fears concerning small groups? There are really only three courses of action open to us.

1. We can withdraw into our shell and try to "go it alone"—not let anyone know what our struggles are, but in self-sufficiency try to convince ourselves that we need no human fellowship to help us. Stubborn independence is our byword.

2. Or we can withdraw into a more superficial and comfortable group, either one where we can be in control, or one which offers no real challenge. Thus we can drift along in the mediocrity and conformity which characterizes so much of modern society and the Christian Church, just "one of the group." We can in these groups be characterized by stubborn independence or by childish dependence.

3. Or we can "risk our masks" and take part in an experience of Christian fellowship where we can learn to be ourselves in an honest and loving relationship with others and God. For interdependence on other Christians is the only way to really live and find maturity. Life is involvement! And once we experience the rewards both of helping and being helped—we will shout to all the world, "Come on in; the water's fine." And all men will know that we are truly "Brethren!" Let's celebrate the Brethren love-feast meal!

FOOTNOTES

17 For more detailed information on group life, see Clyde Reid, **Groups Alive - Church Alive,** and Philip Anderson, **Church Meetings That Matter,** paperback, United Church Press, Philadelphia, Boston, 1965.

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A biographical sketch of Rev. John Brownsberger was inadvertently omitted from his article on "Small groups in the Church," the first installment being published in the last issue of The Brethren Evangelist. Rev. Brownsberger is pastor of the Winding Waters Brethren Church in Elkhart, Indiana. Aside from being active in his pastorate, he also holds membership on the Peace and Stewardship Committees of The General Conference of The Brethren Church.

A HOPE IS A PRAYER

I hoped that He would answer me
He said, "My child, I heard thy plea,
You prayed for God to fill your cup
I said to you, Look up—look up."

"With eyes downcast you cannot see
The loving-kindness waiting thee.
A hope is just a silent prayer.
Put words to it—you know I care."

"Even dreams are ways to pray
To One who guides you everyday.
Seach not for words to talk with Me
When in your eyes a tear I see."

I know your thoughts before they form
I'll shelter you—keep your from storm.
A hope is a prayer you're wishing for
I'll simply say, Knock at the door."

Helen Barnhart

Romans 8:25—"But if we hope for that we see not, then do we with patience wait for it."

NATIONAL BYC COUNCIL ---



National BYC Council members and guests.

The 1971-72 National BYC Council held its fall meeting, October 30-31, at Ohio Camp Bethany. Twenty-four of the thirty-four members of the Council were present, representing these districts: Central, Florida, Northern Indiana, Southern Indiana, Miami Valley (Ohio), Northeast Ohio, Pennsylvania, and Southeast.

The Council, under the apt leadership of National BYC Moderator Mike Radcliff and the other officers, spent those two days in business sessions, committee meetings, district and national "rap" sessions with the BCE staff, recreation (football and swimming—burr!!), and worship. It sounds like fun, but you should have seen the tired bodies leaving Ashland on Sunday afternoon.

The Council was pleased to have representatives from the Southeast and Central districts. This was a first for the Council meetings. We hope that sometime soon we can involve representatives from the Midwest, Southwest, and Northern California districts as well.

The National BYC Council was officially recognized in August, 1970 as "the Executive Council of the National BYC." In the National BYC Constitution (adopted, 1971), the purpose of Council was expressed as follows: "It shall be an evaluative and suggestive body of the National BYC Convention. It shall also serve as a coordinating body between the district BYC organizations, and act as a representative body of the National BYC to the National Board of Christian Education."

The Council does not have power to make important decisions without the consent of the National Convention. Council meets twice throughout the year to discuss items of business. It then presents recommendations and resolutions to the National Convention. The Council also makes suggestions to the Board of Christian Education office and to the district BYC organizations.

The National BYC Council is not a "Mickey Mouse" organization which discusses trivialities. Council deals with issues important to the ministry of the National BYC and the BCE to Brethren young people throughout our denomination.

YOUTH TAKING LEADERSHIP



Sherry Barnhart (center) gives a committee eport as Paul Deardurff (left) and Gloria Stout right) look on.

Each National BYC Council member present is ssigned to a committee by the National Moderator. The ommittees discuss thoroughly some area of business hich the Council has under consideration. After exausting the subject to their satisfaction, the committee embers prepare a report for presentation to the ouncil as a whole. The Council then examines this eport, takes appropriate action upon it, and works to nplement the proposal.

Four committees were formed at the recent Council eeting to discuss these matters: (1) By-laws for the ew National BYC Constitution; (2) a proposal to the stricts for the formation of district BYC councils; (3) aluation of the 1971 National BYC Convention; and) examination and evaluation of the BYC financial dget and project, and suggestions for the coming ar's project.

The proposed By-laws were presented for study of e Council members, with action upon them postponed ntil the next meeting. A proposal for formation of strict BYC councils was drafted and has been sent to e districts via their officers and advisors for dission. The Convention program was evaluated and ggestions were made for the 1972 Convention. The dget and Project committee made one recommendan for the 1972-73 National Project for consideration the 1972 National Convention.

The Board of Christian Education office made several presentations to Council members. BCE Director Fred Burkey explained the 1971 Winter Retreat. Following this he talked about the 1972 Summer Crusader Program and EXPLO '72 (including a film presentation of EXPLO). Ron Waters demonstrated two slide programs which are being prepared for project promotional use —one on the Summer Crusader Program and one on the Jefferson Brethren Church.

Sunday morning the Council members returned to Ashland for worship at the First Brethren Church. This included innovative worship, Sunday School, and morning worship.

The National BYC Council will meet again on March 3-5, 1972. If any BYC member has a suggestion or item of business for Council to discuss, please send it to any Council member or to the Board of Christian Education office.

Please pray that the Council may be led by the Holy Spirit as it continues to lead the National BYC.



Dave Radcliff and Kathy Miller discuss the programs of the National BYC and Board of Christian Education with BCE Director Fred Burkey.

EXPLO "72" INFORMATION FILM

As June, 1972, draws nearer, excitement is building around the country for EXPLO '72. Since the National BYC is sponsoring a delegation to EXPLO, many churches have been wanting more information to share with their young people.

That information is now available in the form of a film produced by Campus Crusade for Christ. The film is offered free-of-charge to groups requesting a showing. It runs 17 minutes, including statements by Billy Graham, Bill Bright, and Campus Crusade for Christ staff members.

If you would like to show this film, request the "EXPLO '72 Information Film" by writing to: Audio-Visual Ministry, Campus Crusade for Christ, Arrowhead Springs, San Bernardino, California 92404. In writing, please include your name, address, church name, choice of three dates, and whether you want a 16 mm film or Super 8 Cartridge. The Board of Christian Education staff highly recommends this film for local and district showing. (Don't forget: deadline for joining **our** delegation is January 31, 1972. Write to us soon if you wish to join us.)

1972 CRUSADER APPLICATIONS

Planning is well underway for the 1972 Summer Crusaders "Operation Penetration." Tentative plans call for at least three separate and important thrusts one into Arizona (the third fastest growing state another tentatively into the mission areas of Derby Kansas and Cedar Falls, Iowa, and the third into Northern Indiana.

As before, Brethren college students will be given top priority for service, but qualified high school seniors will also be given consideration. Interested persons should request application forms and policy statements immediately from the Board of Christian Education office. The deadline for applications will be January 15, 1972. This early deadline will allow for appropriate arrangements to be made for Crusaders' registration at EXPLO '72 and for those who are not selected, ample time will be available to secure other summer work.

REQUEST FOR INFORMATION

Return to: Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

Application Deadline:
January 15, 1972

Gentlemen:

Please send me a copy of the 1972 Crusader Policies and application forms.

NAME _____

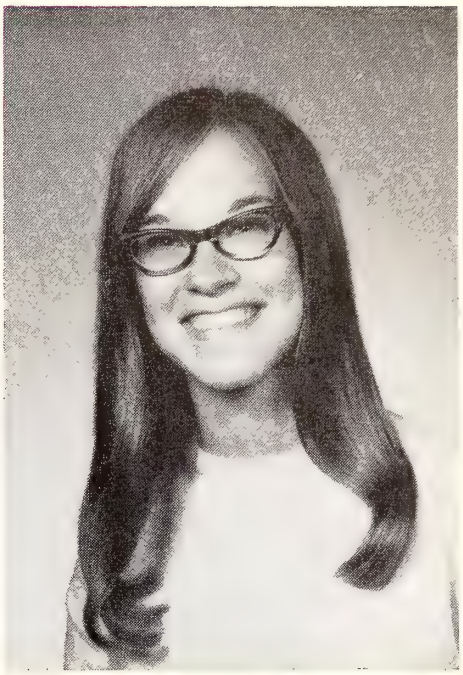
ADDRESS _____

_____ ZIP _____

A SMALL REMINDER

The Board of Christian Education needs your generous support. When the White Gift Offering is taken, please remember that the Board's only source of income is *your offering*. From these funds a wide variety of services are made available to the churches of The Brethren Denomination. Your faithful financial stewardship continues to be appreciated by all those connected with our denominational Christian Education and Youth ministries.

SISTERHOOD



by Sherry Barnhart

HELLO!

You know how some days just start out right . . . you wake up **before** the alarm blasts-off, the shower is nice and hot (and empty), your favorite breakfast is ready and waiting, the bus is right on time so you get to see that special someone before classes begin, you get an A on a Chemestry test, the sun is shining. . . . Those are the days when it isn't hard to be really friendly and sparkle at everyone. You naturally would smile from the tips of your toes to the top of your head with no effort at all.

But what about the days when you leap out of bed and find you're half an hour late and it's pouring down rain. Finally, you get to class in time to turn in the homework assignment that is at home on your desk, or when you turn around in your seat and find your best friend is absent too. Those are the days when that certain smile hurts and that certain walk lags.

Now everyone has these days. Hopefully in most cases the bad ones are few and mild. If they are not, you need someone to share them with. I'd like to suggest four different people who will listen.

1. **The Lord**
 You know that God loves you so much that He listens everytime we talk to Him. That's hard for me to grasp. Someone who isn't too busy or too tired. **Neat!**
2. **Your Family**
 It's really great to be able to talk to the people who have worried and fussed over you all of these years. They'll try very hard to understand.
3. **Your Friends**
 All of us have certain people who are special to us. They share our everyday experiences and will listen to us and offer suggestions and really help.

Now these three require one thing to make them really able to help you. Communication! You must ask them. You can't keep it bottled up inside yourself and expect to feel better. This brings me to my last suggestion.

4. **Yourself**
 I don't mean feel sorry for yourself or clam up. I mean that you should look at your problems rationally. Check all the angles and weigh them. Don't set such hard solutions. Be reasonable about it, you're still human.

At the beginning of this year, I was really down and out. A close friend of mine put this on my door for me to find the next morning. It has meant so much to me that I'd like to share it with you all.

OPTIMIST CREED

Promise Yourself—

To be so strong that nothing can disturb your peace of mind.
To talk health, happiness, and prosperity to every person you meet.
To make all of your friends feel that there is something in them.
To look at the sunny side of everything and make your optimism come true.
To think only the best, to work only for the best and to expect only the best.
To be just as enthusiastic about the success of others as you are about your own.
To forget the mistakes of the past and press on to the greatest achievements of the future.
To wear a cheerful countenance at all times and give every living creature you meet a smile.
To give so much time to the improvement of yourself that you have no time to criticize others.
To be too large for worry, too noble for anger, too strong for fear and too happy too permit the presence of trouble.

Remember one thing, "the deepest faith is that men and women, in their fierce and faltering struggle to find the right way, are not **alone.**"

Sherry

*David Elton Trueblood, **Philosophy of Religion,** New York, Harper & Row, 1957, p. 83.

MISSIONARY NEWS

Report of Ingraham Administrative Visit to India



Reverend M. Virgil Ingraham, General Secretary of the Missionary Board of The Brethren Church visited the Brethren Bible Mission in India from October 13 to October 28, 1971. Mrs. Ingraham accompanied him on this visit speaking to students and women's groups. The following is a summary of the report given to the Missionary Board during their November meeting only hours after his return from India.

AS IT IS IMPOSSIBLE to arrive in Rajahmundry by plane they were met in Hyderabad by our missionary to India, Reverend K. Prasantha Kumar who drove them on the ten-hour journey to Rajahmundry. The Ingrahams participated in the sessions of the Brethren Bible Institute with Reverend Ingraham delivering four lectures on the scriptural basis of missions, missions around the world, and on Brethren Missions. Classes began at eight o'clock in the morning and continued until eight that evening which was the supper hour.

The first Sunday, Mrs. Ingraham taught the children during the Sunday School hour and Rev. Ingraham delivered the message of the morning. Sunday evening Cottage Prayer Meetings were held. Meeting at the Brethren Home for Children, the 15 boys plus the evangelists and visitors went in procession, singing as they went, to several homes where a time of prayer was held in each place. At the last home the group which had now grown considerably held a meeting with Virgil Ingraham giving a short message and Prasanth following with an evangelistic appeal. Several came forward for prayer. As the group had progressed the boys had been distributing tracts in Telegu. This i shown how the Brethren Bible Mission is intensel interested in taking the gospel to the people, whereve they are.

Monday evening the group went to Gokavaram th home village of the oldest of the evangelists, M Bhushanam. That evening his home was dedicated a a prayer house and the room which he had added o for services was jammed with those who wanted t hear the evangelistic message presented there. Agai many came forward for prayer.

The next day they traveled to another villag Ethakota, about an hour's journey from Rajahmundr Another evangelistic service was held and many hom in the village were visited. These homes are locate quite close together, separated only by a path, so yo can almost duck out of one home and into another.

The next day at B. Velamalakota a three-hour servi was held again including greetings from Mrs. Ingrahar a message by Virgil Ingraham which, of course, had be translated, and a message by Reverend K. Prasantl Kumar; more than 100 came forward for prayer. Th is a part of the work which Kumar is doing, reachir

out constantly into the various villages through meetings in a home or a prayer chapel. In many cases, these prayer chapels are a framework with palm leaves over the top and protectors on the sides to shield the people from the winds and the rains.

On Thursday the village of Podagatlapalli was visited and then on Friday, Rajavolu, the site of the first constructed church building. Here Mrs. Ingraham spoke to the students at the adults school for women. Literacy classes are being held for all ages because many new converts upon receiving a Bible cannot read it. Mrs. Ingraham presented awards to approximately 25 women from this class. A Communion Service followed which began with a devotional program and a message by Reverend Ingraham on the spiritual significance of communion. Then they sang hymns and brought thank offerings consisting of various produce they had to share. Over 100 took part in this communion service with many others watching from outside. The total service took about four and one-half hours.



Communion service at Rajavolu.

Saturday morning Rev. Ingraham met with the evangelists who are working in the various villages and then in the afternoon a convention started which was really evangelistic in nature.

The convention was held on the new property in Rajahmundry which has been leased across the street from the Brethren Home for Children. Meetings started Saturday afternoon being held through Sunday with about 750 gathered for the meetings. The General Secretary spoke several times during these meetings. Sunday there was a procession through the streets, and also a Baptismal Service where 45 adults were baptized, bringing the total membership of the Brethren Bible Mission to about 240. During the evening meeting a state cabinet minister visited the convention and spoke in appreciation for what the church is doing in India.

Monday after another meeting with the evangelists, a visit was made to the "agency" with a doctor who has been assisting with this work. More than one hundred vitamin injections were given during this trip as well as prayer for the ill. In the afternoon over one hundred fifty gathered in the prayer house which had been constructed by the villagers for a meeting. A torrential downpour on the way home vividly illustrated the problems which Kumar faces as he tries to meet the needs.

Prasanth envisions the time when he might have a doctor part time, maybe a retired India doctor, and a nurse who could staff a traveling clinic to go out to these places that so desperately need medical care as well as the preaching of the Gospel.

In Divancheruvu the next day a literacy class carried on by one of the evangelists who is also a teacher was observed where a man of sixty and a child of six were learning together, among others, to read their Bibles to be able to feed themselves on the Word of God. Then in Palacherla in a Prayer Hall for accommodating twenty, seventy-five amazingly gathered together for the final meeting before the trip to Visakhapatnam and the flight to Calcutta and departure from India just two days before the tidal wave hit. Calcutta showed much evidence of the present tense situation with Pakastan and testified to the great need. We can be thankful for what the Brethren are doing through our missionaries in India.

Four churches and five prayer houses have been established. The evangelists who are in training in the Brethren Bible Institute are responsible for these various churches or prayer houses, under the supervision of Prasantha Kumar. The main characteristic of the church is that it is strongly evangelistic and strongly outreaching. The response is quite great for the people seem to be hungry to know Christ who is presented as one who loves them and the one who can bring hope to their lives.



Feeding the multitudes at the convention.

The literacy program will be promoted in a greater way so that the people will learn to read their own Bible so that they might grow in grace and the knowledge of the Lord. Additional churches are envisioned . . . largely the prayer house type which will be the beginning of a well-established church at minimum expense.



Convention in Rajahmundry.

The Brethren Home for Children is well organized. Nirmala directs this ministry and is assisted by a male Warden and Teacher. All of the boys come from some of the villages where we have a prayer house or a church. At present there are fifteen boys in the home, who are used as helpers in handing out tracts, etc. They go to public school and are taught in the Word of God at the home and form part of the weekly prayer group. There is a waiting list for the home with some brought by relatives and some boys just hanging around asking to be a part of this life.

Advertisements have been placed in some of the papers and two billboards in the center of Rajahmundry promote the Brethren Bible Mission. Follow-up through letters, literature and visits when possible is the procedure for those who write.

Ten men received certificates after twelve months of training at the Brethren Bible Institute. Seven of these men were awarded for high achievement during the graduating exercise in which the Ingrahams took part. The Bible Institute is in cooperation with the work of Theological Training by Extension, the first in Andhra State, under the Evangelical Fellowship of India. Of the four teachers, three have their Bachelor of Divinity or Masters degrees and are highly trained. Classroom work is combined with practical work with one week a month in class from 8:00 to 8:00 each day with a short break for the noon meal, and one week a month leaving their own work and working in one of the other villages with another evangelist. This way they are learning about problems in the other villages, learning to work with their fellow-workers and sharing. Also, Prasanth works individually with them in their own village during the month, evaluating and showing them by example.

Some work is being done in the area of relief through gifts which come for this purpose and clothing which has come in. Also the assistance of the doctor previously mentioned and some food distribution during disaster periods aids the needy.

Literature distribution, newspaper advertising and the invitation for prayer play an important part in the evangelism effort which is being carried forth. The outreach is unusually great to date. Rev. K. Prasanth Kumar can be commended for the remarkable job done in the short time he has been there. He has exploited the opportunities that are available and has been very imaginative in developing ways to reach people. We praise God for this evidence of His blessing in the work in India.

"FIRST THINGS FIRST"

Matthew 6:33

THE MYSTERY OF INCARNATION

by Thomas A. Schultz

N SOUTHERN OHIO, during the fall of the year, there is some of the most beautiful countryside in ıe world.



Some years ago the members of Gratis Boys' Brotherood were on a field trip. As we looked over the meadow nd down into the valley, we viewed all of nature's lory. Out of a clear blue sky, a young high school stuent said, "You know, Pastor, God wonders me." The xclamation of this young man was not in very good nglish, but it certainly described one of the great ysteries of life—the wonder that besets the mind of an. One of the great dimensions of life is this wonder mystery which surrounds our lives. If you don't onder about life, you are missing one of life's great eanings. Wonder and mystery are priceless gifts. As matter of fact, wonder and mystery are a part of orship. If there were no wonder nor mystery of life, am sure we would not be here today. If we are woripping God properly, we feel a tinge of wonder, you ave to turn to God. God is the source of all wonder and ystery of life. How does God create wonder? How does od wonder me, as was said by my teenage friend?

In the Old Testament we read how men were so imressed and filled with wonderment as they looked on nature. In the early days of civilivation many ligions worshipped nature: the sun, moon, stars, trees, owers, and birds. But not so with the Israelites; they id something more wonderful in their worship. They d not worship creation, but the Creator! The One who id created nature itself! "The heavens declare the ory of God; and the firmament sheweth his handyork" (Ps. 19:1).

Yes, for the Israelites, wonder was created by God in the nature around them. As they looked upon the trees, the flowers, the birds, and beheld the heavens above, they were filled with wonder and amazement. If you look at the heavens and see how wonderfully they were created, modern man, with all his scientific achievements is still filled with wonder. I love to go in the backyard at night, when all the world is silent and many have gone to sleep, and look at the moon. Then I realize, this year men again have walked on the face of that moon. Wonder of wonders that God has made the heavens and the earth. It causes me to wonder about God when I see His stars out in the distant places and know that someday we shall be there. I noticed it is the same sky even in Japan.

There was another wonder the Israelites discovered. It was not the wonder of nature, but it was the wonder of man. For the Israelites, man was something special that God had created in His total plan of creation. "For thou hast made man a little lower than the angels, and hast crowned him with glory and honour" (Ps. 8:5). Yes, the source of wonder for the Israelites was the awareness of the importance and greatness of every single man.

When we study the pages of Scripture, we discover the early Jews were so impressed by the nature of God —that God had put His very being into man himself. "And God breathed into man's nostrils the breath of life; and man became a living soul" (Gen. 2:7). God imprinted His very own image on man, "And God said, Let us make man in our image, after our likeness . . ." (Gen. 1:26). Then God put man over all His creation— ". . . Let man have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). So the wonder of man is a very mysterious thing. When we look upon man today, no matter what rank or station of life, again we are filled with wonder.

A little boy was with his daddy in their back yard. They were looking up into the heavens. The little boy turned to his dad and said, "Up there is where we put our satellites." His father was an engineer, and the young lad knew not so much about the heavens and earth, but, he knew that man had the ability to put space ships on the moon.

Modern man, with all his problems and tensions of the 20th Century, still has a way out. Man, under the guidance and direction of God, will be able to bring peace on earth despite the war and tensions of this day. God will be able to use man to feed the hungry millions

of people in the world, if man will only believe Him! I am filled with wonder when I am taught by the Scriptures that God shall show how man will be able to have freedom of body, mind, and soul; he shall not live under slavery. I am filled with wonder when I realize how much God has invested of Himself in us!

The greatest wonder for Christians is not the wonder of nature nor man. Though these are great in themselves, the greatest wonder of all for the Christians is the birth of Jesus Christ. His advent into the world is a wonder that we shall never finish talking about. Paul once said, "Thanks be unto God for His unspeakable gift" (II Cor. 9:15). No word can describe nor explain the mystery and wonder of the birth of Christ—how God dressed Himself in flesh and blood, in the nature of a little child in a manger of Bethlehem, and came to bring salvation to man.



No writer of the New Testament caught the great significance of the Incarnation of Christ, God putting on human flesh, as did John. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him: and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:1-12). This is a description of God entering into the heart of humanity; a God leaving His heavenly nature and coming down to become a part of sinful, human nature. This is the meaning of the Incarnation. This is the true meaning of the birth of Christ! This wonders me!

I wonder about God coming as a little child. I wonder that a God so great, who created the heavens and the earth, would stoop so low for us to be born of a woman in a manger in a stable outside of an inn because they had no room. Had I been managing the inn that day, I would have had legions of angels, armies, and all the public relations men present when the Christ Child came that day, but not so with God!

I wonder how God could bear the cruelties of ma kind, for no sooner had the Babe been born when t Holy Family was warned in a dream to flee into Egy to escape the cruelty of Herod who had ordered that a male children two years of age and under should be p to death. His plan designed that this Christ King mig also be included in the innocent. I wonder how G could endure the cruelties of the human beings.

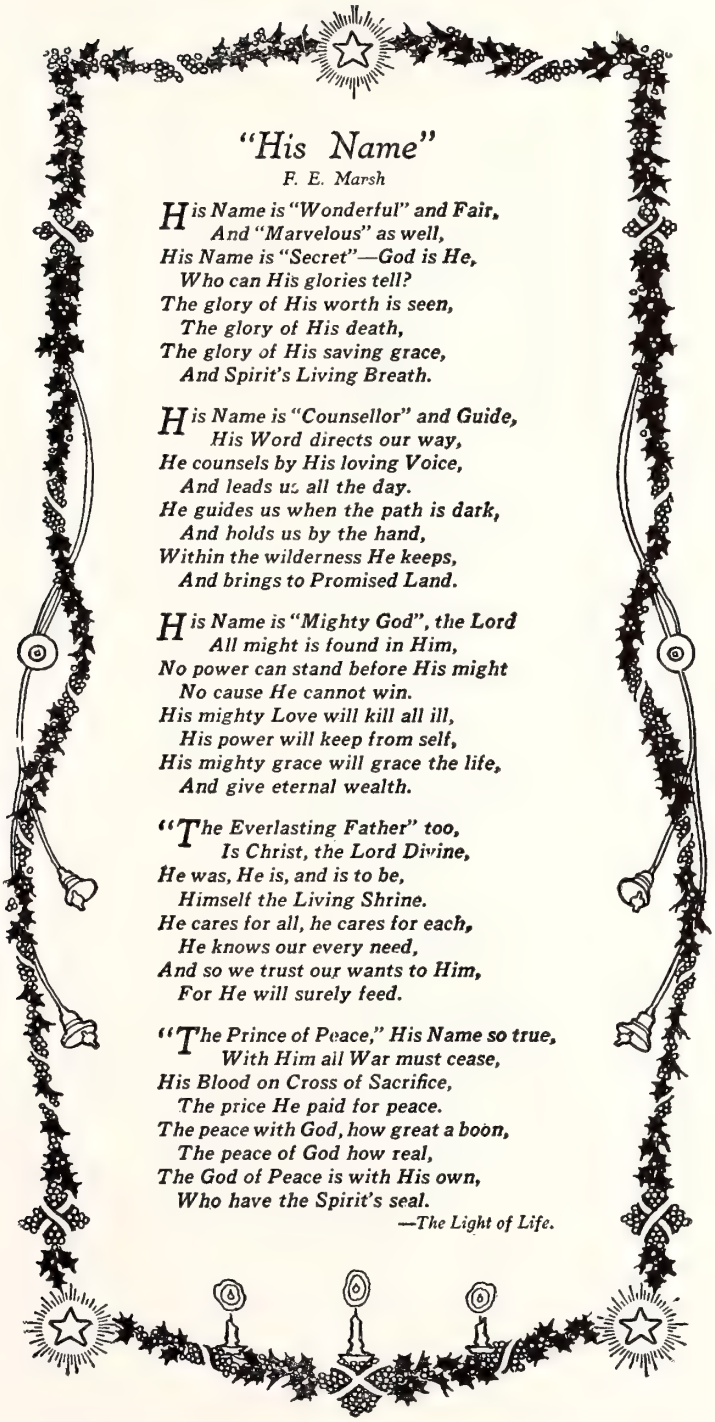
I wonder that a God of the Universe, who put t stars in place and moved the galaxy as He did, wou become a servant to wash and dry the dirty feet of me I wonder about the great, omnipotent God who cou come and do such a lowly act for His fellowman. Th I wonder that a God of power and might would reve Himself to me, or that a God as great as He who mak the thunder to roar would speak to me as a huma being.

Then, my friends, I am filled with wonder that th God would not only come in the form of a little baby the manger of Bethlehem, but also He would finally d upon the cross. He would suffer there, and all of it f me! This causes me to wonder. One of the greate statements of Christ, ". . . he that hath seen me ha seen the Father . . ." (John 14:9). I am amazed that a human face, tanned by the sun, contorted with pai stained by the thorns and tears, we should still be ab to see the light of God's face. It causes me to wond and wonder.

Then I think the greatest part of the Incarnati which causes me to wonder is His amazing love. Wh I look at Jesus and see how extravagant and reckle He was with His blood that sinners such as we might changed and forgiven, it causes me to wonder. I wond why He loved the poor. I wonder why He loved men w had been disobedient to His will. I wonder why He we with the unwanted and the unlovely of His day. B He did! I wonder how His amazing love has carri down through two thousand years to each of our hear

So, my friends, when we look at the birth of Jes from our hearts on Christmas day, I hope we can ju take a few moments out of the busy turmoil to be qu for a few moments and say, "God wonders me." Mer Christmas from Iwakuni, Japan.





"His Name"

F. E. Marsh

His Name is "Wonderful" and Fair,
And "Marvelous" as well,
His Name is "Secret"—God is He,
Who can His glories tell?
The glory of His worth is seen,
The glory of His death,
The glory of His saving grace,
And Spirit's Living Breath.

His Name is "Counsellor" and Guide,
His Word directs our way,
He counsels by His loving Voice,
And leads us all the day.
He guides us when the path is dark,
And holds us by the hand,
Within the wilderness He keeps,
And brings to Promised Land.

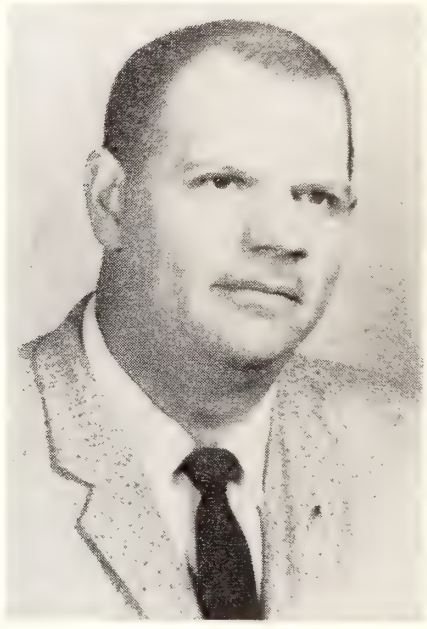
His Name is "Mighty God", the Lord
All might is found in Him,
No power can stand before His might
No cause He cannot win.
His mighty Love will kill all ill,
His power will keep from self,
His mighty grace will grace the life,
And give eternal wealth.

"The Everlasting Father" too,
Is Christ, the Lord Divine,
He was, He is, and is to be,
Himself the Living Shrine.
He cares for all, he cares for each,
He knows our every need,
And so we trust our wants to Him,
For He will surely feed.

"The Prince of Peace," His Name so true,
With Him all War must cease,
His Blood on Cross of Sacrifice,
The price He paid for peace.
The peace with God, how great a boon,
The peace of God how real,
The God of Peace is with His own,
Who have the Spirit's seal.

—The Light of Life.

ANOTHER REFORMATION



by John T. Young

AS I WAS PREPARING a sermon for delivery in October upon my return from conducting Evangelistic Services at the Vinco Brethren Church, I was deeply moved and challenged as I reviewed the life of the great reformer, Martin Luther. Much, so very much was accomplished in the regeneration of the **Life of the Church.** The rubbish of dead religion which had hidden the precious truth of God was at least partially swept aside. The real turning point was when the Word of God was "quickened" to Brother Luther. The admonition of the Apostle Paul to the church at Rome came alive: "The man who through faith is just and upright shall live, and shall live by faith" (Rom. 1:17—Amp.). This transforming passage of Holy Scripture swept in upon the German monk causing him to declare "I felt born again, like a new man. I entered through this open door into the very Paradise of God." This move of God headed Martin into a life of conflict with those who refused to believe that Luther's new insights were divinely given.

In Luther's Reformation not all the great truths were restored. We are aware of this today. Many of the strongest, influential Evangelical churches throughout the land preach the Cross of Christ and the work of reconciliation accomplished there . . . but right there is where they stop. Subsequently, today's church and its message often does not effect a vital change in its members. In fact, the continued work of the Holy Spirit following conversion is conspicuous only by its absence.



A prominent theologian notes that "this generat has been made fearful of the Holy Spirit." In His pl human order has too often been substituted. There some indication that this "order" is dying on its f The winds of adversity which now sweep our land shaking many man-made buildings. Only those b upon the proper foundations will stand, and that pro foundation is the **Divine Word of the Living God! Church** must have the right foundation. The **Chu** must have the correct superstructure. The **church** m follow the patterns set forth by God Himself in H Scriptures.

Brethren, God has graciously provided a foundat a plan, and a pattern. Paul was speaking of the wo wide Body of Christ when he reminded the believ at Ephesus: "And (God) hath put all things under (Christ's) feet, and gave Him to be the **Head** over things to the **church,** which is **his body,** the fulnes him that filleth all in all" (Eph. 1:22-23).

Yes, Almighty God is going to have a building, Church, for an habitation of God through the Spirit with or without us! ! ! Are we part of it?



WORLD RELIEF

THE HUMAN TRAGEDY in Pakistani refugee camps surpasses description according to Dr. Everett S. Graffam, Exec. VP of World Relief Commission (overseas relief arm of NAE). He says it is a replay of the Biafra civil strife on a greatly magnified scale with 9 million refugees, a million of whom have already succumbed. Wide-eyed starving children and their despairing mothers are dying together.

Dr. Graffam visited Calcutta and several surrounding refugee camps with Dr. I. Ben Wati of Evangelical Fellowship of India and Mr. Vernon Reimer of Mennonite Central Committee. These organizations are two of five evangelical groups WRC is working with in different parts of India and East Pakistan. To date WRC has contributed $75,000.

The government of India hasn't only given its approval for specific Christian projects but has asked EFI to take on certain responsibilities. One is a camp in Shillong caring for 5,000-8,000 displaced people.

Responding to EFI's request, WRC has assumed support of this refugee center with a four-months budget of $35,000 to provide food, shelter, medical aid, blankets and clothing. This breaks down to approximately $1.00 per person per month.

Though India is receiving aid from many countries and relief agencies it is impossible to provide sufficient food and shelter for such an influx of people. Dr. Graffam saw food lines everywhere as far as the eye could see, and they seemed to be swallowed up by continually moving people wandering from one place to another. Uncomplaining, emaciated people wait as long as eight hours in the 110 deg. sun or cold monsoon rains for their small weekly food allotment.

Even when available the food is too low in calorie and protein content, consisting mostly of boiled rice with dhal (thin lentil soup) poured over it, and powdered milk. Usually there is no meat, fruit, vegetables, cooking oil, or salt.

When there is shelter, it might be a large drainage construction pipe or a 2½ x 6 ft. space allotted to an entire family in an endless row or long shelters roofed with grass or tarpaulins. Dr. Graffam said that some people laid sticks on the ground as a boundary around their own little spot.

While most of the refugees are Hindus or Moslem, there is a sizable number of people classified as Christians (Protestant and Catholics). They cannot maintain a corporate religious identity, but many introduce themselves to the relief workers when they see the emblem of the cross.

(Note: The World Relief Commission of NAE is the relief agency through which Brethren World Relief funds are put to work.)

World Religious News in Review

DR. DENMAN DESCRIBES U.S. AS A 'MISSION FIELD'

Colorado Springs (EP)—"I don't think the U.S. can evangelize the world," said veteran Methodist evangelist Dr. Harry Denman who described this country as "the greatest mission field today."

Addressing the 60-member governing body of the United Methodist Board of Evangelism, Dr. Denman asserted that during its period of rapid growth in the 1950's, the church "became a club—the whole idea was to join and pay."

"We neglected total commitment to Christianity and all persons," he said. "The Seventies will be a bust unless we love all persons."

The 78-year-old evangelist, who headed the board of evangelists for 16 years before his retirement in 1965, added that the denomination "can be no more evangelistic than its local churches."

"I may be pessimistic," he stated, "but I don't think the U.S. can evangelize the world. We are imperialist. We are militant. We are still dropping the bombs."

"Bigness will destroy the church just as it is destroying business," he believes. "During the Depression businesses closed, but not the churches. In the 'Thirties, individuals went on welfare. Today, corporations are going on welfare."

Noting that "there has never been a great religious awakening among affluent people," he said that the strength of the church has always been the poor, the oppressed, the neglected, and the hurt.

PRESIDENT HONORS BRAVE POSTMAN

Daly City, California (EP) — An "impossible" feat won U.S. Postman Abel Delgado congratulations from his superiors and a Presidential citation from Richard Nixon.

"I just prayed to God I could do it," said the humble Delgado. "Where I got the strength . . . I'll never know."

The strapping six-foot former Marine was making his rounds when he watched horrified as a heavy Cadillac Car slipped off a jack and pinned Ernesto Abuyen beneath it.

Throwing down his mail sack Delgado grabbed the back of the car and lifted it high enough off the ground for his friend to scramble out from under.

"BIBLE LADY" WINS ANOTHER ROUND IN PUBLIC SCHOOL BATTLE

Owensboro, Ky. (EP)—A homemaker here whose crusades for Bible reading and prayer in public schools has earned her the title "Bible Lady," has scored another round.

On each teacher's desk throughout the Owensboro school system is a copy of the King James Version of the Bible.

The school board approved the plans of Mrs. James E. Howard at her continued insistence.

Previously, Mrs. Howard was successful in attempts to have framed copies of the Ten Commandments hung in 15 school libraries.

MINNEAPOLIS MOVES TO TAX AMERICAN LUTHERAN AGENCY

Minneapolis (EP) — Augsburg Publishing House, a division of the American Lutheran Church, has been placed on the Minneapolis tax rolls for 1972 by City Assessor Gordan Moe.

Mr. Moe said he had consulted with the Hennepin County Attorney's office.

"When you're in doubt, you should put it on the tax rolls and let the court make the decision," he said.

A 1965 decision by Hennepin County District Court held that the publishing house is tax exempt because its activities of printing and distributing religious materials are within the legal definition of church property.

CENTENARIAN LAUDS ABSTINENCE

Los Angeles (EP)—The date o birth on Levi Records' driver' license reads 10-6-71. But he's mor than a few days old.

The "71" refers to 1871, while th license is new because Mr. Record passed his driving test this summe with a perfect score.

To live as long as he, said th retired farmer, "Let all drinks alon . . . and leave tobacco alone, too."

The centenarian added: "I go t church every Sunday and pray t the Lord."

BRITISH LAYMAN SEES BRIGHT YOUNG RUSSIANS TURNING TO CHRIST

Toronto, Ont (EP)—The Christia believers of the Soviet Union wi one day have an enormous impa on the rest of the church, predic a leading British layman.

Sir. John Lawrence, 64, is th author of five books on the USS and has visited the country fr quently since his term as pre attache to the British embassy Moscow during World War II.

Editor of the ecumenical quarte ly Frontier Magazine, Sir Lawren stopped to speak here en route hon from the world conference of Met odists in Colorado.

His last visit to Russia, Sir La rence said, showed him many sig of a genuine spiritual renewal—o that may well be more significa than anything that is happening the West.

"Soviet Christians," he said, "ha learned something of the cro Their sufferings and persecutio have given them a depth a strength that most of us know lit about."

PEOPLE'S CHURCH OPENS SCHOOL TO COUNTERACT 'ATHEISTIC TEACHING'

Toronto, Ont. (EP) — Two hu dred children registered this fall the new elementary school sp sored by People's Church here an alternative to the "atheistic a agnostic teaching" in the pub schools.

William Vimont, 62, principal the new school, said the empha will be on patriotism, discipline a morals.

"One of the big orders for type of school is for a child to lea

o love the things he's supposed to ve and to hate the things he's upposed to hate," Mr. Vimont said, lso emphasizing "total participation nd total involvement."

The principal added that "the ounster just doesn't take it or leave . It's our obligation to make sure e tunes in, and our methods must e attractive enough to make him arn."

The Rev. Paul Smith, pastor of the 500-member congregation, said asses are being conducted in the unday school quarters attached to ie church. Six "church and Christ riented people" serve as teachers, e said.

The school is financed through the urch and student fees—$50 for the rst child in a family, $35 for the cond, $25 for the third and free for l others.

People's church is an independent ndamentalist congregation which as founded by the Rev. Oswald nith, the current pastor's father, 1928.

PROPHET JONES DIES IN DETROIT

Detroit (EP) — "Prophet Jones," eccentric and flamboyant preacher whose following kept him in the ultimate of affluence, died August 12 at the age of 63.

His full name was the Rt. Rev. James F. Jones known as the dominion ruler of the Church of the Universal Triumph. He had been in ill health since suffering a stroke last October.

During the early 1950's the "prophet" made many predictions, including the declaration that "men will stop dying in the year 2000." In those days at the peak of his popularity he wore a white mink coat, a closet of 400 suits, a $17,000 diamond ring, and he lived in a 54-room mansion. His popularity dwindled in late 1956 when he was charged with gross indecency but was acquitted in a trial.

(Ed. note) Too bad all this clothing couldn't protect him until A.D. 2000

'WANDERING WHEELS' RETURN FROM SUCCESSFUL EUROPE TRIP

Upland, Indiana (EP) — The first European tour for the Wandering Wheels of Taylor University has taken the group over a 2,500-mile bicycle trip through 10 countries in six weeks.

The youthful pedalers, led by Bob Davenport, have also completed seven successful bike trips across the American continent.

A total of 4,000 young people have participated in the cycling adventures in the wake of their organizer, Coach Davenport.

Two-time All-American fullback for the UCLA national champions, Davenport became a "turned on" Christian through Campus Crusade in its early days. He founded the Wandering Wheels as an innovative way to reach and build young people for Christ.

24 hours per day
7 days a week

168 hours a week
40 hours at work

128 hours left
56 hours sleep

72 hours left
21 hours in eating

51 hours left
35 hours watching TV, other pleasures, shopping

16 hours left

The above breakdown was recently given as the erage for the total amount of hours spent by Ameri- ns. It was reported that the average American has 16 urs each week which cannot be accounted for. If this lds true for each of you who read this, may we sug- st that you give consideration to attending Sunday iool and church; thus you can account for at least o of the hours which will be well spent in the service your church and to the God we profess.

A PRAYER IN EVERY PRETZEL

To most of us, pretzels are crunchy snacks that please the palate, but to 87-year-old Lewis Sturgis in Lititz, Pennsylvania, they're a ritual.

"There is a prayer in every pretzel," he told a reporter recently. Sturgis, the last remaining child of the family that founded "America's Oldest Pretzel Bakery" in this picturesque Pennsylvania Dutch community, said the twist in the pretzel represents the arms of children folded in prayer. And the three holes in the pretzels stand for the Father, the Son, and the Holy Ghost."

The pretzel was invented around A.D. 610 by an imaginative monk, living either in Southern France or Northern Italy, who made goodies for children who said their prayers properly.

The monk is believed to have put the distinctive twist in the dough to represent the children's arms folded in prayer and called the result a "Pretiola," meaning "Little Reward" in Latin.

CHEEP ADVICE



Why should I give money to save the heathen abroad when there are heathen in our own country to save? **Why should I give** money to those in other parts of the country when there are needy ones in my own area? **Why should I give** to the church when my own family wants it? **Why should I give** to my family what I want for myself? **Why?** Because I am a **Christian** and not a **heathen**! ! !

An ounce of apology is worth a pound of loneliness.

Probably the most honest "self-made man" ever was the one we heard say: "I got to the top the hard way—fighting my own laziness and ignorance every step of the way."

It has been estimated that for every person who dies from dog-bites ten thousand people die from the results of drinking alcoholic beverages. Yet we shoot the dog and give the liquor dealer a license! How inconsistent can we get?

"Prayer is the golden river at whose brink some die of thirst while others kneel and drink."

from Elkhart Church bulletin



A man will seldom lose his shirt if he is willing to roll up his sleeves.



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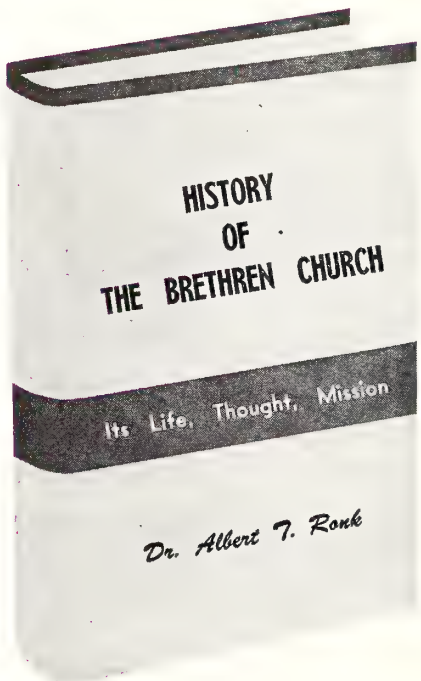
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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

Reading Makes the World Go 'Round and **You've Got a Right to Read** are the dual themes of the fifteenth National Library Week Program to be observed in States and local communities across the country, April 16 to 22, 1972. The week is the annual focus for continuing voluntary efforts by librarians, authors, teachers, scholars and readers to encourage lifetime reading habits and promote the wider use and fuller development of all types of libraries.

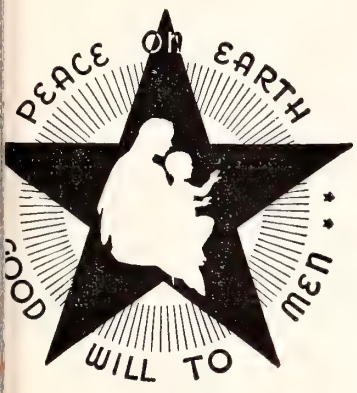
The themes reinforce NLW's efforts to strengthen the role of reading and libraries in meeting urgent national priorities—the Right-to-Read effort, early childhood education and equal educational opportunities for the disadvantaged. They will be featured in promotion materials relating to the UNESCO-sponsored International Book Year (1972). The IBY theme, **Books for All,** and a special IBY poster, **Books Bring People Together,** will be used to highlight the value of books and reading in achieving greater intercultural and interethnic understanding. NLW Headquarters will have a descriptive brochure of promotion materials, including prices and order-blank, available by late November. The full line of aids will be ready for shipment by mid-December.

The year-round reading and library development program is sponsored by the National Book Committee, Inc., in cooperation with the American Library Association. Queries about the National Library We Program or promotion aids should be addressed NLW at One Park Avenue, New York City 10016.



By the Way

Christmas



FACTUAL OR TRADITIONAL?



VERY YEAR many comments are made and written about the meaning of Christmas; and every ar it seems that all these comments are just that— mments. The traditional parts concerning Christmas e religiously followed; the carols, trees, lights and naments, the bright gift wrappings, the traditional velry (office parties) etc.

The factual portion of Christmas or putting the real ristmas message into daily living is also commented and perhaps put into practice during the holiday ason for the most part, but seems to disappear as ickly as the decorations shortly after the season mes to a close.

The angels accompanied the coming of the Saviour th a message of Peace, but it seems that many, in- ding some Christians have not set aside enmities, tred, prejudice and warfare.

It usually is reaffirmed during this Holiday season at Christ came to give hope and dignity to human life, but it isn't long after this Holy Season that refusal to accept His light or look to an eternal future with Him seems to prevail.

It is true that during this particular season many prefer to follow His example as a brother to the poor, yet how long is it until a certain symbol ($) seems to overshadow this example?

It is easy to shrug these failures off as a sort of Stewardship gap which seems to be characteristically human, yet we can all be rather serious about peace, hope, dignity and justice throughout the rest of each year by committing ourselves to carrying out the message of Christmas, and hope that its real meaning never has an end.

It is with a fervent hope that all eyes will be focused upon such a commitment as a goal, that THE BRETHREN PUBLISHING COMPANY, the editorial staff, bookstore and printing plant employees wish to extend—

WARMEST WISHES TO ALL
FOR A BLESSED
HOLIDAY SEASON

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

PROGRAM FOR JANUAR

Topic: A MEMORABLE NEW YEAR'S EVE

IT OCCURRED in the land of Egypt. Six hundred thousand men besides women and children were the celebrants!

They were not in taverns and night clubs, drinking, dancing and carousing. They were in their homes—many of which were hovels. They had performed a rite which had never been witnessed before in the world's history. They had sprinkled the blood of a lamb upon the sideposts and upper door posts of their houses.

Inside their houses they fed upon roast lamb with herbs and unleavened bread. They were fully clothed, even to sandals on their feet and girded loins. They had their walking sticks in readiness; for at midnight they were to start on a long walk out of Egypt and toward a Promised Land.

They had been slaves in bitter bondage, and had built treasure cities for the reigning monarchs of Egypt. But they had been told that this was to be "the beginning of months to them," the first month of the year—not of their civil calendar, but of their sacred one!

"A Happy New Year" would have been an appropriate greeting; for they were to leave what, to them, was "a house of bondage, and a furnace of affliction." They were to be free men and women.

This was the "Birth of a Nation"—the nation of Israel! The feast they observed was "The Passover." It was henceforth to be observed annually, in celebration of their deliverance from Egypt.

The Passover lambs killed in Egypt typified Christ, the Lamb of God. We are told in I Corinthians 5:7, "Christ our Passover is sacrificed for us." He is the Lamb of God who was led to slaughter because of our sins. His precious blood has been "shed for many for the remission of sins" (Matthew 26:28).

When a person who is in the prison house of unbelief, appropriates Christ by faith as Lord and Savior, the greeting: "A Happy New Year" can be extended in th truest and fullest sense to him—or her.

That event will be "the beginning of months, the fir month of the year" on that person's sacred calenda It will be that person's new birth!

That believer starts out on the path of life whi leads to the Promised Land of eternal glory. The Lo Jesus said: "I will come again, and receive you un myself; that where I am, there ye may be also" (Jo 14:3).

This kind of "A Happy New Year" awaits all w will believe the gospel of Christ; for it is the power God unto salvation to everyone that believeth . . (Romans 1:16).

Some additional appropriate New Year's texts are follows:

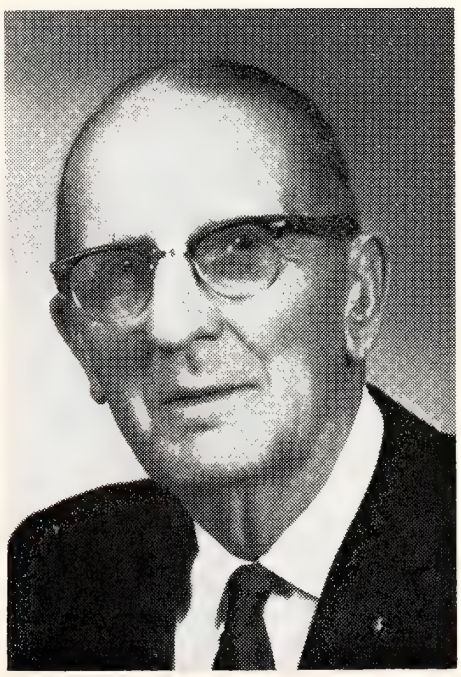
Galatians 2:20
Philippians 1:21
II Corinthians 5:15
I Corinthians 6:18-20
Philippians 4:6-7
Ephesians 5:20
Colossians 3:23

Rodger H. Geaslen begins writing the Laymen program material beginning with this issue. H is a member of the Washington Brethren Chur in Washington, D.C.

He has been elected to serve as Moderator the Southeast District of The Brethren Chur for the coming year. He has been active in T Laymen Organization on local, district a national levels for many years.

MEMORIAL TO REV. EDGAR A. DUKER





Rev. Edgar A. Duker was called to his Eternal Home August 31, 1971 after several months illness. He was born April 1, 1888 in Elkhart County and came to South Bend 15 years ago. On January 21, 1920 he was married to Grace Lehman, who survives along with three daughters—Florence, at home, Mrs. Evan Kreps of South Bend and Mrs. Josephine Goerlitz of Appleton, Wisconsin; four grandchildren, seven great-grandchildren, and two great-great-grandchildren. Many will remember his brother Rev. W. I. Duker, now deceased, who was also a Brethren minister.

Because of his wide area of service he was loved and respected by many.

He attended Goshen College and taught school at Nappanee and Lost Creek, Kentucky.

During World War I he served his country in Germany and France, was a member of Post 50 American Legion, VFW and was chaplain for several years. He was often called on to speak at military and patriotic meetings.

From the time of his ordination at North Liberty in October 1922, he was dedicated to the work of the Brethren Church and to spreading of the Gospel. As a result of his ministry many converts were won for the Lord. He was a member of the National Ministerial Association. His pastorates included County Line, Teegarden, Tiosa, Ardmore and Lake Odessa, Michigan. When he no longer held regular pastorates, he continued to fill pulpits when the regular pastor was absent. Just shortly before his death he baptized four new members at the Ardmore Church.

For 40 years he worked as Funeral Director for the Forest G. Hay Funeral Home and in this capacity officiated at many funerals. When there was no church affiliation, he always had a Christian witness as he showed his concern and sympathy for the bereaved.

As an active member of the South Bend Church, he held many offices—Moderator, Sunday School Superintendent, Sunday School teacher and served on many important committees.

In community affairs he assumed responsibilities and was a member of Portage Lodge 675 F. & A.M. and the Scottish Rite. To his many friends he was known as "Duke."

He was a devoted husband and father and went out of his way to be helpful.

Funeral Services were conducted at the Forest G. Hay Funeral Home by Rev. Tinnie Rorie of the Ardmore Brethren Church on September 3, at 1:30.

Submitted by
Lillie Garwood

ORDINATION OF JAMES ALLEN GILMER

THE ORDINATION SERVICE of James Allen Gilmer was held Sunday, October 3, 1971 in the First Brethren Church of Teegarden, Indiana.

James was born of Christian parents, Herbert and Evelyn Gilmer, in Huntington, Indiana, August 13, 1947. He attended elementary school at LaPaz and Lakeville while his father pastored the County Line Brethren Church. In 1958 the family moved to Roann, Indiana, where he attended Junior and Senior High School. He graduated in 1965 from Northfield High School where he was active in sports, band, choir, and also class president as well as president of the student body.

In the fall of 1966 he entered Huntington College and graduated in 1971 with a B.A. degree, majoring in Sociology. While in college he was chosen for Who's Who among college students and also received the Pulliam Award from the Indianapolis Star. From 1966-1970 he pastored the Roanoke Church. Currently he is enrolled in an M. Div. program at Elkhart Mennonite Seminary and is pastoring the Teegarden Church.

He has been active in the Brethren Church. As a youth he was president of Southern Indiana BYC and also was National Youth Moderator. He has served on the National Brethren Youth Board and National Board of Christian Education from its beginning through the present. He also served on the Indiana Board of Christian Education as chairman of the Yout Commission.



On December 17, 1966, he married the forme Treasure Anne Salmon. They are expecting their fir child in December.

NSSA NATIONAL LEADERSHIP SEMINAR— OUTSTANDING SUCCESS

Over 576 Christian Education leaders from across the nation attended the National Sunday School Association's National Leadership Seminar.

The Seminar held at Chicago's O'Hareport Convention Center October, 1971 featured the triple themes of Early Childhood Education, Adult Education and Management and Motivation.



1972 NSSA LEADERSHIP SEMINAR TO BE HELD IN LOS ANGELES

Dr. Cyrus Nelson, President of Greater Los Angel Sunday School Associations (GLASS), has publicly i vited the National Sunday School Association to ho their National Leadership Seminar in Los Angeles ne year. The invitation came at the Thursday evenir (10/21) meeting of this year's highly successf National Leadership Seminar which was held Chicago.

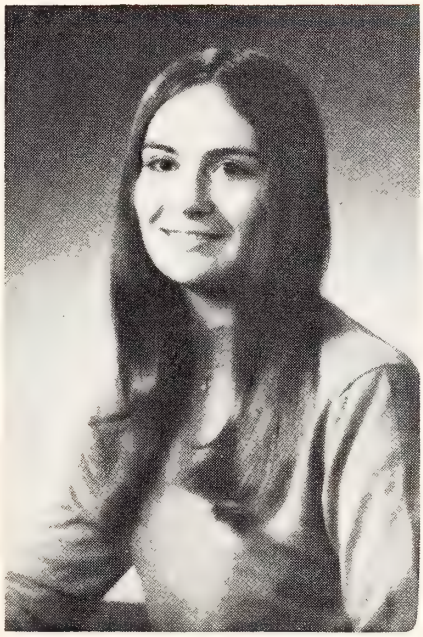
The 1972 NSSA National Leadership Seminar will held at the Los Angeles Convention Center, October 1 20, in conjunction with the Annual Convention held GLASS. The National Leadership Seminar is expecte to draw over 1,000 Christian Education leaders. Thes leaders will be receiving input which they will dissir inate to Sunday School lay workers who will be mee ing in the GLASS Convention later in the week.

Coordinating the seminar and convention will Monroe Marlow, GLASS official who is the immedia past President of Optimists International.

In keeping with figures mounted during past co ventions, the dual seminar-convention should draw ov 12,000 delegates from 17 western states.



YOUTH BEAT



Laura Wann

AURA WANN, a senior at Bryan High School and a member of the First Brethren Church at Bryan, Ohio, received first place in the Voice of Democracy ontest sponsored by the Veterans of Foreign Wars and he Bryan VFW Post 2489. She was awarded a $25 avings bond and a bronze plaque for her achievement.

Laura is active in BYC. She teaches a Sunday School lass for second graders, directs the Junior Choir and s a member of the adult choir. Her parents are Mr. nd Mrs. Dean Wann.

The following is a copy of the speech that she wrote nd gave this past spring.

Have you ever heard the old adage, "One picture is worth a thousand words?" Maybe you've heard it, but has it ever applied to any work of art you have seen? I was surprised at the amount of truth in that statement when the other day, I saw a great painting. It was one of the series of five called "Unflammatory Art." The unidentified woman in the painting held a sword in one hand that was pointing to the Declaration of Independence while her right foot stood upon a crown and chains. Beside the woman was a red, white and blue shield with the words "E PLURIBUS UNUM" engraved on the front. The painting was primitive, but very explicit: the woman represents the people who stand behind America and crush monarchy. As the shield symbolizes America, America symbolizes freedom; that treasure Americans have always fought to preserve. Freedom must not be destroyed by the flames of monarchism.

The word freedom was created the same day as man. Man was created to be free, but somewhere down through the ages, he lost his freedom to tyrants. Did man **freely** give his freedom? I don't believe one can ever give up freedom once he has tasted its sweetness. Fortunately, freedom constantly lingered in the hearts and minds of a few such as the Pilgrims who, by their own efforts, separated themselves from England to come to America. Here, they were allowed to practice the freedom that for so long had been suppressed.

This is America's heritage, and it must not be forgotten. One could never count the lives that were freely given for freedom's sake.

Try to recall the famous words of Abraham Lincoln as he stood before the people at Gettysburg. In his words, "The world will little note, nor long remember what we say here, but it cannot forget the brave men, living and dead, who struggled here." Gettysburg was a part of our heritage. Americans cannot forget Gettysburg any more than they can forget the Revolutionary War, W.W. I, W.W. II, the Korean War, and the Vietnamese War. There was a cause for America's part in each of these wars—freedom. They were fought and many died so that you and I might live to taste freedom, democracy, and equality, and some day if necessary, give our lives that our descendants might be free.

I once heard a song and in it were the words, "When youth has passed, the flames may die, but with it die the dreams." Was the person who wrote this thinking of the people who died that the dreams of freedom could live on? **Pride** is the flame that democracy survives and depends on.

Our heritage—**yours** and mine, is one of freedom, and we must realize its importance. But, what of the future? We must ask ourselves these questions: What have I done to insure freedom as a means of life for my children?

I challenge you and all Americans to recognize the efforts of the first free Americans and defend their gift of freedom that has passed down to us. In this way, we may leave to our children this magnificent heritage of freedom.

VENTURES IN WITNESSING AT WEST ALEXANDRIA

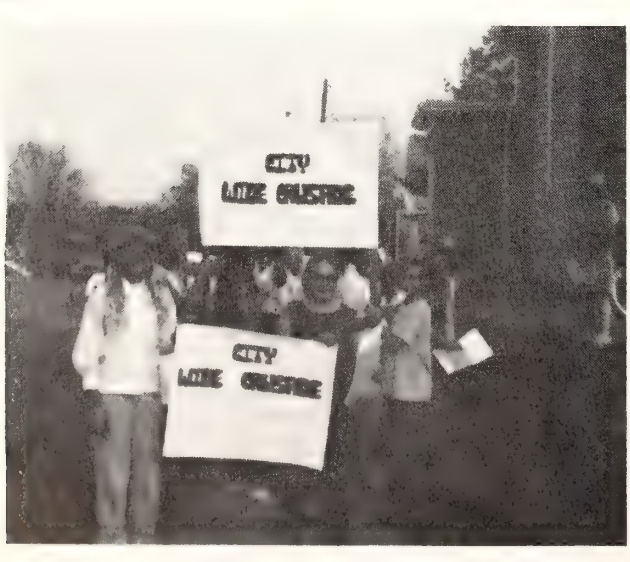


Halloween "Trick or Treaters"

PRAISE THE LORD! God has been working through the West Alexandria BYC in many ways!

The town of West Alexandria holds an Oktoberfest annually—in October, of course. This Oktoberfest is copied from an old German celebration of the same name. Various organizations, many from our town and a few from throughout the state of Ohio, have booths at this event. Each booth must be decorated following the old-fashioned, harvest time theme. Everyone wears long dresses, sunbonnets, etc. to carry out the theme. Our BYC group had a booth at the Oktoberfest for the first time this year.

We sold red candy apples, waffles, caramel corn, and plates and napkins with a religious motif. While it was nice to have a financial profit, we wanted to find a way to gain spiritual profit too. We passed our free PTL buttons to everyone who came to our booth. These "free" buttons were well advertised by posters placed throughout the park where the Oktoberfest was held. Of course, this gave us a wonderful opportunity to witness for the Lord; for everyone wanted to know, "What does PTL mean?" Do you know? **Praise The Lord!**



Youth assemble for "demonstration"

Our BYC also discovered another exciting way t witness. Instead of going trick or treating on Halloween we went out with our own "treats" in West Alexandria We knocked on peoples' doors and said, "No trick We have a treat for you." We then gave each surprise person a tract and a flyer advertising the City Wid Crusade held in West Alexandria on November 12, 13 14th. This was followed by a hayride and weiner roast a time of fellowship enjoyed by all.

Our BYC became excited at the prospect of a Cit Wide Crusade. We made posters advertising th Crusade which were spread throughout West Alex andria and surrounding towns. We also passed ou flyers for the Crusade in the nearby city of Eaton.

Would you believe we even held a "demonstration for Christ? Our youth group met with a youth grou from the Trotwood Pentecostal Church. We marche from our church in West Alexandria up to the tow hall, carrying signs for the Crusade and singing hymns Then our group assembled on the steps of the tow



"Demonstration" on Town Hall steps

hall and sang praises to the Lord. We sang approxi mately forty-five minutes; old favorites such a "Amazing Grace" and newer songs such as "They'l know We Are Christians By Our Love" and "Put You Hand in the Hand." I'm sure I wasn't the only one there with chills up and down my spine. It was a thrilling and exhilarating experience. We then visited a loca rest home to sing and returned to the church fo refreshments. We found that it's fun to meet and have fellowship with other youth groups.

Our youth were also workers at the Crusade. We passed out our PTL buttons to everyone attending the Crusade; and our boys served as ushers. With the youth helping in this capacity, the adults were freed for the job of counseling those who had made decisions fo Christ.

We have many plans for the rest of the year—such money making projects as a paper drive and a bake sale. The money earned from these projects will be taken to National Conference next summer. Isn't i exciting to work for the Lord?

—Mrs. Tim Waymire, Advisor



A scence from "Joy of Christmas" by Cathedral, available from Board of Christian Education rental library.

"My heart is overflowing with praise of my Lord; my soul is full of joy in God my Savior. For he has deigned to noticed me, his humble servant and, after this, all the people who ever shall be will call me the happiest of women! The one who can do all things has done great things for me—oh, holy is his Name! Truly, his mercy rests on those who fear him in every generation. He has shown the strength of his arm, he has swept away the high and mighty. He has set kings down from their thrones and lifted up the humble. He has satisfied the hungry with good things and sent the rich away with empty hands. Yes, he has helped Israel, his child: he has remembered the mercy that he promised to our forefathers, to Abraham and his sons for evermore!"

Luke 1:46-55 (Phillips)

THE STAFF OF THE BOARD OF CHRISTIAN EDUCATION WISHES YOU AND YOURS A JOYOUS AND BLESSED CHRISTMAS AND NEW YEAR.

[Happy Birthday, Jesus!]

Boys' Brotherhood

1972 OFFICERS

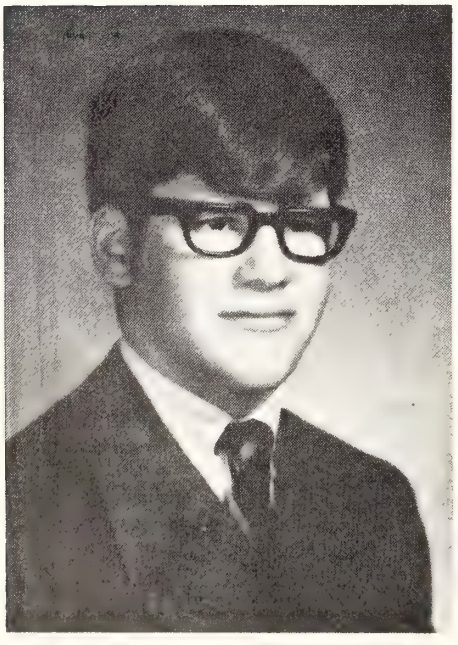


by RONALD W. WATERS

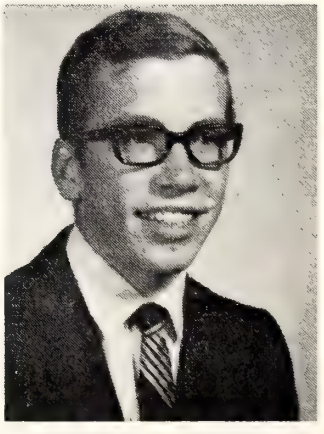
Hi guys,

On New Year's Day, 1972, we will have a new set of officers and two new advisors to carry on the leadership of National Boys' Brotherhood.

Who are these men? I know each of them personally and have to admit that they are quite a bunch of guys. I probably know our new president as well as any of them. He lives a quarter of a mile from me at Gretna, and this year he has the distinct privilege of being my



roommate at Ashland College. He is **Paul Deardurff.** Paul was vice president of National Boys' Brotherhood in 1969-70, statistician for National BYC in 1970-71, and is the current vice moderator of National BYC. Paul has had contact with a lot of you guys through Collegiate Crusaders and through the 1971 Summer Crusader Program. Get to know Paul when he is in town. If you would like to get in touch with him, his address is: 713 Kem Hall, Ashland College, Ashland, Ohio 44805. (By the way, Paul is a sophomore at A.C.)



Our new V. P. is **Bruce Ronk** from Ashland. Bruce is a freshman at A.C. majoring in the field of science. He has been active in National Boys' Brotherhood for several years as treasurer. He is a photography nut and he is a member of the Ashland Symphony Orchestra. His address is: 710 Grant Street, Ashland Ohio 44805.

Filling the shoes of secretary will be **Jeff Brown** of ural Route 5, Peru, Indiana 46970. Jeff is a member the First Brethren Church in Peru and has worked ith his father (George Brown, chairman of our ational Boys' Brotherhood Advisory Board) in trying form a local group there. Jeff is a student at aconaquah High School. Send reports of your local otherhood work to Jeff.

Assisting Jeff will be the assistant secretary, **Jim iller,** of 66 Clover Street, Johnstown, Pa. 15902. Jim a member of the Johnstown Second Brethren Church. e has been very active in his local BYC group and is rrently a junior at Johnstown Central High School.

Keeping Jim company in Johnstown in none other an our treasurer, **Dave Grumbling,** 114 Cambridge ad, Johnstown, Pa. 15905. Dave is a freshman at the niversity of Pittsburgh, Johnstown campus, majoring engineering. He is a member of Johnstown Third ethren Church. This summer he sang with a group kids from Second and Third Brethren, and he is orking with a coffeehouse at Second Brethren Church. ave is the guy you should send your dues to.

Our two new advisors are Rev. Jim Fields and Mr. orman Ronk. Jim (P.O. Box 93, Oakville, Indiana 7367) is pastor of the First Brethren Church in Oakville. Dorman (same address as Bruce) is the Executive Secretary of the Benovelent Board of the Brethren Church. These men join Mr. George Brown, Rev. Phil Hershberger, Mr. John Shultz, and Rev. Brad Weidenhamer as our National Advisors.

Pray for each one of these officers and advisors. They will appreciate it. If you have any suggestions or questions, write to them.

I hope that through my work with Collegiate Crusaders and the Board of Christian Education I will still be able to see a lot of you. I want to thank those of you who have assisted me from time to time, especially the officers who served with me.

Have a Merry Christmas and a very Happy New Year. For the last time, I am

Your president,
Ron Waters

P.S. Did you guys read the peace articles in the October 23, 1971 issue of the **Evangelist**? If not, go back and read them. In fact, you might wish to devote one meeting to discussing the peace position of the Brethren Church. It is important that you understand the peace position and evaluate it in relation to your own life before you register for the draft at age 18.

BRETHREN, COULD WE CHALLENGE YOU?

THE SOUTHERN INDIANA DISTRICT ministers and wives met at Marion on November 9th. As is ur policy the ministers wives meet for a period of ayer and discussion, while our husbands conduct the siness of the district.

During our prayer period the desperate need for a ew school bus for Lost Creek was brought to our tention. After prayerful concern, we decided to place before the Brethren people.

There is deep concern for the work in Lost Creek ere in the Southern District. Families from College orner, Wabash, Burlington and North Manchester have oung people from their churches serving our Lord in ie work at Riverside.

Recently 28 youth and adults from College Corner ent a work-week end at Lost Creek. During this visit ie condition of the school bus was checked, work was one on one to at least keep it in running (if not safe) ondition.

The workers and students of Riverside are praying r a new bus. Are we, the Brethren Church, willing to t the Lord use us to answer this prayer? Are we illing to venture out in faith and get a new bus, not used one? Let's give God the best, not the left overs.

Could we challenge our denomination to give of our est to serve Him in the Hills of Kentucky?

In our denomination we have approximately 118 urches. If a 30-passenger bus costs approximately $10,000 this would mean only $84.50 from each church. Are you interested? Could we challenge you Brethren to meet this need? If you are interested in this effort of faith—let it be known to the Mission Board in Ashland. This could be the starting of a fund for this purpose. Let's make sure we have "A Safe Ride For Riverside."

The Southern Indiana Disitrict Ministers Wives



SISTERHOOD

Devotional Program for January

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

JUNIOR: FIRST THINGS FIRST—
First, Seek the Kingdom

SENIOR: Obstacles of Faith

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

OBSTACLES OF FAITH

by Evelyn Ingraham

DISCOURAGING CIRCUMSTANCES

Introduction:

Faith is the subject area of Bible study for the next quarter. We will be studying four obstacles of faith. This section is discouraging circumstances, trials and why we have them.

Bible Study

Divide into groups of four girls. List major problems facing you. (Be honest.) What is the purpose of these problems.

Come back together as a group. One girl from each group should share briefly major problems and their purposes. Note: let these items be shared with little or no comment.

Text: I Peter 1:1-9, 13-25. Read text silently, then slowly read aloud by one girl.

Discuss the following:

1. To whom is Peter writing?
2. What does the term "alien" or "refugee" mean (v. 1)? Can we be referred to as aliens? Why?
3. How permanent is our inheritance (v. 4)? Is our salvation and inheritance something that we can receive entirely now (v. 5)?
4. What is the purpose of trials and problems (v. 6, 7)? (Note: Just as gold must be heated by fire to burn off impurities so must we be tested by circumstances to be made strong and pure in God's sight.)

Application:

5. Can we then expect to have problems?
6. Where should our hope be? What should be our mental outlook (vs. 13-25)?

End with prayer. In prayer include thankfulness to God for allowing problems and obstacles.



UNIOR BIBLE STUDY

PROGRAM FOR JANUARY

FIRST THINGS FIRST

FIRST, SEEK THE KINGDOM

by Mary Ellen Drushal

TODAY, I started my spring house cleaning, and one of the tasks I began was cleaning out the closets nd getting rid of all the clothes I can no longer wear. I'll not be completely honest, and tell you whether it as the change in style, or a change in the number of ounds that necessitated this wardrobe cleaning!) But felt very self-righteous in my cleaning, because I ntended to give all these things to the Salvation Army r send them to the Kentucky Missions.

Then, this evening I began reading Christ's Sermon n the Mount. None of the words really jumped out of ne pages at me until I got to Matthew 6:24-34. Please ead these verses and maybe you will understand my oncern.

When I was younger and I couldn't decide what to ear, I would always ask my mother for a suggestion. t would be a good one, but who wants to wear what our mother mentions? Getting her suggestion enabled ne to eliminate one outfit for certain!! And even now, I have an important engagement coming up, I don't ant to be over—or under—dressed, I want to look just ight.

After reading this portion of Scripture, maybe it is me I do some "spring cleaning" in my mind and also ne things I put first in life. The Scripture says not to orry about what to order from the menu, or not to orry about which dress to wear to that special meeting, but rather, "give first place to His Kingdom and to what He requires. . . ."

I don't think this means that we shouldn't care at all how we look or act, but this certainly is a warning. We need to give each area of our lives its proper place and order in the spectrum. And problems begin when this order is upset, and other things, such as clothes and food, begin to take priority over Christ and His Kingdom in our lives.

Often, when we are too busy with our own plans, we miss the God-given opportunities for happy and exciting moments such as the flight of a butterfly, the joyous song of a bird or noticing the first spring flower.

Therefore, our attitudes toward Christ and His teachings and toward our fellow man are far more important to our lives than what we eat or what we wear.

In verse 34, we are also told not to worry about tomorrow, because it will have worries of its own. I think we must have a general plan for our lives, but we must be responsive to God's leading and live each day, one at a time, without concern for what tomorrow will bring. For we are told in the Bible that we will not be given more than we can endure, but we must trust God for strength and guidance.

Men judge by appearance but the Lord judges by the heart. Which do you seek to please, man or God?



'JESUS REVOLUTION' IN RUSSIA TOO!

A RUSSIAN-BORN EVANGELIST who recently returned from an extensive preaching mission throughout the Soviet Union says the signs are unmistakable: Young Russians are turning to Christ in increasing numbers.

"A spiritual vacuum exists after 54 years of red rule," says the Rev. Andrew Semenchuk, a missionary and West Coast Representative for the Chicago-based Slavic Gospel Association and director of its Russian Bible Institute in Buenos Aires. "Youth in Russia can't demonstrate in their police state, but they are not hiding their search for spiritual fulfillment."

He said they're concerned about life after death, unwilling to be only a cog in the socialist machinery. Semenchuk explained: "Everywhere we traveled we saw the government's counter propaganda in the form of a Leninist personality cult. There are signs reading, 'Lenin is the light of our new world,' or 'Lenin lives!' or 'Communism supplies our daily bread.' "

Semenchuk reached the steppes of Novosibirsk in his 7,000-mile trip through the U.S.S.R. where he preached in the only evangelical church—a congregation of 1,400 members—serving a city of a million people.

There are Communist books, he said, on such subjects as The Revolution and Its Moral Mission, and similar subjects "attempting to show that the Red government is after all interested in the individual too."

The Slavic leader said it is a mistake to lump all evangelical believers into an "underground movement." "Such secrecy is impossible in a police state with an extensive spy system and an infiltration program both in the registered and the unregistered churches. My Russian brothers are meeting openly, paying the heavy fines on occasion and meeting outdoors when they are barred from halls."

He said young Russians who declared themselve believers cannot expect to receive university diploma are prohibited from the professions, and can expe to endure the constant surveillance that is so muc a part of the spy system of the Soviets.

Rev. Semenchuk, representing the largest mission t Russians today, sings and preaches the gospel on man of its 80 weekly broadcasts to the Soviet Union. He als helps produce extensive literature in the Russia language and participates in preaching missions. O this tour he traveled with Bill Winchell, director o TEAM Radio Station HLKX in Korea, with Mr Winchell and with Alex Kuvshinikov, former studer of his in the Russian Bible Institute. They took in wha scripture portions they could carry and urge all tou ists to do the same. Half of it, however, was confi cated at the border. "We cannot be criminals and li about what we carry," he said. "But they must find themselves if they want to confiscate it.

"Contrary to what Red officials say—that only th superstitious illiterate and backward old timers believ in God (these were teen-agers 54 years ago whe communism was introduced!) one can see many 40 t 50-year-old people in the churches who were born an raised under communism," the Rev. Mr. Semenchu said. "Youth choirs, young people playing in churc orchestras and reciting Christian poetry are in evidenc in all the churches. They jeopardize their future b participating in the services but they do it because the love Christ."

The traveling quartet of Christians was stoppe constantly on the street by students wanting to practic their English—by far the most popular foreign tongu in Russia—and to discuss spiritual matters and mor values.





"Unto You Is Born This Day—"

Luke 2:11

R. E. Neighbour, D.D.

O what a Day!
Foretold in ages long since past;
By many Prophets oft forecast:
God's promises the world outlast—
O what a Day!

O what a Gift!
From God the Father up in Heav'n,
To sinful mortals Satan driv'n,
A Saviour, Christ the Lord, was giv'n—
O what a Gift!

O what a Babe!
A Child asleep on Mary's knee,
Yet true incarnate God was He,
With "goings forth" eternally—
O what a Babe!

O what a Love!
Born purposely for men to die,
To save them, bless, and glorify,
And bear them to His Home on high—
O what a Love!

What shall we Do?
E'er this glad Christmastide is gone,
Accept Him now, and love Him on,
His soulful praises e'er prolong—
This let us do.

GRATIS, OHIO

The October 17th morning worship of the **First Brethren Church of Gratis** was a joyful occasion for the congregation. After several years of praying and planning the Lord granted us with the once-in-a-lifetime opportunity to break ground for the construction of a Christian Education facility.

Following the morning service, which directed around the thoughts of Nehemiah and the Israelites building the wall and the need to work together, the congregation assembled at the rear of the present sanctuary for the service. As a fitting portrayal of the need for a unified effort, the pastor took the helm of a plow and the members of the building committee, as representatives of the congregation, pulled together on the rope and turned the first furrow.

The new facility will contain 10 new classrooms, a new nursery, new restrooms, a new heating facility for the entire structure, and a pastor's study. Two addiadditional attractive entranceways are also being incorporated.

The pastor of the church is William D. Walk.



Building Committee pulls as Pastor Walk guides the plow.

Shown in the photograph are the building committe members: l. to r.: Ruth Buehner; Alice Donson; Cly Focht (S.S. Supt.); David Wikle; Charles Ward; Ji Kiracofe; Orville Brandenburg; Wallace Michael (Cha man); and Pastor William D. Walk.

FALLS CITY, NEBRASKA

WE, of the Falls City, Nebraska Brethren Church, feel that we have been blessed in many ways in the past few months. In July we had nine children and adults baptized and received into the church. We all rejoice when the Lord seeks and saves His children.

Our Midwest District Conference which was held at Morrill, Kansas, was very successful. We were happy to have Rev. Smith Rose, John Rowsey and our Editor George Schuster with us at our Sunday services in Falls City.

Our fall Communion Service on October 17 was very impressive and was attended by 43—four were given communion in their homes.

A "Lord's Acre" sale, held by the Kingdom Builders on the parsonage lawn, October 23rd, was very rewarding in spite of threatening weather.

We have just concluded a marvelous fall revival, held from November 7th through November 14th. Rev. and Mrs. Milton Bowman conducted the services. Homecoming was held on Sunday. A letter of greeting from Gerald and Sue Peck was read. Gerald is doing well at Ashland College. Pray that the Lord will continue to bless him as he studies for the ministry. A fellowship dinner was held on Sunday and was attended by 62 persons.

In addition to bringing the messages, Rev. Bowman led the singing. It was truly inspirational and this joyous noise unto our Lord reached far and wide. Mrs. Bowman presented her very interesting scene-o-felt stories and object lessons. The attendance was good and at the close of the services on Sunday, baptismal services were held. Seven were baptized, followed laying on of hands and prayer dedication.

We had a pleasant surprise when Mr. Kenneth Bo man and Mrs. Bessie Grove, brother and sister of Re Bowman, of Howe, Indiana, arrived. The "Bowm Trio" presented many enjoyable hymns. Services we held at Sunny Court Nursing Home on Sunday afte noons, and the elderly too, were inspired by the tri The four are now on a trip to California, and we pra that the Lord will watch over them in their travels.

The W.M.S. held their Visitors Day and their gue speaker was Mrs. Bowman. Twenty-seven were prese The W.M.S. baked cookies for the nursing homes Falls City in November. Twenty-four dozen cooki were delivered to the various homes by our presider Mrs. Albert Fritz.

On November 17th a meeting was held at the chur and a Sisterhood was organized. The following office were elected: Terry Sanborne, president; Tamn Roland, vice president; Nancy McKim, secretary; M Marlene McKim, patroness and Mrs. Elmer Kec assistant patroness.

We have been without a Sisterhood, so we pray th this organization will grow both spiritually and number.

We thank the Lord for His many blessings. We fe that we will be able to stand more firmly in our fai and convictions. May we all witness for Him each da

Ethyl Schroedl
Corresponding Secretary

CHEEP ADVICE



Every action of our lives touches on some chord that will vibrate in eternity.
(Edwin Hubbel Chapin)

If I spent as much time doing the things I worry about getting done as I do worrying about doing them, I wouldn't have anything to worry about.

Don't spend your time wondering what people thing of you: They're too busy wondering what you think of them.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.
(Thomas Carlyle)

The speed and power of our modern cars helps brings things closer together, —like this world and the next.

Make yourself necessary to somebody.
(Ralph Waldo Emerson)

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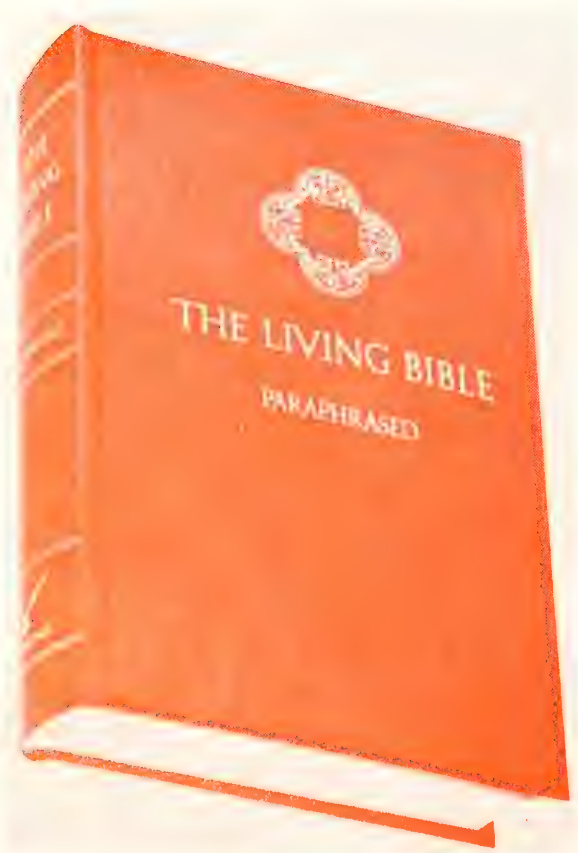
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PEARL S. BUCK AND KENNETH TAYLOR HONORED AT BIBLE WEEK LUNCHEON

Pearl S. Buck and Kenneth N. Taylor, authors of **The Story Bible** and **The Living Bible** will receive the 1971 awards of the Laymen's National Bible Committee, it was announced today by Myron L. Boardman, president of the interfaith lay organization which sponsors National Bible Week (November 21-28).

The award presentations will be made at the National Bible Week luncheon on Friday, November 19, at the Hotel Pierre, New York. The luncheon will honor former Supreme Court Justice Arthur J. Goldberg, first Jew to be the National Chairman of Bible Week.

Miss Buck, only woman winner of the Nobel prize in literature and also a winner of the Pulitzer Prize, will receive an award for **The Story Bible,** a re-telling of selected stories from the Bible, published by Bartholomew House Ltd., New York.



Mr. Taylor is being honored for his 14-year work o paraphrasing **The Living Bible,** published by Tyndal House Publishers, Wheaton, Ill., the firm he heads.

Both books were written primarily for children. Mis Buck, the daughter of China missionaries, said that he father, a Greek and Hebrew scholar, did not encourag her to read the Bible in English "because of mistrans lations." But she remembers deriving "great pleasur and profit" from a volume of Bible stories and hope that this collection of stories may do the same fo children today.

for further information, contact:
Laymen's National Bible Committee
71 West 23rd Street, New York 10010
212/924/1644

Mr. Taylor began paraphrasing the Bible in an effor to hold the interest of his ten children during dail devotions. He worked on it each day while commutin to his Chicago office. After seven years and seve complete revisions, he had about half of the Ne Testament completed.

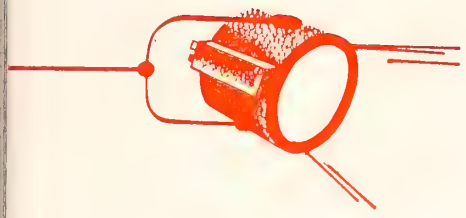
When publishers refused to print his version, he ha it printed privately. Thus began what turned out to b Tyndale House Publishers, now a leading publisher o religious material. Aided by Billy Graham's endorse ment of his work, each section of the Bible paraphrase by Mr. Taylor sold well and the complete paraphras of the Bible has had a first printing of 500,000 copies.

In addition to the presentations to Miss Buck an Mr. Taylor, certificates of appreciation will be give to Claude L. Fly, U.S. soils expert who was kidnappe by the Tupamaros guerrillas in Uraguay and held fo seven months, and to E. C. R. Lasher, chairman, Nort American Car Corporation, Chicago. Mr. Fly, no residing in Fort Collins, Colo., credits reading of th Bible with sustaining his faith and morale through hi long ordeal. An account of this experience was pub lished in the September issue of **Reader's Diges** magazine. Mr. Lasher, a retired Army Major Genera is a Presbyterian layman who has headed the industr campaign for National Bible Week.

National Bible Week, November 21-28, is sponsore by the Laymen's National Bible Week, an interfait organization founded in 1940 to encourage Bible readin and study. Cooperating organizations are the Americ Bible Society, the Greek Orthodox Archdiocese Depar ment of the Laity, the Jewish Committee for Bibl Week and the U.S. Center for the Catholic Biblic Apostolate. President Nixon is honorary chairman.

The Hon. Theodore R. Kupferman, New York Stat Supreme Court Justice, is chairman of the Recognitio Committee, Laymen's National Bible Committee, whic selected the 1971 award recipients.

MISSIONARY NEWS



MISSIONARY BOARD HIGHLIGHTS

The 1972 Budget for the Missionary Board was established at its November 8-9, 1971 meeting. The Goal for 1972 is $255,000 for the mission program.

Latin America Mission Tour Cancelled—Due to minimal response from the Brethren, it was determined to cancel the proposed 1972 mission tour to Latin America.

Latin America Administrative Visit—John Rowsey has been designated to make an administrative visit to Argentina in February of 1972. The trip is multi-purpose and will include making contacts for a possible new field in Latin America.

Eden Library Project was accepted in the amount of $200 in order that additional books might be added to the library at the Bible Institute of Argentina. (Any group interested in taking on this project should contact the Missionary Board office)

Asia and Europe Administrative Visit was made by M. Virgil Ingraham. The General Secretary was commended for the very comprehensive report to Board and appreciation was expressed for his long trip and diligent work for the Board. He was in India October 13-27 with the remainder of the trip being to seek information relative to opening a possible new field.

Central Council Representation was changed, relieving Woodrow Immel, and giving representation to James Naff as a regular. Woodrow Immel had served faithfully but his health difficulty restricts him somewhat at the present time.

Home Mission Commission members had attended the Director's Meeting at Riverside Christian Training School and also visited the St. Petersburg special ministry for a two-day study reporting on the fine progress following guidelines established in August.

Home Mission Church reports were received from every church in the Home Mission program and were studied and considered. The evangelistic services at Cedar Falls, Iowa with J. D. Hamel were well received and enthusiasm was generated. The Mid-west District has taken action at their recent conference to assist Derby in its financial need.



EXCUSE THE SLIP

In the November 20th issue of the Brethren Evangelist we included on the Missionary pages an article entitled "If Home Missions Die" and gave credit to J. D. Hamel as author. Instead we should have said that the article was contributed by him but written by Dr. Wilson R. Lanpher and appeared originally in the October 13th, 1971 issue of the "Herald of Holiness" magazine of the Church of the Nazarene. Dr. Lanpher, a district superintendent with the Nazarene Church wrote this "plea for home missions just three days before his death. During his time as superintendent of the Kansas City District he had organized eight churches with a present attendance of 509." Dr. Lanpher knew the importance of home missions. Our apologies for this error.

REMEMBER OUR MISSIONARIES AT CHRISTMAS TIME

through your prayers and letters.



Solomon

Kenneth	September 11
Jeanette	July 17
Timothy	February 18, 1956
Rebecca	February 27, 1958
Joel	June 4, 1963
Margaret	January 9, 1965

Instituto Biblico Eden
Soldini (Pcia, Sante Fe)
Argentina, South America





Aspinall

Raymond	January 19
Marilyn	August 8
Mark	December 29, 1955
Kathy	June 25, 1959
Claudia	August 29,1961

Ayacucho 1858
Rosario, (Pcia, Santa Fe)
Argentina, South America

Curtis

William	October 19
Fran	July 7
Deborah	January 20, 1960

O'Higgins 3168
Buenos Aires, 29
Argentina, South America



Winter

William	April 27
Sharon	September 8
Todd	January 30, 1968
Heidi	September 28, 1970

c/o Spanish Language Institute
Apartado 10240
San Jose, Costa Rica



Logan

Mark	December 21
Chantal	December 29
Rebecca (not shown)	November 21, 1971

O'Higgins 3168
Buenos Aires, 29
Argentina, South America



Kumar

Prasantha	April 27
Nirmala	February 13
Shanthi	April 10, 1969
Sunita (not shown)	April 18, 1971

Post Box No. 64
Rajahmundry
Andhra Pradesh, India

MEMORIALS

World Missions received a gift from a memorial fund through the Vinco Brethren Church in memory of Bess Wissinger.

The Falls City, Nebraska Brethren Church presented, as a memorial to Jesse Grush, a gift for the India mission work.

Mrs. Lula Hall Poffenberger's annual gift in memory of her father, Joseph I. Hall, for many years a minister of the Brethren Church, will again go to the Krypton Bible Center.

In loving memory of Joyce Parker, age 13, who was a member of the Loree Intermediate Youth, her 6th grade teachers and class and the Loree Intermediate Youth gave a memorial to missions. Joyce was a faithful member and very concerned about others. Through five years of illness she helped each of her associates increase their faith by her patience and long-suffering. God sent her as a little light to brighten their way.



Joyce Parker

In tears we saw you sinking
We watched you fade away
Our hearts were sadly broken
You fought so hard to stay
But when we saw you sleeping
Peacefully from pain
We could not wish you back
To suffer that again.
We love you Little Angel.



olinger

Larry	July 19
Rose	August 26
David	September 6, 1956
Susan	August 9, 1959
Jon	September 14, 1963
Brian	July 1, 1965

c/o Church of the Brethren
Box 626
Jos, Benue-Plateau State
Nigeria, West Africa





rieve

Jerry	January 30
Cheryl	June 25
Dawn	November 26, 1967
Nicole	August 9, 1970

c/o Institute of Linguistics
P.O. Box 489, Zaria
North Central State, Nigeria

Winfield

Dick	November 14
Kitty	August 31
Melissa	February 15, 1971

c/o Church of the Brethren
Box 626
Jos, Benue-Plateau State
Nigeria, West Africa

HIS NAME AT THE TOP



I had the nicest Christmas list,
The longest one in town,
Till Daddy looked at it and said,
"You'll have to cut it down."

I knew that what he said was true
Beyond the faintest doubt,
But was amazed to hear him say,
"You've left your best friend out."

And so I scanned my list again,
And said, "Oh, that's not true!"
And Daddy said, "His Name's not there,
That friend who died for you."

And then I clearly understood,
'Twas Jesus that he meant;
For Him who should come first of all
I hadn't planned a cent!

I'd made a Christmas birthday list,
And left the Saviour out!
But, oh, it didn't take me long
To change the list about.

And tho' I had to drop some names
Of folks I like a lot,
My Lord must have the most — because
HIS NAME IS AT THE TOP!

—Baptist Bible Tribune
copied from The Brethren
News of the Pittsburgh, Pa.
Brethren Church.

LIFE'S CLOCK



The clock of life is wound but once, And no man has the power
To tell just when the hands will stop, At late or early hour.
To lose one's wealth is sad, indeed, To lose one's health is more;
To lose one's soul is such a loss, And no man can restore.
The present only is our own, Live, love, toil with a will;
Place no faith in "Tomorrow" For the clock may then be still.

from THE TRUTH

'HE STRANGEST MAN THAT EVER LIVED

by The Rev. John Jordan Wicker, D.D.



"He never enjoyed a Christmas; but if He had lived, here never would have been a Christmas for nyone. . . .

"He rarely . . . received any gifts; but . . . for more an 1,900 years He has inspired the giving of more ifts than any other person in history. . . .

"When He was a mere infant, His parents had to ee to a foreign country to save His life; but He has iven more (security and) joy to millions of children an any other man in all the world.

"He was often hungry and never had bountiful food; ut at Christmas and Easter He brings more sweets to more homes and more bounty on more tables, ore laughter and song everywhere, than any other an of all time.

"He never went to school, so far as we know; but He has caused thousands of schools, colleges and universities to be erected all over the world.

"He did not leave a single written line; and all that is known of what He said could be put on one page of a metropolitan newspaper; but He has shed more light on things human and divine than all the educators and philosophers of ancient and modern times. . . .

"He knew nothing of architecture; but He has inspired the conception and erection of the most magnificent cathedrals and other beautiful building on the face of the earth. . . .

"He knew nothing of medicine; yet He healed the sick of every type of disease, caused the blind to see, the deaf to hear, the dumb to speak and even brought the dead to life.

"He never heard an oratorio or a grand opera; but He has prompted the writing of the greatest hymns, songs of joy and oratorios, that have ever been heard.

"He never owned any of this world's goods; but wealth has multiplied wherever He has become known. . . .

"He was a Jew; but He is the only universal and international personality who has risen above all national and geographical lines and every racial instinct.

"Great teachers, religious and otherwise, speak only for their day and generation; but He spoke for all times, conditions and peoples. . . .

"Conquerors . . . rise and fall . . . but this man has lived on through the centuries and every year increasing millions sing the trumph of his life and teachings. . . .

"Great men live and die, and their influence becomes less and less as the years go by; but this strange man continues to live and influence more lives in a larger way with every passing year. . . .

"His life on earth covered only thirty-three years—from Bethlehem to Calvary—but the story of that life has been translated into every language and is acknowledged as the world's 'best seller.'

"He is universally recognized as the final arbiter in theology and sociology, in divine demands and in human rights. . . .

"He is Jesus Christ—the Son of God—the one and only hope of the world! The Strangest Man that ever lived!"

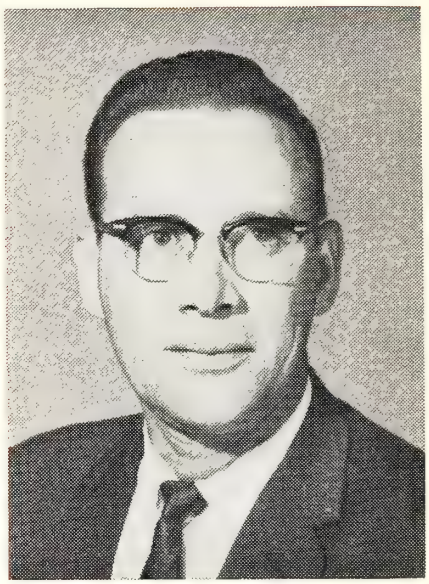
Rev. Wicker is the former president of Fork Union Military Academy.

"FIRST THINGS FIRST"

Matthew 6:33

ARE CHURCH PUBLICATIONS DYING OUT?

by George W. Solomon



Rev. George W. Solomon

Rev. George W. Solomon is the pastor of the First Brethren Church in Ashland, Ohio. In addition to his pastoral duties he holds the office of Vice President and Treasurer of the Brethren Publishing Company.

CHURCHMEN TODAY are anxiously watching a rapid decline in subscriptions to most religious publications. Many large Catholic and Protestant publications have suffered dramatic declines in circulation.

A sampling of denominational magazines reflects startling reverses. The Associated Church Press reports that in the fiscal year 1970-71 the American Baptist magazine lost 75,000 subscriptions; Presbyterian Life, 95,000; and the United Methodist monthly was off by the staggering total of 150,000. This seems to be the dominant pattern in nearly all church magazine circulations with the exception of a few independent magazines that are not sold at subscription rates (i.e. Billy Graham's Decision magazine, The American Bible Society's Record, etc.).

We are living in a Communications Revolution. We have not only been provided with an amazing number of inventions and new tools for communicating, but we have learned that communication is vitally important in every one of life's relationships.

Today many "gaps" have opened up in our society—the gap between generations—between races—between nationalities. One of the greatest causes of these "frustrating gaps" is a failure in communication. We do not understand each other because we have either neglected to try to communicate or have failed in doing so. And it seems rather strange that we would experience this kind of a problem in the midst of a Communications Revolution. The problem must be social, economic, or political—it certainly cannot be technological in this age.

One of the older, yet still very effective means c communication, is the written page. Christianity ha always depended heavily upon it for its life and growt —for dissemination of general information of vit interest to the church, its theological views, and th gospel message. And while the church today seems t be indifferent toward this method of communicatin the Communists are converting a world rapidly b coming literate and hungry for something to read. Ther is a tremendous gap in the amount of money spent b Communism on printing their "gospel" and that spe by the Christian church in printing the Gospel of Jesu Christ. As a result, the Communists are winning fa more converts today among the once illiterate natio than is the Christian church.

If it is the church's responsibility to communica the Gospel, to reach the world with the message c Christ, then we can do it most effectively and mo economically through the printed page. There is n more economical method of communication availab today.

If the churches of today are to continue to foste cohesion in their ranks—if they are to ever close th gap on Communism, there will need to come a reviv of interest in printing, circulating, and reading c church magazines and literature. For information flo and opinion molding, the printed page remains a invaluable tool for the church. If Church Publicatio are permitted to die out, what shall we use to carr on the task so long accomplished by this method?

The **Brethren Evangelist** is the Brethren Church's rinted voice. It is the one instrument that could bring s closer together as it shares our common interests, oals, needs. It is the only regularly printed publica- on within our church for the proclamation of the ospel and the sharing of our doctrinal beliefs. Yet nnually we have been experiencing our share of ubscription losses. Thus we experience less unity of ffort because our people are becoming less informed oncerning denominational work and interests. We are ound together as one in Christ and no outside force an separate us from the love of God which is in Jesus hrist our Lord! We are also bound together as a ellowship of believers sharing a common faith, ommon doctrinal beliefs, the same goals and the same ope that God will see fit to use our beloved church n an effective ministry. As a church, we need an nstrument that will foster cohesion and unify all efforts ithin our ranks. **The Brethren Evangelist** is the logical ol—possibly the only tool—that can bring us closer gether in a unified effort. But to be an effective tool must find wider circulation in the church—greater upport from the church (more constructive criticism s opposed to destructive criticism)—and greater articipation by Brethren people in providing items of nterest and stimulating articles for publication.

Along side the fact of declining subscriptions we have he hard, cold facts of rising costs in printing. Thus the ap widens between the cost of publication and the ncome realized through subscriptions. All Church ublications are facing this problem. To help to close he gap, we receive a Publication Day offering each ear in January. But this offering, which has not in- reased substantially in recent years, has failed to stop he growing gap.

It has been the hope of the Publishing Board to close his gap. Now we are not naive to think that we can lose it completely, for others have failed to do so. But e do believe that the church can and should close this ap to a greater extent than we have done to this point.

The only way this can be accomplished is through nlarging our list of subscriptions and increasing our ublication Day offering. And this will happen only if very Brethren Church takes a greater interest in the romotion and circulation of **The Brethren Evangelist** nd enlarges their stewardship response to support the ublishing interests of the church.

While Church Publications have their backs to the all and are experiencing some very difficult times, I annot believe that the Church will permit them to die. hey have been proven to be most useful tools in our ast, and they still can serve a ministry that none other an do. It would be a crushing blow to our church if **he Brethren Evangelist** should cease to be an entity ithin the church. Let us not contribute to the death of his vital church publication by our neglect and dis- nterest—let us rather seek to bring new life to it hrough prayer, through subscribing, through giving, nd through devoting our own personal efforts to make an even more valuable aid in the work of the Lord nd the life of our church.



RESUME OF 1971 GENERAL CONFERENCE QUESTIONNAIRE

Results of 1971 General Conference Questionnaire put out by the General Conference Executive Committee. 130 questionnaires were returned with the following results. Figures indicate number of persons who marked similar items. Not everyone filled out the full questionnaire. Some marked several items per question. Some persons wrote on the back because they had much to say.

1. What feature of Conference do you appreciate most?
 - 40 Good speakers
 - 25 Fellowship, meeting the Brethren
 - 20 Inspirational messages
 - 18 Music, the conference singing, Musicale
 - 16 Afternoon workshops & discussion periods
 - 14 Youth night, youth meetings
 - 10 Business
 - 10 Missionary emphasis
2. What features of Conference do you consider least valuable?
 - 19 College night
 - 12 Reading long reports (and speeches) that have been printed
 - 12 Curfew too late for youth, noise in dorms, sponsors not doing their job with youth, housing for youth, youth visiting in rooms of opposite sex
3. What changes would you suggest to make Conference more meaningful?
 - 16 More spiritual messages & speakers
 - 15 Make an earlier curfew for youth, enforce it, chaperone youth more, separate youth & adults in dorms
 - 10 Air conditioning (Chapel too hot, move the air, etc.)
4. Why did you come to General Conference this year?
 - 44 For Inspiration
 - 33 For fellowship
 - 30 To gain knowledge of the church
 - 16 To conduct the church business
 - 14 Interested in the denomination (concern)
 - 12 I was a delegate
 - 12 Enjoy or love conference
5. Will you discuss major actions of Conference with your local Official Board or congregation? How?

 Yes 112 No 7 No answer 21
 - 31 In worship or congregational meeting
 - 20 In board meetings
 - 14 In discussions
6. What place of leadership do you assume in your local church? How long have you served?

32	Pastor	10	Moderator
0	Vice-Moderator	3	Secretary
2	Treasurer	11	Deacon
7	Deaconess	31	Sunday School position
30	Other position	2	None
33	1-5 years	18	6-10 years
7	11-15 years	12	16-20 years
3	21-25 years	10	over 26 years

7. Could we get just a little personal?

64	Male	65	Female
17	20-40	13	20-40
34	41-60	27	41-60
13	over 60	25	over 60

Years member of the Brethren Church

10	1-10 years	17	11-20 years
23	21-30 years	19	31-40 years
16	41-50 years	7	over 50 years

Years attending General Conference

59	1-10 years	23	11-20 years
15	21-30 years	5	31-40 years
4	over 40 years		

8. Does your church provide for delegate expense?
 18 100% 55 part 53 none
 8 indicated church paid delegate fee only
 Pastor's: 7 100% 18 part 6 none
 100%: 8 pastors 2 treasurers 1 secretary 7 other positions

RESUME OF THE NOVEMBER CENTRAL COUNCIL MEETING



Central Council in session; Rev. John T. Byler presiding

Executive Committee Recommendations approved
—Bradley Weidenhamer continues as assistant secretary and has at-large representation for 1972
—Brethren Youth Convention Moderator becomes regular member; vice moderator, alternate (Michael Radcliff and Paul Deardurff, respectively)
—Phil Lersch's trip to Asia by invitation of Dr. Graffam representing our World Relief Committee (our share of financing will come from the General Conference Committees' budget for 1971-73)
—Itemization of General Conference budget for 1972 within 1971 Conference approved framework.

Chairman John Byler reported on meeting with S.E. ministers
—Concerns and questions about Central Council and its work
—A constructive and appreciated report
—A need to share more information on what Council is doing
—To provide information through The Brethren Evangelist and by other ways

Brethren Offices
—Report given by Executive Secretary
—Committee appointed: Dorman Ronk, chm., Fred Burkey, Virgil Ingraham, John Rowsey, and Smith Rose
—To explore possibilities of facilities, location, and financing of a Brethren Office building

Annual Election of Central Council officers
—November meetings in the future

General Conference Theme for 1972
—Use "Calling Our Continent to Christ" ("Key 73" theme)

General Conference Planning
—Feasibility of using another location in 1974 or 1975
—Feasibility of getting information on pending business to local congregations prior to conference
—Further revamping of the program
—A 1972 innovation, Conference Banquet with missionary emphasis. John Rowsey chairs the steering committee representing conference organizations

Evangelism Committee
—Studying advisability of having a denominational evangelist
—Report anticipated for the May 1972 Council meeting

All sub-committees of Central Council meet for two hours at the November and May meetings studying one or more concerns referred to them or developing from the nature of their committee assignments. When studies mature and reach the recommendation stage, they are reported out to Council where they may be approved for recommendation to General Conference, or they may be sent back with instructions for further study.

All boards, institutions and interests of the Brethren Church make progress reports and express concerns for the advice and consideration of Council. These reports are usually reported in time to the denomination through The Brethren Evangelist and by other means. Note: All Central Council sessions are open to any Brethren who may desire to be with us. Several have visited from time to time and have received the courtesies of Council. This means that they have the privilege of discussion on any matter. Voting is reserved to regular members of Council or to alternates in the absence of regular members.

Subsequent releases of information in The Brethren Evangelist will include the itemized budget of General Conference for 1972, a listing of Council membership by their representation, and any other information thought to be of general interest.

World Religious News in Review

'DEAR ABBY' PRAYER ASKS GUIDANCE FOR PARENTS

Chicago (EP) — Newspaper colomist Abigail Van Buren has composed a "Parent's Prayer" in which she stresses the practical side of raising children. Says "Dear Abby":

"Oh, heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them or contradicting them. Make me as courteous to them as I would have them be to me. Forbid that I should ever laugh at their mistakes, or resort to shame or ridicule when they displease me. May I never punish them for my own selfish satisfaction or to show my power.

"Let me not tempt my child to lie or steal. And guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

"Reduce, I pray, the meanness in me. And when I am out of sorts, help me, Oh Lord, to hold my tongue.

"May I ever be mindful that my children are children and I should not expect of them the judgment of adults.

"Let me not rob them of the opportunity to wait on themselves and to make decisions.

"Bless me with the bigness to grant them all their reasonable requests, and the courage to deny them privileges I know will do them harm.

"Make me fair and just and kind. And fit me, Oh Lord, to be loved and respected and imitated by my children. Amen."

PARENTS, LEADERS OF JESUS SECT MEET

Seattle (EP) — Grieving parents and obstinate leaders of the Children of God clashed here at a dramatic "press conference" called by the controversial offshoot of the Jesus People Army at their headquarters.

Linda Meissner, head "elder," and others in the movement faced the concerned parents who wanted to know why the sect had forced youths to remain in the group against their will.

Miss Meissner called the charges "craziness" and "the height of stupidity."

Some parents stated that the group had drugged youths and kept them against their will. But Elder Meissner said she had an extensive background in anti-drug work and was actively helping young people to kick the habits.

"We have reached out to thousands of kids strung out on dope and tried to train them and work with them to help stop the acute drug problem in this city," she said.

William Rambur, a high school teacher in Chula Vista, California, whose daughter lives with the Children of God in Texas, accused the group of being "subversive, anti-government, and anti-schools." He charged that his daughter was lured into the organization "under sedation, hypnotism or something else."

Miss Rambur denied the charges of her father. She sat with the group, having been flown to Seattle for the conference. But her father declared she was "programmed" to reply as she did.

Ismael Barron, who recently retrieved his son from the sect, said only one letter out of 15 was allowe to reach him. The father said he ha not been allowed even to speak wit his son.

Martin Price said he has evidenc that the youths are required to sig away their possessions when the join the group. Other charges wer that the group sanctions stealin when done in the name of the Lord and that members are persuade sometimes to remain out of sigh of their loved ones.

The "children" maintained con sistently that they were "just full time missionaries catering to hi people."

DAVID WILKERSON WARNS OF PHONIES IN JESUS MOVEMENT

Monroe, La. (EP) — The devi saw he could not lick the Jesus Movement so he decided to move into it.

So said Evangelist David Wilker son, head of Teen Challenge, during meetings here in the Louisiana Civi Center Theater.

All 2,000 seats were filled wit 300 more teen agers sitting cross legged on the stage as Wilkerson warned, "Don't run after every kid carrying a Bible."

He gave two tests for a genuine Jesus person, First, "he will not be on a trip or sanction drugs. You cannot have sex, drugs, pot and Jesus too. Second, he will not be ditching — running away from school, and parents. You cannot be down on the government, church and parents and be a true Jesus person."

Wilkerson said, however, that he believed the Jesus movement is of God and the work of the Holy Spirit.

"We need to be very, very careful now about judging and criticizing our children," he said. "A minister can preach whatever he wants about fashions as long as he preaches it from a broken heart. I believe kids will listen to anything you tell them that is honest if you preach in love because you are interested in their souls and not just want to slap them down because you are mad about the way they dress or talk."

RISONERS TOLD, 'RAY RIGHT, R YOU DON'T EAT'

Detroit (EP) — A woman who as arrested in 1969 for participating in a war protesters' raid on the fficers of the Dow Chemical Co. lant in Midland, Michigan, said grace" has an ironic twist at meal me in the Detroit House of orrection.

Paroled in August, Miss Jane ennedy recalls it was customary at ealtime for the prisoners to join a traditional Roman Catholic able grace before eating: "Bless s, O Lord, and these thy gifts hich we are about to receive from hy bounty, through Christ our ord. Amen."

But one day some of the prisoners ecided to pray what they considred to be a more appropriate rayer: "Lord, have mercy."

The next time it happened, the atron in charge told them, "Either ou pray the right way or you don't at."

Silence followed as the inmates tood at the table for 10 minutes. inally they mumbled the conventional prayer, Miss Kennedy recalls, a quick and cursory manner and at down to eat.

Since then everyone has prayed he "right" way, the former inmate aid.

NE-THIRD OF 'DECISIONS' T CRUSADE CAN'T BE EACHED, CLERGY FIND

Oakland, California (EP) — Ministers evaluating the July Billy Graham crusade in Oakland have stimated that about one-third of the 1,670 who registered "decisions or Christ" gave false names or ddresses.

About 75 per cent of the attendnce of 367,200 who attended the akland crusade were young people.

The ministers, attending a meetng of the Eastbay Fellowship of he National Association of Evangelical, also noted that very few of he "unchurched people" referred o them for follow-up are responsive o invitations to attend their hurches.

"Many of these contacts give you he 'don't-call-me, I'll-call-you' busiess when you visit them," reported he Rev. Dan Seagren of the Berkley Covenant Church.

However, several pastors emphasized the "delayed action potential" of the Oakland crusade. One observed that "a lot of spiritual seed has been sown and we may not be able to completely evaluate the crusade for another three to five years."

FORECAST SATURATION EVANGELISM BY 1972 FOR USA

Dallas (EP) — Two large-scale evangelical projects will reach by 1974 more people in the United States than in any other period of history, according to Bill Bright, president of Campus Crusade for Christ.

The twin outreach includes "Key '73" and "Explo '72." The former is an interdenominational effort which will include Canada and the U.S. in a year-long effort to carry evangelical training literally to millions of people. The latter is a conference planned for Dallas June 12-17, 1972 which will "train for a spiritual explosion across America and around the world."

Dr. Theodore A. Raedeke, executive director of Key '73, says "a climate for evangelism has been established. People are becoming more and more concerned."

Explo '72 will be a single mammoth conference, with 100,000 delegates gathering for an intensive six-day training session.

"It is a God-send," said Dr. Raedeke. "It dovetails beautifully with Key '73."

'HIGH ADVENTURE' TELLS GEORGE OTIS STORY

Old Tappan, N.J. (EP) — The experiences with Christ of a millionaire industrialist are told in his autobiography titled, High Adventure.

George Otis, a past president of the Young Presidents organization open only to persons who achieved the presidency of a million-dollar corporation on or before the age of 35, has been associated with an impressive list of corporations. But he puts at the top of his experiences a walk with Jesus Christ shared in this book which his friend Pat Boone opens with a foreword.

The book is released by Fleming H. Revell.



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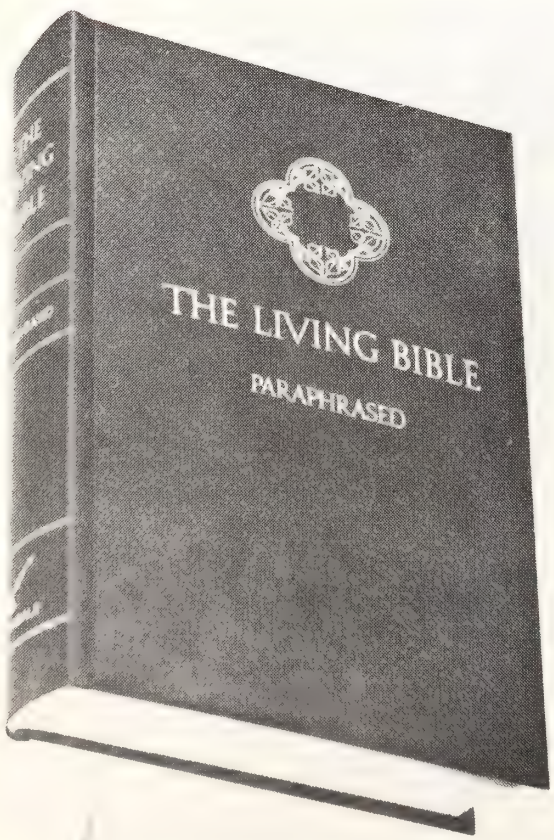
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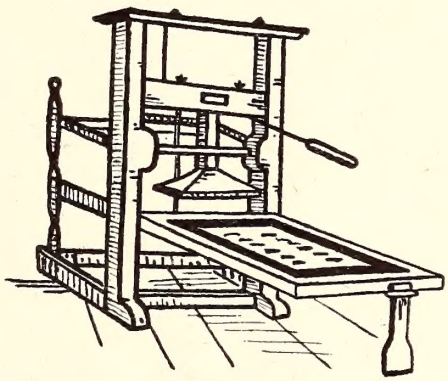
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